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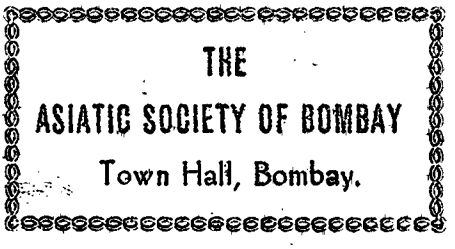

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REPORT

OF

THE COMMISSIONERS

APPOINTED BY

THE PUNJAB SUB-COMMITTEE

OF

THE INDIAN NATIONAL CONGRESS.

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To

The Hon'ble Pandit Moti Lal Nehru,

Ex-officio President, Sub-Committee,

ALL INDIA CONGRESS COMMITTEE,

LAHORE.

SIR,

On the 14th November 1919, the Punjab Sub-Committee of the All India Congress Committee appointed yourself, the Hon'ble Fazlul Haq, and Messrs. C. R. Das, Abbas Tayabji, and M. K. Gandhi, as Commissioners, with Mr. K. Santanam as Secretary, to examine, sift, collate, and analyse the evidence already collected by and on behalf of the Sub-Committee regarding the events of last April in the Punjab, and to supplement such evidence where necessary, and to present their conclusions thereon.

On being nominated President—elect of the National Congress you considered it necessary to resign your office as Commissioner. The resignation was duly accepted by the Sub-Committee and as the work of taking evidence was practically concluded when you resigned, no other commissioner was appointed in your place.

The Hon'ble Fazlul Haq was called away on important business immediately after his arrival. Mr. M. R. Jayakar of the Bombay Bar was therefore appointed in his place.

We entered upon our work on the 17th November 1919.

We examined the statements of over 1700 witnesses and we have selected for publication about 650 statements, which will be found in the accompanying volumes of our report. The statements excluded were mostly statements proving same class of acts.

Every admitted statement was verified by one of us and was accepted only after we were satisfied as to the *bona fides* of the witness. This does not apply to a few statements from Manianwala and neighbourhood, which were mostly brought at our request by Mr. Labh Singh, M. A., Bar-at-Law. Every such statement bears his name at the foot thereof. No statement was accepted without sufficient cross-examination of the witnesses.

It will be observed that many witnesses are men of position and leaders in their own districts or villages.

It will be further observed that some of the witnesses have made very serious allegations against officials. In each and every case the witnesses were warned by us of the consequences of making those allegations and they were admitted only when the witnesses adhered to their statements, inspite of the knowledge of the risk they personally ran and

the damage that may ensue to the cause by reason of exaggeration or untruth. We have moreover rejected those statements which could not be corroborated, although in some cases we were inclined to believe the witnesses. Such for instance were the statements regarding ill-treatment of women.

Needless to say that our inquiry was confined to the Martial Law area and to the districts in which it was proclaimed. The principal places were personally visited by us. Thus Lahore, Amritsar, Tarn Taran, Kasur, Gujranwala, Wazirabad, Nizamabad, Akalgarh, Ramnagar, Hafizabad, Sangla Hill, Sheikhupura, Chuharkana, Lyallpur, Gujrat, Malakwal, and Sargodha were visited by some one of us. In most places large public meetings were held and the public were invited to make their statements to us. The nature of the evidence already recorded was placed before the meetings and those, who wished to challenge the accuracy of the statements made, were invited to send in their statements even under pledge of confidence if they so desired. No contradiction was received by us.

We have freely availed ourselves of the evidence led before the Disorders Inquiry Committee, in order to strengthen or correct our conclusions. It may be mentioned that the vast majority of the statements appended were received by us before Lord Hunter's Committee began its sittings.

The majority of the statements were given in the vernaculars. We have endeavoured to procure the most accurate translations, but the statements appended to our report may be treated as original, as we checked the witnesses through the translations and made corrections or amendments ourselves, wherever necessary.

We have also studied the records of the trials by Martial Law Commissioners or Summary Courts, in so far as they were available to us, and we have studied the judicial records of several cases that arose during the recruiting period and out of recruiting methods.

In conclusion we desire to place on record our great obligation to the leading men of every place we have visited and the many workers in Lahore and elsewhere who have rendered valuable assistance without which we could not have brought our labours to a close within the time at our disposal.

We are
Yours faithfully,
M. K. GANDHI.
C. R. DAS.
ABBAS. S. TAYABJI.
M. R. JAYAKAR.

BENARES,
20th February 1920.

CHAPTER I.

The Punjab.

(Historical and Geographical.)

Historically the Punjab may be considered the most important province of India. It was here that the Aryas of Vedic times first made their home. It was here that the hymns of the Rig Veda were first chanted. It was to this province, at the great University of Taxila, that seekers after knowledge flocked from various parts of the world. It was in this province that the Pandus and the Kaurus, the great heroes of the Mahabharata, fought out their great battles.

It was here that Osiris, King of Egypt, first touched Indian soil and Semiramis, Queen of Assyria, who at the head of her vast armies tried her fortune for the dominion of India, suffered a crushing defeat. The Scythians and Tartars and Persians had to measure swords with the sons of the Punjab in their attempts to penetrate into India. It was in this province that Alexander the Great, though victorious, for the first time met a foe, under King Porus, who shattered his dream of a world-wide dominion.

The Punjab proper is the land watered by the five rivers, the Sutlej, the Beas, the Ravi, the Chenab and the Jhelum, from which it derives its name. It is situated in the North West of India, and is bounded on the north by a portion of the Himalayas and Kashmir, on the west by the Indus, on the South by Sindh and Rajputana, and on the east by the river Jamna.

The present area of the Punjab is 135,773 square miles, out of which a little less than 100,000 square miles is directly under British rule, the rest being ruled by Indian princes and chiefs. The population in 1911 was slightly less than 20 millions. The Province used to be much larger before, but in 1901 it was partitioned and a new province, now called the N. W. Frontier province, was carved out of it. Another slice was taken off in 1912, when the Capital of the British Indian Empire was shifted to Delhi, and the city of Delhi and a part of the surrounding territory were constituted into a distinct province.

The Punjab is inhabited mostly by Hindus, Muhammadans and Sikhs. The Sikhs have their home in the Punjab and number about 3½ millions. The chief occupation of the people is agriculture, but other industries are making headway and a considerable number of factories worked by steam have sprung up in various towns of the Punjab.

The Punjab supplies the flower of the British Indian Army. During the late war the contribution of the Punjab to the army was the largest of all the provinces of India.

Among the fighting classes the Sikhs hold the foremost place and Rajputs and Jats come next. The Rajputs and Jats of the western and southern parts are mostly Mussalmans and those of the eastern and northern parts are Hindus. The Jats of the Central Punjab are mostly Sikhs.

We give in Sir Michael O'Dwyer's own words the Punjab's war contribution in men. Speaking on the 7th April last, Sir Michael O'Dwyer said:—

"I have spoken so often about the war and the Punjab's share in it during the last year, that I need say but little to-day. We started the War with 100,000 men in the Army.

"In 1917 I was able to tell you that in the first 2½ years of the war we had raised 124,000 combatants. In the next year we raised over 127,000 and a year ago the total was over a quarter of a million. We were then in the most critical stage of the war and in response to His Majesty's August Message and the Premier's appeal, I asked the Province to raise another 200,000 men including 180,000 fighting men within a year. Many people thought, that was an extravagant demand. Those people did not know the spirit of the Punjab. April and May 1918 were the harvest months and we advisedly did not push recruiting. But 21,000 men were enrolled.

"From June to September the recruiting campaign was carried on everywhere with great enthusiasm, and in those four months 78,000 men or over 19,500 per month joined the colours. In October owing to the influenza epidemic the number dropped to 14,426 and in November when we were about to make a fresh effort our enemies collapsed and hostilities came to an end, and the number fell to 6,313, but in six months from June to November we had raised 99,000 men, or half of the total promised, and in the eight months April to November our total was 121,000 men, including 1,00,000 combatants. If the need had continued, we should have completed our quota of 200,000. As it is, we can claim to have raised about 360,000 combatants during the four years of war, or more than half the total raised in the Indian Empire, excluding, of course, the splendid contribution from our gallant neighbours and allies in Nepal.

"The distribution of the 355,000 combatants by main religions and tribes is roughly as follows:—

Muhammadans		170,000
Pathans	5,000	
Muhammadans from North & Central Punjab, commonly known as Punjabi Muhammadans	136,000	
Muhammadans from South Punjab	25,000	
Kashmiris	1,500	
Other Muhammadans	2,500	

Sikhs			90,000
Hindus			90,000
	Jats	30,000	
	Dogras	24,000	
	Other Rajputs	10,000	
	Ahirs	10,000	
	Gujars	6,000	
	Gaur Brahmans	5,000	
	All others	5,000	
Punjabi Christians			4,000

"The Muhammadans forming 5/9th of the population gave 48 per cent. of the recruits, Hindus with 3/9 of the population, furnished ¼th' while the Sikhs though only 1/9 of the population also furnished ¼th.

"As I said last year the fighting men were drawn almost exclusively, and the non-combatants mainly from the rural population, both for Army and even in the Indian Defence Force the Towns-folk made but a slight response to the call for men, though they helped generously in the War Loan. But most of the rural Hindus did splendidly in recruiting and their proportionate recruitment, though much below that of the Sikhs is nearly equal to that of the Punjabi Muhammadans."

The administration of the Punjab is carried on by a Lieutenant Governor, who has a Legislative Council under him—the members of which are partly elected and partly nominated.

The capital of the Punjab is and has always been at Lahore, which is a big town with a population of about 250,000, situated at a distance of about 1200 miles from Calcutta, 300 miles from Delhi, 784 miles from Karachi, and 1162 miles from Bombay.

The Province is divided into 5 divisions under Commissioners, comprising 28 Districts under Deputy Commissioners or Collectors, *viz.*, Ambala Division comprising the Eastern part of the Punjab including Simla, the Summer Head Quarters of the Government of India; Jullundur, including the mountainous and sub-mountainous parts, Lahore the Central parts, Rawalpindi the North-Western and Multan the Western part of the Punjab.

CHAPTFR II.

Sir Michael O'Dwyer's Administration.

"Gentlemen, I have often been criticised for dwelling on the achievements of the Punjab in season and out of season. But my pride in the province is based on no narrow parochial spirit. I have spent 15 years away from it, during which I have seen many other parts of India. I might indeed say, much have I seen and known, cities, men and manners, climates, Councils, Governments. But nowhere did I find the same qualities as the Punjab can show, from the prince's palace down to the peasant's hut. I found I could meet the Punjabi, whatever his class or condition, as man to man without suspicion or mistrust. I found him in the mass loyal but not subservient, brave but not boastful, enterprising but not visionary, progressive but not pursuing false ideals, or mistaking the shadow for the substance. These are the qualities which have made the Punjab among the provinces of India 'not least but honoured of them all,' and these are the qualities which combined with the moral courage that will be so essential in the times before you, will keep the Punjab in the vanguard of progress and prosperity."

This is what Sir M. O'Dwyer said in a public speech made on the 7th April, the day after the universal *hartal* in India and three days before the firing on unarmed people at Amritsar and Lahore and the murders and arson in Amritsar.

The quotation is from the speech he delivered at his last meeting in the Council prior to his then intended departure.

But the same speech also contains the following:—

"The Government of this province is and will remain determined that public order, which was maintained so successfully during the time of war, shall not be disturbed in the time of peace. Action has, therefore, already been taken under the Defence of India Act against certain individuals at Lahore and Amritsar, who, whatever their motives, were openly endeavouring to rouse public feeling against the Government. The British Government, which has crushed foreign foes and quelled internal rebellion, could afford to despise these agitators, but it has a duty of protection to the young and the ignorant, whom they may incite to mischief and crime, while themselves standing aside. I, therefore, take this opportunity of warning all, who are connected with political movements in the province, that they will be held responsible for the proper conduct of meetings, which they organize, for the language used at and the consequences that follow such meetings. Subject to these provisions the

"Government has no desire to restrict, in any way, the right of public meetings; but it is a matter of common knowledge that those who organize such meetings, even with quite legitimate objects, often lack moral courage or authority to restrain some of the more violent speakers. It is also, I fear, only too-true that owing to the wild reckless language which a handful of noisy agitators habitually indulge in, sober and reasonable men, with regard for their *izzat*, shrink from attending such meetings. Restraining influences are, therefore, either absent or are not exercised. Hence the necessity for my warning, which is addressed to the press as well as to the platform. I would ask, in all seriousness, is this the calm and reasonable atmosphere which is needed to prepare the way for constitutional reforms ? It certainly is not, and those who are creating that unhealthy atmosphere are the deadliest enemies of the cause of reform, which they propose to champion. Fortunately, their influence does not correspond to the noise they make. They do not speak with the voice of the Punjab."

He then expatiated on the inoffensive nature of the Rowlatt Act and said about it what was not true, namely, that it conferred on the police no powers of arbitrary arrest, search or interference. Every one who has read the Rowlatt Act knows that it does contain such powers, and that it is because it contains such powers that it was so strongly objected to by the people. Sir Michael, however, was not satisfied with his fanciful description of the Rowlatt Act. He wanted to show what he felt about the great demonstration of the 6th April, which for thousands upon thousands was of a semi-religious character because of the fast. He laughed at it in this manner:—"The recent puerile demonstrations against the Rowlatt Act in both Lahore and Amritsar would be ludicrous, if they did not indicate, how easily the ignorant and the credulous people, not one in a thousand of whom knows anything of the measure, can be misled. Those who want only to mislead them incur a serious responsibility. I would remind them of President Lincoln's famous saying; 'you can, if you are very clever and very unscrupulous, mislead all people for sometime and some people for all time, but you cannot mislead all people for all time'. Those who appeal to ignorance rather than to reason have a day of reckoning in store for them." No other Head of Government in India laughed at the people on the 7th of April. Every one but Sir M. O'Dwyer realized more or less the meaning of the 6th of April, but Sir Michael's one desire was to provide "a day of reckoning" for those, who he thought, were appealing to passion or ignorance rather than to reason. It is not without considerable pain, that it will be our duty to show in the following pages, how it was Sir Michael who almost invariably appealed to passion and ignorance rather than to reason, and how serious a responsibility he incurred in misleading both the people and his superiors. It will be our painful duty to show also the meaning he attached to the phrase "day of reckoning". He had occasion to speak again on the 10th. He

spoke in the evening after he had learnt what had happened at Amritsar. and Lahore. He spoke to the representatives of the martial races of the Punjab, who had met at the Montgomery Hall to present him with an address. We give the speech in full as reported by the Associated Press :—

" I am glad to think that the excitement of this evening has not prevented us from meeting here to-night. I am proud to meet in this unique gathering, so many representatives of the great martial races, Muhammadan, Sikh, and Hindu of the Punjab, who though differing in origin, religion and social customs, are united to one another and to the British Government by two bonds of steel, the bonds of loyalty and valour.

" You realize the difficulties of the administration and the necessity of taking measures to prevent peaceful and orderly progress being disturbed by disorder and anarchy. You have seen within the last few weeks how a law passed to safeguard the lives and property of the people against such outbursts of anarchy and revolution—a law that is only to be brought into operation if, unfortunately, those conditions should arise—has by the persistent falsehood and misrepresentation of a small but noisy class been made to appear as a deadly weapon aimed at the people, whom it is intended to protect in situations of great emergency. Those of you who have studied that law know how baseless that agitation is. You can gather something of the motives of those behind that agitation from what took place a few days ago at Multan, when the Rowlatt Bill agitation was made a pretext for offering an insult to gallant Punjabi Muhammadans, Sikhs and Goorkhas, that had returned from the front, after fighting the battles of India and these insultors had, as we know, no martial spirit themselves and no appreciation for the valour and loyalty of those, who had been safeguarding their hearths and homes. Their object is to attack Government and insult those who are true to their salt. Loyal men must and will oppose their evil designs. I would, therefore, ask you to explain the motives and policy of Government, as shown in that law, to those within your influence, and to expose the campaign of falsehood, that is being carried on in certain quarters in order to mislead the ignorant and credulous masses and the scum of the bazars of the towns and to incite them to crime and disorder.

"The promoters of the agitation began by announcing a policy of so-called passive resistance. What form has that taken? You heard what happened at Multan on Saturday. At Lahore and Amritsar on Sunday coercion and intimidation were used to law-abiding citizens, and in Bombay they have begun openly to defy the law. This movement, unless promptly checked, will bring about disorder and bloodshed. It has already done so at Amritsar and Lahore and will endanger the lives and property of law-abiding citizens. Government looks to you and to all

loyal citizens, whatever their political views, to join with it in openly denouncing this dangerous agitation and bringing it to a speedy close. Your co-operation with Government in this and similar matters will be as valued and as much appreciated as your memorable war services.

"The situation is for the moment critical, and prompt action on your part and that of Government is required. Government will do its duty without hesitation, and will support you in doing yours. Government will enforce the law and if that leads to bloodshed the responsibility is with those, who make others break the law.

"This is my last word of counsel, and I know you will take prompt action on it and enable me to restore public order before I leave the province. The trouble, though serious, is not widespread and, with your help, will soon be dispelled.

"It will be a proud memory to me that in time of war or of internal trouble, I never appealed to the martial races of the Punjab in vain. I am confident that by your action and that of the loyal and sturdy men you represent, you will, within the next few weeks, establish a further claim to my gratitude and to the consideration of Government.

"I must now say good-bye. In leaving the province I shall carry away recollections of what you have done. I shall not forget you, nor your work, nor your interest."

We have copied this speech in full, as it shows at a glance Sir Michael O'Dwyer's mentality. It was given to the martial races of the Punjab. He had not hesitated to incite them against the people. He has distorted facts, as for instance regarding the conduct of the people of Multan against the soldiers. We have investigated the incident and we have found that no insult was offerred to the soldiers, who passed through Multan. He has wilfully misrepresented the scope of the Rowlatt Act to his audience and then threatened the people with punishment, practically for taking part in political agitation.

We now propose to give a brief outline of Sir Michael O'Dwyer's administration, showing how he estranged every class from him, and how he tried to reduce the influence of the educated classes over the masses.

He had considerable experience of the Punjab before he was appointed Lieutenant Governor, to which post he was called in 1913. He signalised his rule by contemptuous references to proposals for reforms. He said in reply to an address of welcome a few weeks after his appointment:—"During the short time I have held charge of this province, I have received many excellent and well-meant suggestions, as to how I should carry on the administration, what I should do to meet the aspirations of the people, to further the movement towards Self-Government, towards the separation of executive and judicial functions, and in regard to other matters of state policy. Abstract speculations of this nature have their

interest and value, though they would gain in value, if in addition to enforcing the duties of the administration, some stress were laid on the elementary duties of the people as citizens and subjects. I should have welcomed and I shall welcome any practical suggestion, as to how Government can dischrge more efficiently its primary obligation to secure life and property, and how the people can be aroused to a sense of the duty towards the community. All other questions of policy are, in my opinion, subsidiary to these two and should stand over till these obligations are adequately discharged." He thus gave notice to his hearers that those reforms which they held to be vital for the progress of the country were "abstract speculations" and that he expected his hearers to help him in securing life and property and awakening a sense of duty to the community. One would have thought that life and property had become fairly secure, and that this security was claimed to be the proudest achievement of British Rule, and that the yearning for the reforms mentioned by his audience did show a sense of duty to the community. In the same speech he addressed a homily to the vernacular press. It was followed by action under the Press Act. Security was demanded from several vernacular newspapers; the security already deposited was forfeited in some cases. A month later in his very first speech, as President of the local Legislative Council, he gave to the Press a second warning:—"If the action already taken did not have the desired effect, Government will deal with the offenders as with any other individuals that break the law by promoting disorder or disaffection, and will employ all the means, the law places at its disposal, and of these the taking and forfeiture of the security are the least." This warning was followed by a more stringent policy regarding the press, although he himself in the same speech, referring to the peace that was prevalent in the province, said—"the great results already achieved are due to the mutual confidence and intimate association of the administration and the people, which have always been a marked feature in this province". He had occasion, six months later, of expressing his views regarding a proposal that an executive council be established in the province. To this very innocent proposal he thus replied on the 13th April 1914.—"The proposal had come upon him rather as a surprise. The people of the province had from the start been habituated to regard the Lieut. Governor as the sole head of and in the last degree responsible for the administration of the province. The province had progressed and prospered under that system in a manner which can stand comparison with any other province or presidency, and that the matter could come within the range of practical politics only if it could be shewn that the present administration of the province suffers from certain defects, and that the addition of an executive council would remove those defects." He then insulted those who had come to honour him, by quoting 'for forms of Government let fools contend.'

Five months later the war broke out and the Punjabis had a fairly full experience of the working of the Defence of India Act, in the passing

of which he had no small share. What share he had and what powers he wanted, so as to supercede the ordinary procedure and safeguards of law, may be seen from the following recommendations of his, which were subsequently adopted by the Imperial Government. We take them from the Sedition Committee's Report, page 151:—

"The Lieutenant Governor considered that 'it is most undesirable at the present time to allow trials of any of these revolutionaries or other sedition mongers who have been or may be arrested in the commission of crime or while endeavouring to stir up trouble, to be protracted by the ingenuity of counsel, and drawn out to inordinate length by the committal and appeal procedure, which the Criminal Law provides. His Honour, therefore, submitted for approval a draft ordinance which provided, subject to the sanction of the Local Government to its application in these cases, (*a*) for the elimination of committal procedure in the case of offences of a political or quasi political nature; (*b*) for the elimination of appeal in such cases; (*c*) for the taking of security from persons of the class affected by a more rapid procedure than that prescribed by the ordinary law; (*d*) for the prompt punishment of village officers and the finding of villagers colluding with and harbouring revolutionary criminals."

He abused the powers given to him by the Defence of India Act by prohibiting the entry into the province of Messrs. Tilak and Pal. He interned hundreds of local men with little or no cause. He gagged the vernacular press, prevented the nationalist papers edited outside the Punjab from circulating in the province, as for instance "New India," the "Amrit Bazar Patrika," the "Independent." He prohibited the circulation even of precensored vernacular papers, and brought about a state of things, whereby it became practically impossible for the people of the province to have a free interchange of independent views, or a free ventilation of their grievances in the public press, and then, having prevented free speech and free writing, allowed himself to think, and gave outsiders to understand that the people of the Panjab were the happiest under his rule.

Not only did he abuse emergency legislation for the purpose of throttling political aspirations, but he absued his position as a ruler by summoning public men, using threats and giving them warnings. Lala Duni Chand, who has an unbroken record of public service, had personal experience of this part of Sir M. O'Dwyer's administration. This is what he says in his statement given to us by him:—

"As a secretary of the Indian Association I had to call public meetings, and after the issue of the notices I was called either by the Chief Secretary to Government or the Commissioner of Lahore to see him, and they always put such obstacles in my way of holding public meetings that many persons in my place would have done anything but

"held public meetings in Lahore. The Chief Secretary and the Commissioner told me more than once, presumably on behalf of Sir Michael O'Dwyer, whom to invite and whom not to invite as speakers from outside the Province.

"Not only this but when some of the members of the Provincial Legislative Council attended the last Provincial Conference at Lahore, these gentlemen were called by the Chief Secretary, and were taken to task in such a way, that they would not have the courage to attend other public meetings in the Bradlaugh Hall". (Statement No. 553).

In 1917 nineteen members of the Imperial Legislative Council signed their famous memorandum, setting forth their proposals for reforms. A meeting was held to approve of the scheme. Four of the signatories to the notice of the meeting were Punjab men. He sent for them and administered to them a severe rebuke for having dared to think for themselves and to sign the notice. Then followed the Congress League Scheme, and he tried his best to wean the Punjab from it, and lost no opportunity of belittling the effort to bring about a hearty union between Hindus and Muhammadans. He dared to confound the issue by comparing the Home Rule movement, led by Mrs. Besant and Mr. Tilak, whose goal was attainment of Self-Government within the Empire by constitutional and peaceful means, with the *Ghadr* revolutionists, whose goal was frankly to sever the British connection by violent means, and with the mad people of the South West Punjab, who desolated many a home by harbouring chimerical views of establishing an Islamic Kingdom through German aid. He put down the *Ghadr* movement in a merciless manner, and, we fear, not without inflicting injustice on hundreds of innocent men. He affected to consider the pillage of defenceless homes in the South West Punjab in 1915 by treating the pillage, in the early stage, as mere grain riots, and took energetic measures only when his hands were absolutely forced, and when he saw that these depredations were becoming so serious that they might even jeopardise the work of recruiting.

On the 13th of September 1917 a resolution was moved by the Hon'ble Mr. Muhammad Shafi, asking that the legislative and administrative system in the Punjab be assimilated to that of the province of Bihar and Orissa. There was no opposition to this mild resolution from any quarter. Sir M. O'Dwyer himseelf rose to speak in its favour, but, to the amazement of everybody, he packed into a single speech as much irrelevancy and vilification of educated classes as he possibly could, till at last, the Hon'ble Pandit Madan Mohan Malaviya, who could brook it no longer, interrupted his speech and called for an apology, which at the instance of the Viceroy he had to tender. His Excellency the Viceroy felt called upon to dissociate himself from Sir Michaels' views. We would give a few extracts from that speech of Sir Michael's :—

"Speaking of my own province, while I would welcome a speedy progress, I must say that those conditions (meaning the three conditions set forth by Mill as indispensible for Self-Government) are not likely to be filled for many a long day". He observed again:—"We should be glad if those who are so fond of basing political claims on the loyalty of India and the sacrifices of the Indians and the sacrifices of the Indian Army, which is mainly a Punjab army, would shew their loyalty to the King Emperor and their sympathy for the province, which is bearing the burden of sacrifice, not by words, however eloquent, but in some practical form, for instance, by active help in the recruiting campaign in other provinces."

The following is another passage from the same speech to shew Sir Michael's utter want of appreciation of the educated classes:—"in these days when we are in danger of being deafened by political harangues and of being blinded by the shower of political manifestoes, it is well occasionally to return to mother earth to clear up our minds of shams and illusions, and to ask ourselves what will all this noise and talk do for the man on the soil, the man behind the plough, the man whose life is a long drawn question between a crop and a crop". The implications of the speech are obvious. It was for this affront to educated classes that he was made to apologise.

The meaning of an apology in ordinary English is, that when a man apologises for his speech or action he does not repeat it. Not so Sir Michael. On October 30th the same year—nearly a month after the apology—he practically went back upon it in the following words:—

"In a speech last month in the Imperial Council I described the signal services of the Punjab in this war with an emphasis, which some people considered excessive, as it involved a comparison with other provinces and their action during the war. I still adhere to my argument, that the loyal services of the Punjab in providing men, money, and materials, for the Empire, stand out pre-eminent, and establish a special claim on the consideration of the Government. I also re-affirm my contention, that the services of the martial classes, on whom the burden of sacrifice has fallen, are receiving and should continue to receive prior recognition from Government, and that as the so called political concessions will be of less benefit to them than to other classes, we have to look round for forms of recognition and reward, which they regard as suitable and desirable".

In this revised version we see not only a repetition of the offence but a repetition in an aggravated form. He returns to the topic by way of complaint and gives a colouring to facts in order to prove, what nobody has denied—that the war services of the Punjab were singularly great. He isolates the martial classes from the others, insults the former by imputing to them want of political ambition, and tries to wean them

from association with the others by holding out prospects of special recognition. His contempt of the educated classes and his inclination to withhold political power from them are easily traceable in the extract we have quoted.

But nothing perhaps shews more clearly his dislike of the educated classes than his memorandum on the question of constitutional reforms, published together with the Government of India's despatch of March 5th 1919. Describing the demands made by the educated classes for the whole of India, he says:—"If it is clear that the demands emanate not from the mass of the people, whose interests are at stake, but from a small and not quite disinterested minority, naturally enough eager for power and place, we must, if we are faithful to our trust, place the interests of the silent masses before the clamour of the politicians however troublesome and insistent.Here I may quote Burke's warning, 'because half a dozen grasshoppers under a fern make the field ring with their importunate cries, while thousands of great cattle, who repose beneath the shadow of the British oak, chew their cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field.' " We need hardly comment upon the deadly insult implied in the quotation. He then goes on, in the same writing, in total disregard of facts, to shew that the educated classes have nothing in common with the masses, and that the latter are beginning to disown the educated leaders. He belittles the efforts regarding Home Rule made by Mrs. Besant, Mr. Tilak, Mr. Jinnah. Hon'ble Pandit Malaviya and the Raja of Mahmudabad. He exaggerates out of all proportion the non-Brahmin classes movement, reduces the All-India Moslem League to an unimportant body, deplores the awakening of the Punjab inspite of his prohibitive orders against Messrs. Tilak and Pal, and then he says gratuitously that the advancement to be considered should be " not of the political classes alone but of the Indian people", and winds up this portion of his memorandum by saying:—"I have felt it necessary to emphasise this principle because I can find no adequate recognition of it in the Government of India proposals. Perhaps it is taken for granted. But an obligation so solemn should not be kept in the background; and in its absence the proposals read as if the only question to be considered is how to satisfy the aspirations of a certain proportion of the educated classes. The latter, no doubt, claim to represent the masses, but perhaps after what has come to light in the last few months, it is hardly necessary to expose the hollowness of the claim. Apply any practical test—the prevention of religious riots, the composing of sectional differences, the raising of recruits for the combatant army or the Defence Force—when any of these questions is to the fore, the politician usually retires into the background. His influence for good is generally nil, but he can and sometimes does add to the trouble by injudicious or malicious interference.

" It is often stated as an argument for Self-Government, that there are no religious riots in Native States. For this there are many reasons,

"but a leading one is that the professional politician does not exist there, or, if he does, is not allowed to interfere. The one recent and serious religious disturbance that I am aware of in Native States—between Sunnis and Shiahs in Bhopal—was fomented largely by the interference of a Muhammadan lawyer from Bombay anxious to advertise himself. In the Punjab, though sectarian feeling often runs very high, it rarely leads to riot or bloodshed, because the local authorities know on whom to depend to compose matters. Those are not politicians but quiet men of local influence."

Here we have Sir Michael O'Dwyer seeking to prove of the whole of India that the political classes are a useless body for all practical purposes.

So much for Sir Michael and the educated classes. But though he claimed to regard the others with affection, he estranged them from him and his Government by his methods of recruitment and collection of war contributions. It is not however without considerable hesitation that we feel bound to deal with this matter. We realize the necessity that existed during the war for a vigorous campaign of recruiting and collection of monetary contributions. We realize, too, that if India claims, as it does, equal partnership with the other members of the Empire, she must bear her full share of the Empire's burden. We would, therefore, if we could, have avoided any reference to the methods adopted for collecting contributions in men and money. But in understanding and appreciating the sudden response of the classes and the masses to the proposal for *hartal*, and then, in the Punjab, the unexpected exhibition of mob fury, it is necessary to go into the causes that contributed to the remarkable demonstration and in the Punjab to the manifestation of violence. For we consider that no amount of misrepresentation about the Rowlatt Act, assuming that there was any, can possibly account for the response of the masses, and the participation of a number of people in violence. Nor can any sense of duty towards the Empire be allowed to disregard the sacredness of individual liberty or to ignore cruelty or compulsion, secretly or openly but illegally practised. The evidence that we have collected and the judicial records that we have read, conclusively prove that the methods adopted for securing recruits and donations or loans travelled far beyond the line of moral or social pressure, nor were these methods unknown to Sir Michael O'Dwyer. Indeed conscription was openly talked of, suggested and advocated, and we cannot help saying that open conscription would have been infinitely better than the so-called voluntarism, which was in effect worse than conscription, because the voluntarism pressed only the weakest and permitted the strong to go off scot free.

Let us glance at the actuality. Sir Michael said at a meeting on the 4th of May 1918, just after the Delhi programme had been settled:—"200,000

men for the regular army, voluntarism if possible, conscription if necessary." Col. Popham Young, speaking at the same meeting, said "When deciding how to apportion the effort it is inevitable that many must be guided, must even be compelled. We shall continue to work on the lines of voluntarism. We shall fix quotas for each District, Tahsil or village with reference to the material which is available, and shall in the great majority of cases obtain the number of men we require without resort to compulsion. But in order to be fair to those, who come forward at the call of duty, we must forthwith be armed with authority. We must be able to say that when there has been a failure on the part of the people to choose their champions for the areas, Government will step in and make the choice for them."

At the same meeting Sir Michael O'Dwyer himself said as follows:—

"Before I leave the subject of recruitment I must say a few words about conscription. No one, of course, dreams of conscripting the whole of India's manhood for the half million combatants required; and if we can do without conscription in any form no one will be better pleased than I. But, splendid as has been the volunteer response of the Punjab hitherto, we must face the fact that the strain has been severe, that the burden has not been evenly distributed, and that the tribes and localities which have done their duty are not a little resentful against those who have not. The land-owning classes feel that they are paying the main burden of the war both in purse and in person, and that there are other classes who pay little or nothing in either form. Inequality of burdens as between classes is always a legitimate grievance. It becomes more acute as the need of men becomes more insistent and the call for men more imperative.

"The contingency of failure of the voluntary system in certain areas is there and it would be cowardice not to face it. We have given our pledge, and we must take measures in time to secure its fulfilment. I believe that in the Punjab at any rate there is now a strong feeling in favour of some form of conscription to raise the necessary quotas, both within the province and as between the various provinces, the taking, for instance, of one fit man in ten or fifteen or twenty by lot, with the option of some pecuniary forfeit to be paid to the state. I hope I carry a large majority of my audience with me here, and, if so, it is right that the province, which hitherto has borne the main burden, should state its views in no uncertain language. The decision, of course, rests in other hands. But, gentlemen, the machinery cannot be set in motion at once. The men are wanted immediately. What, therefore, appears necessary is that Government should take power to enforce the quotas allotted to provinces, and that all the necessary preparations should be made in advance on the distinct understanding that the measure will not be applied if the quotas are forthcoming on voluntary basis."

A circular was issued by the Punjab Government making suggestions for obtaining contributions which could only be given effect to, by using more than normal pressure. We give below one paragraph from the circular. "I am to suggest that Deputy Commissioners might assist much in the campaign by estimating the contributions that might reasonably be expected from the various towns. In doing so they will derive such assistance form the local income tax returns, especially where the assessments have recently been revised by the special establishment. Income tax returns furnish, too, a fairly reliable index to the relative financial condition of individuals who are expected to help the loan and a rough standard, which it is believed is already being applied in some districts. To judge of the adequacy of their investments in it, it would not be unreasonable to expect that on an average an assessee would be in a position to invest in the War Loan from half to one-fourth of the income on which he is actually assessed. Applying this rough test or others, which may be found suitable to local conditions, Deputy Commissioners should be in a position to see whether towns and villages or individuals in their jurisdiction are doing what is expected of them.

"The Deputy Commissioner should then, by special meetings, formation of local committee of *Sahukars* and such expedients, endeavour to obtain the estimated sum as a minimum contribution. Local committee of traders and others presided over in large towns by Judicial Officers, Extra Assistant Commissioners or Tahsildars, will probably be able to effect a satisfactory distribution of the loan demand. Rivalry between towns and communities might be promoted by periodical publication and comparison of the amounts subscribed. Help might be afforded by a promise to recognise liberal subscriptions by Sanads, by the grant of Chairs, and by the gift of Special Certificates. On the other hand, it should be made clear to wealthy citizens that failure to do their duty in this matter will be taken into account in nominations to Municipal and notified area committees, in appointments of hononrary magistrates, and in any other forms of Government recognition, on the ground that such honours are reserved for those who have shown in a practical form their desire to assist the administration."

Consequently subordinate officials put pressure upon the people. A letter was written to an "addressee in the Amballa district, asking him to inform the D. C. within one week through Lala Rangi Lal, Sub-Judge, what amount the addressee wants to invest in the War Loan". The meaning of this is obvious.

Judicial processes were also pressed into service. The First Class Magistrate at Chakwal discharged an accused in the Criminal case No. 82 of 1917, noting that "the accused and his brother have between them subscribed Rs. 110 towards 'Our Day Fund', and according to verbal com-

promise made, accused is accordingly acquitted". Mehar Singh, son of Daulat Singh applied for remission of Income tax in Case No. 36 of 1917 in the same court. The magistrate in dismissing the application remarked among other things, "owing to the war, the profit of the mules is immense, but the objector has not contributed a pice to any war fund or any war loan. He has also a son whom he would not enlist." There is a village called Leihia in the District of Muzaffargarh. A large crowd besieged the residence of the Naib Tahsildar, assaulted the Chaprasi and the rural police man. Some people were arrested. 52 of them were tried under Section 147 of the Indian Penal Code. On appeal, the Sessions Judge acquitted some, reduced the sentences of the others. Mr. Coldstream, the Judge in question, remarked that " the people had real grievances for which they wanted to find expression". He said further, " It is a matter of common knowledge that the efforts of the subordinate officials in Muzaffargarh to raise the war loan and to find recruits, owing to the methods adopted by Zaildars and Lambardars on whom pressure was brought to help in the matter, led to severe frictions in many places. It must be admitted too that these methods were frequently unauthorized, objectionable, oppressive, and opposed to the intentions of the Government. In remote tracts, they were found intolerable by the people. These acts could not, of course, be proved by the prosecution and it would be absurd to expect proof of them to be adduced in defence in a case of the present kind. It is necessary in the cause of justice to make this clear, even if in doing so I have to get outside the judicial record. The facts I have stated are, as I have said before, matters of common knowledge". The judge opined that the oppressive methods were opposed to the intentions of the Government. In every place we have visited we have been informed that the officials, who have been known to the people for their oppression, have not only not been degraded or publicly reprimanded, bu they have been in many cases promoted.

In the Shahpur district, a Tahsildar was unfortunately even murdered. A Special Tribunal was appointed to try the case. 46 residents were prosecuted. 4 of them were sentenced to be hanged and 12 to transportation for life. 8 were discharged and 12 finally acquitted. Sir Michael O'Dwyer's note, from which we have taken the above facts, says that vague allegations had been made of ill-treatment of the people by the late Sayed Nadir Hussain and that the Tribunal had given every latitude to the defence to prove any facts which might extenuate the crime, but that beyond the fact that his methods of recruitment amounted almost to conscription, nothing was proved against him and the Tribunal had held that his reputation was unstained by any discreditable conduct.

In our opinion, the admission that conscription was resorted to is its own condemnation. But Sir Michael O'Dwyer must have read the evidence produced at the trial. This is what Muhammad Khan, who was

the reader for the deceased, deposed on behalf of the prosecution. "The Tahsildar's method was to have a list of all men in a village prepared by the Patwari. When he had got the list, it was the Tahsildar's practice to go into the village and hear if any objections were taken to the selection of the recruits. It was his practice to ask a family of 3 or 4 brothers to provide one or two recruits for the army.....He also secured some deserters from the neighbourhood of Gurna, who were sent under escort to the recruiting officer.....The Tahsildar had noted the fact of selection as recruits against many names in this list..... The Zamindars of this Ilaqa usually ran away on the approach of the Tahsildar, being not accustomed to service and being afraid to come in front of him." The president of the Special Tribunal made the following remarks in his notes:—

"Nadir Hussain Shah was overzealous and wanting in tact towas influence a wild people unused to join the army. The people had no traditions to back them..... On the 6th February, the Patwari prepared the lists of Bahk Lurhkan. Government had directed such a list of men with their relationships and ages. Hence on the 6th February the men knew that they were likely to be enlisted for army and alarm started."

Khan Ahmad Hussain Khan, Revenue Assistant, said before the court:—"I heard a complaint that he made men to stand naked in the presence of their women folk.....I never heard of any instance of a woman being tormented with thorns, but I have heard that men were confined between thorny bushes. I only heard of these occurrences of June. I never saw it done myself. What I have stated I have heard from Zaildars and other Zamindars. Ghulam Muhammad of Hazara Miani told me that some women had been ill-treated at Kaura Kot. And also in some Pathan village, perhaps Gurna. He told me that some women had been taken to Midh, Ranjha and thence to Bhulwal in order to induce their relations either to return or to enlist. I also heard that the companions of the Tahsildar had grazed the crops of the absconders and looted their houses. I have heard that Sher Ali of Bucha kalan had 15,000 or 17,000 rupees of the Tahsildar's accumulated money. This money was reported as a result of bribery in recruiting. I have also heard that Sher Ali misappropriated this money .....The villagers' grievance was only about recruiting. They did not want to be recruited.....I only heard later on that two women of Ghullapur had been oppressed in the month of June. The Tahsildar himself informed me, that, finding a large number of deserters belonging to Chhani Rehan, he had brought some pressure to bear upon them by grazing the crops of the villagers, with the result that the absconders returned. Before his arrival the villagers had left the village." The court naturally refrained from finding that ill-treatment by the deceased was proved. It said "The Revenue Assistant, Khan Ahmad Khan stated all he had heard as to the behaviour of the Tahsildar at our special

desire, but on the whole the evidence before us shows that beyond the facts admitted by the prosecution that recruitment amounted almost to conscription; no instances of ill-treatment by the Tahsildar have been proved." On this the Government Communique remarks that "he had not insulted the people or outraged their feelings." There is no positive finding by the court to warrant any such assertion. On the contrary, if the Government had desired to find out the truth on the strength of the serious information in possession of the Revenue Assistant and given by him to the court, they would have made a searching inquiry into the question of treatment apart from the murder-trial.

We have collected some evidence of a direct nature, which being of a serious character we have refrained from publishing with our report. Mr. Gandhi who is responsible for that collection, has placed himself in communication with the Panjab Government in the matter.

In another case in the same district a mob is said to have gathered round a village and resisted the arrest of seven men. They were fired at and several casualties had occurred. The defence version that the men resisted, because they were afraid of enlistment, was rejected by the court. But the fact of the resistance and firing tends to prove the allegation of oppressing methods.

In the Multan division the manager of an estate under the Court of Wards in the Kabir Wala Tahsil went among the Khiji tribe for recruiting. A scuffle ensued resulting in casualties. The public prosecutor entered *nolle prosequi* against the manager. The question, however, remains why did the magager go among the tribesmen and why and what did they resist ?

We have some answer from the recruiting returns published by Sir Michael O'Dwyer. The recruiting returns of the Multan District at the end of December 1917 stood at 759 or 1 in 586 of the male population. By the end of November 1918 the number rose to 4636 or 1 in 93. Such a phenomenal record is only possible under methods of compulsion. The Commissioner said :—"I am afraid with a few exceptions, the leading men in the district have not done their duty. Instead of enlisting members of their own families, they tried to buy or coerce men of lower stratum; objectionable methods of coercion were resorted to by some headmen with the result that in some cases public tranquility was disturbed. Attempts were made in numerous cases and these were successful to fraudulently enlist foreigners from other districts and other divisions as residents of this district though this was against the orders of the Government." No wonder Sir Michael O'Dwyer was obliged to deplore the fact that "a large proportion of those who joined, deserted from their depots or units, and very few indeed faced the enemy in the field."

The Commissioner of Amballa Division reported that "in order to make up the quota, the people resorted to the not unnatural expedient

of subscribing large sums to be given to young men to enlist, 500 or 1000 Rupees being the price of a recruit."

Another popular devise was to compel men of supposed bad character either to enlist or furnish security under Section 109 or 110 of the Indian Penal Code to be of good behaviour. The report on the administration of Criminal Justice for 1917 says:—"District Magistrates have spent much time in recruiting work during the year. The large decrease in the number of persons called upon to give security under Section 110 of the Indian Penal Code is in a great part due to the heavy recruiting of the army."

An official went to the village Yara, District Karnal, and a number of boys were induced to offer themselves as recruits. The father of one of these entreated the Magistrate not to take from him his only son. The Magistrate would not listen and there was excitement and a scuffle. Some persons were brought up under the Defence of India Act and five were convicted. The conviction was set aside on appeal. It appears from the judgement that the lower court had acted under express orders of Mr. Hamilton, the District Magistrate. The Appellate Court says:— "The various orders passed by the District Magistrate from time to time clearly show that if these appellants had also supplied recruits from among their near relations or if they were fit for enlistment themselves, they would have been let off, provided twenty recruits were made up from the village as was originally demanded from it." Indeed even twenty recruits were supplied, but the District Magistrate wanted the twenty recruits from the accused themselves.

In Gujranwala, in 1917, Sir Michael O'Dwyer, not being satisfied with the recruiting results, was pleased to rebuke the people on account of their remissness. Whether by accident or design, the then Deputy Commissioner was succeeded by Col. O'Brien and the recruiting barometer went up. The result was thus summarised by Sir Michael O'Dwyer in the August of 1918 at a Darbar held at Gujranwala: "A year ago Gujranwala had 3,388 men in the Army, or only one man in every 150 of the total male population. At the end of last month—it had 11,765 men with the colours, which gives a ratio of one man in every 44 of the total male population and one in every 14 of military age. Thus within a year you have raised 8,500 men. That is a triumphant instance of successful organisation, mainly due to the untiring activities of your admirable District War League under the inspiring and energetic guidance of your Deputy Commissioner, Colonel O' Brien, and his assistants, and backed up by the Divisional Recruiting Officer, Major Barnes, and his recruiting staff."

This result was obtained by methods of which we have a graphic description from eye witnesses at Gujranwala, Manianwala, Chuharkana, Hafizabad and other places. From the numerous statements collected

by us and printed in the appendix we cull only an extract from one typical statement. Sardar Khan, part-Proprietor of Ratali in the Gujranwala District, deposed before Mr. Labhsingh, M. A., Bar-at-Law, who was specially deputed to collect evidence. He said:

"The Tahsildar came to our village in the month of Baisakh. At night, it was proclaimed by beat of drum that all should present themselves in the morning at the village *daira*. As it was harvest time and also as the people were afraid of being forcibly taken as recruits, only a small number of people attended in the morning. The Tahsildar therefore fined some 60 or 70 persons. The total amount of fine was Rs. 1,600. The people were again ordered to present themselves at the head quarters at Gujranwala which is 18 miles off. When the people went there on the fixed date, they were made to stand in a row and 7 young men were picked out. This was done by Fateh Khan Tahsildar. The other people were abused and beaten and told to bring more recruits." (St 591).

Sardar Sant Singh Vakil of Lyallpur thus summarizes the recruiting and war loan methods.

"War Loan was forcibly levied in this District. Title hunters exacted war loan from the masses in order to win honour for themselves. Rs. 33 per square were forcibly levied *en-masse*. No exception was made. Even an adjudged bankrupt had to pay it. The history of this levy is interesting. It was proposed that every square holder should be made to give Rs. 33, the value of one acre of land, to the Government. No square holder was consulted. The proposal came from the title hunters. It was accepted by the local authorities but was modified by the local Government. In place of gift, the Local Government took it as a loan, the interest going to the improvement of the village, and not to the individual contributors.

"Uttamsingh of Chak. No. 26 G. S. was prosecuted for an offence, when he was reluctant to pay it. The case was withdrawn on his making the payment.

"Imperial war Relief Fund.

"Ten tupees per square were levied. People paid it as they could not help it.

"Lambardars had to furnish recruits on the penalty of forfeiting the Lambardari rights. Several were actually dismissed. Thus the value of a recruit goes to Rs. 500. Police sent up people to be bound down for keeping peace. Magistrates refused bail and sent them to the lock up, till they agreed to furnish recruits. Criminal prosecution was withdrawn on the accused agreeing to offer himself as a recruit." (St. 516).

Thus Sir Michael O'Dwyer galvanized the Punjab into, life, and made the Punjabis feel akin in a manner, they had never done before.

When, therefore, the month of April last was reached and he had an occular demonstration of the oneness of the Punjab and the oneness of India, he was stupified and delivered his splenetic speech on the 7th April, from which we have already quoted. He wanted to make and did make a supreme effort to crush the spirit, that was struggling to be free from the thraldom, under which he had bound it during his iron rule. He scented danger in every honest speech made by the leaders and he detected conspiracy in every combination, and thus forgetting himself issued his orders against Dr. Satyapal, Dr. Kitchlew and Mr. Gandhi. He must have known that this could only end in exasperating a people, who had already been incensed against his rule. (We feel tempted to say that he invited violence from the people, so that he could crush them.) The evidence in the appendix shows that he subjected the Punjabis to the gravest provocation, under which they momentarily lost selfcontrol. They have paid dearly for it, but they have also, with amazing quickness, regained self control and risen purified through the fire of sufferings, mostly undeserved, and earned the certificate for sanity given to them by Sir Michael O'Dwyer.

CHAPTER III.

The Rowlatt Bills.

The foregoing chapter makes it sufficiently clear that the people of the Punjab were subjected to a variety of pin-pricks by the local administration, and that, by its studied contempt for them, it had made it well-nigh impossible for the natural leaders of the people—the educated classes—to control the populace. It was in this atmosphere that the Rowlatt Bills came upon the Punjab.

It is common ground, that at the time these two Bills were published, there was little or no revolutionary crime in India. Indeed for years it had ceased to affect any part of India other than Bengal and the Punjab. In Bengal the party of violence came into being when discontent over the partition of Bengal grew to white heat. In the Punjab, it was due to the various measures of the local government, which deeply dissatisfred the people, and it became serious, owing to the gross ill-treatment of the proud Sikh settlers of Canada. They infected some local men, too, with their discontent, and the forcible interference with the returned immigrants: *ex* Komagata Maru, brought it to a head. The causes of violence in each case were well defined and in our opinion avoidable and remediable. Any way violence both in the Punjab and in Bengal was brought under complete check, as the Government contend, under the powers taken by them in virtue of the Defence of India Act.

This Act was passed as an emergency measure to cope with revolutionary outbreaks, that were feared during the war. It is possible to understand the use of such powers when all available fighting material had been removed from India to the battlefields of France and Mesapotomia, and when India's internal peace had to depend largely upon the loyalty and the peace loving nature of the people. Extraordinary powers taken by the Executive, like martial law, enable one policeman to do the work of perhaps four, but this is done at the cost of the liberty of the subject, by depriving him of all the wholesome checks which regulate police procedure. When, therefore, the hostilities ceased, the people had looked forward to the repeal of the Defence of India Act. They had done so the more because, in spite of the declarations made by the Government that the measure would be used only in case of real necessity and never for the purpose of stifling political agitation or hindering the movements of public men, it was used for the purpose of restraining political freedom. To mention no other case it was used in order to intern Mrs. Besant and her associates, because they represented in its intense form the Indian Home Rule movement. In it ,there never was any suspicion of violence entertained even by her worst enemies. The public had, therefore, grown

thoroughly distrustful of the Government, and had hoped that in view of India's unique war record, and the declaration of August 1917 foreshadowing reforms leading to responsible government, that Act would be repealed and that the people would have respite from the unwelcome attentions of the Secret Service Department.

They were therefore taken by surprise when the two Bills were sprung upon them. The Viceregal speech ushering in the Bills added to the disquiet, as it seemed to show that the Bills were designed to answer the fears of the British element in the Civil Service regarding its safety under the reforms. The Indian position was explained by Mr. Gandhi in the following letter which he addressed to the press, when he inaugurated his *Satyagraha* movement:—

Sir, I enclose herewith the *Satyagraha* pledge regarding the Rowlatt Bills. The step taken is probably the most momentous in the history of India. I give my assurance that it has not been hastily taken. Personally, I have passed many a sleepless night over it. I have endeavoured duly to appreciate Government's position, but I have been unable to find any justification for the extraordinary Bills. I have read the Rowlatt Committee's report. I have gone through its narrative with admiration. Its reading has driven me to conclusions just the opposite of the committee's. I should conclude from the Reports that secret violence is confined to isolated and very small parts of India and to a microscopic body of people. The existence of such men is truly a danger to society. But the passing of the Bills, designed to affect the whole of India and its people, and arming the Government with powers, out of all proportion to the situation sought to be dealt with, is a greater danger. The Committee utterly ignores the historical fact that the millions in India are by nature the gentlest on earth.

Now look at the setting of the Bills. Their introduction is accompained by certain assurances given by the Viceroy, regarding the Civil Service and the British commercial interests. Many of us are filled with the greatest misgivings about the Viceregal utterance, I frankly confess, that I do not understand its full scope and intention. If it means that the Civil Service and the British Commercial interests are to be held superior to those of India and its political and Commercial requirements, no Indian can accept the doctrine. It can but end in a fratricidal struggle within the Empire. Reforms may or may not come. The need of the moment is a proper and just understanding upon the vital issue. No tinkering with it will produce real satisfaction. Let the great Civil Service Corporation understand that it can remain in India only as its trustee and servant, not in name but in deed, and let the British Commercial houses understand that they can remain in India only to supplement her requirements, and not to destroy indigenous art, trade, and manufacture; and you have two measures to replace the Rowlatt

Bills. They, I promise, will successfully deal with any conspiracy against the state.

Sir George Lowndes simply added fuel to the fire when he flouted public opinion. He has forgotten his Indian History or he would have known that the Government he represents has, before now, surrendered its own considered opinion to the force of public opinion.

It will be now easy to see why I consider the Bills to be an unmistakable symptom of a deep rooted disease in the Governing Body. It needs therefore to be drastically treated. Subterranean violence will be the remedy applied by impetuous hot headed youths, who will have grown impatient of the spirit underlying the Bills and the circumstances attending their introduction. The Bills must intensify the hatred and ill-will against the State, of which the deeds of violence are undoubtedly an evidence. The Indian Covenanters, by their determination to undergo every form of suffering, make an irresistible appeal to the Government, towards which they bear no ill-will; and provide the believers in the efficacy of violence as a means of securing redress of grievances, with an infallible remedy, and withal a remedy that blesses those that use it and also those against whom it is ussd. If the Covenanters know the use of this remedy, I fear no ill from it. I have no business to doubt their ability. They must ascertain whether the disease is sufficiently great to justify the strong remedy, and whether all milder ones have been tried. They have convinced themselves that the disease is serious enough and that milder measures have utterly failed. The rest lies in the lap of the gods. I am yours &c.

(Sd). M. K. GANDHI.

We give below the text of the *Satyagraha* pledge referred to by Mr. Gandhi in the foregoing.

"Being Conscientiously of opinion that the Bills known as the Indian Criminal Law (Amendment) Bill, No. I of 1919, and the Criminal Law (Emergeney Powers) Bill, No. II of 1919, are unjust, subversive of the principles of liberty and justice, and destructive of the elementary rights of individuals on which the safety of the Community, as a whole, and the State itself, is based, we solemnly affirm that, in the event of these Bills becoming law and until they are withdrawn, we shall refuse civilly to obey these laws and such other laws as a Committee to be hereafter appointed may think fit, and we further affirm that in this struggle we will faithfully follow truth and refrain from violence to life, person or property."

We now propose to examine, as briefly as possible, Bill No: 2, known as the Rowlatt Act. We will not discuss the Bill No. 1 which evidently appears to have been dropped by the government.

The Act takes its popular name from the President of the Sedition Committee, that was appointed by the government of India on the 10th

December 1917, with Mr. Justice Rowlatt as its President, "(1) to investigate and report on the nature and extent of the Criminal conspiracies counected with the revolutionary movement in India and (2) to examine and consider the difficulties that have arisen in dealing with such conspiracies and to advise as to the legislation, if any, necessary to enable Government to deal effectively with them." The Committee was required to sit *in Camera*. It presented its report on the 15th April 1918. With the exception of four sittings which it had at Lahore, the Committee had all its sittings in Calcutta. Mr. Justice Rowlatt in his covering letter addressed to the Government says:—

"As directed by the order oppointing us, we have on every occasion sat *in Camera*." The public have no knowledge upto to day of the nature of the evidence given before the Committee or the names of those who gave it. Naturally the witnesses were not cross examined on hebalf of the public, for it was totally unrepresented before the Committee.

The Bills were the outcome of the recommedations of this committee. We have read the report and the recommedations. As the recommendations were intended to deal with a state of things that did not exist at the time they were made, it is not easy to understand them. We know the argument that without the Defence of India Act or its substitute non-eruption of violence could not be guaranteed. This argument involves two assumptions,—first that repressive legislation is necessary not merely to suppress crime of a revolutionary character, but that it remains under check only during the continuance of such legislation. Second, that there were yet men at large who are or were suspected to be revolutionaries.

The first assumption betrays bankruptcy of statesmanship and a confession of failure; the second, if true, betrays hopeless inefficiencey. The fact is that the demand for repressive legislation means disinclination to yield to the will of the people; in other words, government of them against their will. The point was clearly brought out by the Hon'ble Mr. Sastri in his memorable speech on the introduction of the Rowlatt Bill. He said that even though political amelioration did not satisfy the confirmed anarchist, it and not repression was the only true way of securing peace, and proceeded to say:—"Because the anarchist is in this unfortunate condition of mental derangement, are we to say, since these people are not going to be satisfied by polittcal concessions, we will not think of them; we will only apply the rule of law to them? That is not the way I think that sound statesmanship should go about the business. We should offer them satisfying measures of political emancipation. But after all it is not these anarchists that have to be satisfied. It is general atmosphere which feeds anarchy that we have got to cure, and when the anarchist finds that he gets no sympathy anywhere. that he cannot propagate his wicked doctrine in a soil where there is contentment and

political prosperity, he will naturally die, even if the long arm of the law does not get at him."

The Hon'ble Mr. Sastri's remarks on the suggestion that the innocent need not fear the admittedly repressive character of the measure, are also wortly of note, he says:—

"A bad law once passed is not always used against the bad. × × × × × In times of panic caused, it may be, by very slight incidents, I have known governments lose their heads. I have known a reign of terror being brought about; I have known the best, the noblest Indians, the highest characters amongst us, brought under suspicion, standing in hourly dread of the visitations of the Criminal Investigation Department. × × × × × × × When Government undertakes a repressive policy, the innocent are not safe. Men like me would not be considered innocent. The innocent then is he who forswears politics, who takes no part in the public movements of the times; who retires into his house, mumbles his prayers, pays his taxes, and *salams* all the government officials all round. The man who interferes in politics, the man who goes about collecting money for any public purpose, the man who addresses a public meeting, then becomes a suspect. I am always on the border—land and I therefore, for personal reasons, if for nothing else, undertake to say that the possession, in the hands of the executive, of powers of this drastic nature will not hurt only the wicked. It will hurt the good as well as the bad, and there will be such a lowering of public spirit, there will be such a lowering of the political tone in the country, that all your talk of responsible government will be mere mockery. You may enlarge your councils, you may devise wide electorates, but the men that will then fill your councils will be toadies, timid men, and the bureaucracy, armed with these repressive powers, will reign unchecked under the outward forms of a democratic government. Well, we are all anxious to punish the wicked. None of us desire that wickedness should go unpunished, but × × × × even the wicked must be punished in certain ways. When Skeffington was shot, I remember the whole world was shocked. × × × × × × × × × × Now even in war, when all humanity throbs with excitement and peril, and when nobody thinks of any thing except how to conquer the enemy, even then, my Lord, there are the laws of war. You have to play the game. × × × × × × × × × When there are criminals abroad in a conntry there are certain ways in which they ought to be brought to book. You ought not to lay them by the heels and punish them in ways that will shock the sense of justice; in ways that will make the innocent feel that there is no law in the land; in ways that will make honest, virtuous and public-spirited work impossible. The price even for the extinction of wickedness that is demanded then is far too high × × × × × Much better that a few rascals should walk abroad, than that the honest man should be obliged for fear

of the law of the land to remain shut up in his house, to refrain from the activities which it is in his nature to indulge in, to abstain from all political and public work merely because there is a dreadful law in the land."

Mr. Sastri did not believe in Sir William Vincent's dictum that the aim of the Bill, he was in charge of, was not "the suppression but the purification of politics." Mr. Sastri gave credit for good intentions, but, he exclaimed "Ah! if in this world good intentions always bore fruit it would be very well × × × × × × × × × + × × × × × × × × × × The history of legislation, both social and political, is strewn with instances of miscarriage of excellent intentions. Laws intended to cure poverty have aggravated it × × × × and I take leave to say to the Hon'ble Sir William Vincent that the laws now placed before us, which are aimed at purifying politics, may come dangerously near suppressing them. You cannot place on the Statute book such drastic legislation without putting into the hands of over enthusiastic executive officers what I consider short cuts to administrative peace."

This repressive measure had no public support behind it, and in warning the government against carrying the measure through in the teeth of the opposition "unanimous and unsparing, of their Indian colleagues," he thus asked the Legislative Council:—"whom have you behind now amongst Indians? The tragic story of India may be summed up in these words, that you have governed all these centuries in India in isolation, without having any responsible section of public opinion behind you × × × × No section of public opinion supports you. The nominated members have not given their blessing to this Bill. The zamindar members have not given their blessing. The lawyer members will have none of it. The members of commerce will have none of it. And yet the Hon'ble Sir George Lowndes told us, 'we must carry this legislation through, bebause we are satisfied that it is very right: we should have been glad of your help, but with our sense of responsibility we must go on even without your help, however much we would have liked it.' I admire the courage of the Hon'ble the Law member. I admire the candour with which he said, 'We have the responsibility to-day: you have none of the responsibility." We realise that position. We have none, my Lord, of the responsibility for this legislation, and I therefore refuse to believe when the case is put correctly before the public opinion that they will say, as the Hon'ble Sir William Vincent seemed to think sections of the English public might, that we had responsibility and shirked it. We have none."

Mr. Sastri then closed his speech with the following solemn warning:—

"Now there is only one more remark, my Lord, I must make and that in justice to the feeling in the Country of which for the moment I

am the spokesman. I do not think the Hon'ble the Law Member could have meant all that he said when he said that some of us were indulging in threats of agitation. I venture to think that no one here who has spoken against the Bill indulged in any thing, which might truthfully be described as a threat of agitation. None of us, certainly none of the Moderates, I take leave to say, has power to go and stir up a violent agitation in the country. It is impossible. Agitation must be there already. The heart must be throbbing, if any words that we use here can have a possible effect on the general political atmosphere. The agitation is there. I wish to assure my official Colleagues that none of us has had a share yet in this business, but, if our appeals fall flat, if the Bill goes through, I do not believe there is any one here who would be doing his duty if he did not join the agitation."

Inspite, howerer, of the passionate protest, the motion that the Bill be referred to a Select Committee was carried, and the amendment, that its consideration be deferred till six months after the term of office of the Legislative Council, was defeated on the 6th of Feby: 1919. 22 voted for the amendment and 35 against. We give the names below of the 35 who voted against the amendment and therefore *for* the bill, and the 22 who voted for the amendment and therefore *against* the bill. It will be noticed that the only Indian name amongst the 35 was that of the Indian member of the Viceroy's Executive Council. He could not vote otherwise without resigning:—

Ayes—22	Noes—35
The Hon'ble Sir Gangadhar Chitnavis.	His Excellency the Commander-in-Chief.
„ Babu S. N. Bannerjea.	The Hon'ble Sir Claude Hill.
„ Raja of Mahmudabad.	„ „ Sankaran Nair.
„ Dr. T. B. Sapru.	„ „ George Lowndes.
„ Pandit M. M. Malaviya.	„ „ William Vincent.
„ Mr. S. Sastri.	„ „ James Meston.
„ „ B. N. Sarma.	„ „ Arthur Anderson.
„ Mir. Asad Ali, Khan Bahadur.	„ Mr. W. A. Ironside.
„ Mr. V. J. Patel.	„ Sir Verney Lovett.
„ „ M. A. Jinnah.	„ Mr. H. F. Howard.
„ Sir Fazulbhoy Currimbhoy.	„ Sir James DuBoulay.
„ Rai Sitanath Ray Bahadur.	„ Mr. A. H. Ley.
„ Raja Sir Rampal Singh.	„ „ H. Sharp.
„ Rai Krishna Sahay Bahadur.	„ „ R. A. Mant.
„ Raja of Kanika.	„ Major General Sir Alfred Bingley.
„ Mr. Mazharul Haque.	„ Sir Godfrey Fell.
	„ Mr. F. C. Rose.
	„ „ C. H. Kesteven.

The Hon'ble Khan Bahadur Mian Muhammad Shafi.	The Hon'ble Mr. D. de S. Bray.
„ Khan Zulfikar ali Khan.	„ Lieutenant Colonel R. E. Holland.
„ Mr. G. S. Khaparde.	„ Surgeon-General W. R. Edwards.
„ Rai B. D. Shukul Bahadur.	„ Mr. G. R. Clarke.
„ K. K. Chanda.	„ „ A. P. Muddiman.
„ Maung Bah Too.	„ „ C. A. Barron.
	„ „ P. L. Moore.
	„ „ M. N. Hogg.
	„ „ T. Emerson.
	„ „ E. H. C. Walsh.
	„ „ C. A. Kincaid.
	„ Sir John Donald.
	„ Mr. P. J. Fagan.
	„ „ J. T. Marten.
	„ W. J. Reid.
	„ W. F. Pice.
	„ H. Moncrieff Smith.

The final passage of this Bill on the 18th March, with some modifications, which the member in charge of it accepted and which did not touch the scheme or the scope of it, brought about three notable resignations i. e. from Pandit Madan Mohan Malaviya, Mr. Mazarul Haque and Mr. M. A. Jinnah.

We shall now glance at the provisions of the Rowlatt Act and see whether it justified the widespread and unexampled agitation, that took place over it.

Originally, it was to be a permanent measure, but an amendment was accepted in the select committee limiting its continuance to three years from the termination of the war. We consider that this limitation does not affect the opposition to the Act on principle.

It contains 43 sections and is divided into five parts. The Preamble itself is interesting and it reads:—

"Whereas it is expedient to make provision that the ordinary criminal law should be supplemented and emergency powers should be exercisable by the Government for the purpose of dealing with anarchical and revolutionary movements."

It extends to the whole of British India. The first part enables the Governor-General in council, if he is satisfied that if in any part of British India anarchical or revolutionary movements are being promoted, and that scheduled offences in connection with such movements are prevalent to such an extent that it is expedient, in the interests of public safety, to provide for the speedy trial of such offences, to declare to that effect, and

thereupon the provisions of the first part would come into force in the area specified in the notification. The defenders of the measure, whilst they admit that the powers vested in the Executive are great, contend that it does not much matter, as so high an authority as the Governor-General in council has to be satisfied that anarchical or revolutionary movements are being promoted, and that scheduled offences in connection therewith are prevalent to an extent justifying the withdrawal of the ordinary safeguards against miscarriage of justice. Let us see how this high authority is generally satisfied. The initiative comes through a policeman of the lowest rank, who is often interested in exaggerating criminal movements, equally often, being hopelessly ignorant, is incapable of appreciating the facts before him, and is not unoften prone to corruption. He reports to his superior that a revolutionary movement is being promoted and that offences are being committed in connection therewith. The superior officer investigates. He is satisfied, or if not satisfied, the policeman in question submits further evidence, even though it may be concocted, and thus, the report, though it may be tainted at its origin or may be of doubtful value, travels upwards, gathering importance in its career, till at last it blossoms into a pronouncement by the Governor-General in council, receiving an authority wholly undeserved. A study of the events in the Punjab will show clearly what we mean and how rumours or suspicions assumed the dimensions of concrete revolutionary movements, and how utterly innocent men can be victims, sometimes even of malicious, and almost invariably of capricious prosecution and persecution.

Now let us see what some of the scheduled offences are. They include the highly technical offence of sedition; rioting with deadly weapons; promoting enmity between classes; causing grievous hurt by dangerous weapons; causing hurt to extort property or to constrain to an illegal act; putting a person in fear of injury in order to commit extortion, dacoity &c. Thus an energetic criticism of a government measure, a religious riot, a Hindu Muhammadan quarrel, extortion for private purposes or professional dacoity may all come to be recognized as having connection with a revolutionary movement, once a suspicion gains ground that such a movement is in existence.

What is the nature of this speedy trial? We must give it in the words of the mover of the Bill. These trials are to be conducted "expeditiously without committment, and with no right of appeal, and may take place *in Camera*." The court may sit for the whole or any part of a trial at any place in the province, as it may consider desirable, and at the instance of the Advocate General, at some place other than the usual sitting place of the High Court.

Section 7 provides that the Criminal Procedure Code, in so far as it may be inconsistent with part I of the Act under discussion, shall not

be applicable to the trials under it. Section 8 reduces the procedure to be adopted at the trials that may involve even the death penalty to that adopted for the "trial of warrant cases by magistrates." The accused is entitled to ask for one adjourment only, at the most for fourteen days. Section 18 brushes aside two most important sections of the Evidence Act. Sections 32 and 33 of the Indian Evidence Act provide that a dead witness's statement can be accepted, *inter alia*, only if it is against his pecuniary interests and has been previously subjected to cross examination. Both these safeguards are done away with under section 18, if the person making the statement before a magistrate is dead or cannot be found or is incapable of giving evidence and the court is satisfied that such death, disappearance or incapacity has been caused in the interest of the accused. This is a section which is capable of bringing about a complete abortion of justice. It is a most difficult thing for a Court to know when disappearance or incapacity, even death has taken place in the interest of the accused. The life of an innocent man may, therefore, be easily in jeopardy on the strength of an interested statement of a person who has never been cross-examined.

Under section 17, judgments pronounced at such trials are held to be final, subject neither to appeal nor to revision. It has been urged that neither the partial suspension of safeguards provided by the Criminal Procedure Code or the Evidence Act, nor the deprivation of the right of appeal or revision need cause uneasiness, because the Court shall be composed of three members, who shall have served as permanent judges of the High Court. As we shall shew in the course of our examination of the events of April last, the fact of High Court Judges constituting a special bench is an illusory comfort when the High Court atmosphere is withdrawn. The highest judge is capable of making a mistake in assessing evidence, or applying the law thereto, especially when he is unaided by the controlling influence of a well-thought out Code of procedure or rules of evidence.

So much for part I of the Rowlatt Act. It is punitive in character. Part II deals with preventive measures and is, therefore, as the mover of the Bill practically admitted, more open to attack. Whereas Part I contemplates the actual commission of scheduled offences, Part II authorises the Governor-General in Council, if he is satisfied that revolutionary movements likely to lead to the commission of scheduled offences are being extensively promoted, to notify that the provisions of Part II shall apply in the area specified. Therefore, section 22 enables the local government, where it has reasonable grounds for believing that any person is or has been actually concerned in a revolutionary movement, to place all the materials relating to such a case before a judicial officer who is qualified for appointment to a High Court and to take his opinion thereon. Thereafter, if the local government is satisfied that action under Part II is necessary, it may take security from such

person for a period not exceeding one year, that he will not commit or attempt to commit any of the scheduled offences, that he *shall* not change his residence without notifying the government, that he shall be restricted to a particular area, shall abstain from any act calculated to disturb the public peace or is prejudicial to public safety and shall report himself at the nearest police station at specified period.

Section 24 authorises the government to use "all means reasonably necessary to enforce compliance with its orders." Thus, upon mere suspicion, the most respectable man may find himself entirely at the mercy of the police. If this is prevention, it is worse than the disease, and a prevention itself calculated to produce the very disease sought to be prevented.

This part II creates a special machinery intended to check the local government. It is called the investigating authority. This authority has to revise the orders of the local government passed under section 22, and for that purpose, has to hold an enquiry, not at its option, but compulsorily *in camera*. "Such authority shall in every case allow the person in question a reasonable opportunity of appearing before it at some stage of its proceedings and shall, if he so appears, explain to him the nature of the charge made against him."

The Section 26 from which we have quoted specially provides that the person so charged shall not be represented by pleader, "nor shall the local government be so entitled." It charges this authority not to "disclose to the person in question any fact, the communication of which might endanger the public safety or the safety of any individual." If the "person in question:"—be it noted that the ordinary phraseology adopted for describing such persons, viz., "the accused" has been omitted in this part, and yet the person in question has to go through all the disadvantages of a trial without any single one of its real safeguards—"requests the investigating authority to secure the attendance of any person or the production of any document or thing, such authority shall, unless for reasons to be recorded in writing thinks it unnecessary so to do, cause such person to attend, or such document or thing to be produced." As if all this travesty of justice was not complete, section 26 further provides that "In making the inquiry, such authority shall not be bound to observe the rules of the Law of Evidence." We make bold to say that even a mind saturated with judicial tradition cannot do evenhanded justice, if it is surrounded with the licentious conditions created by the section quoted.

Section 27 regulates the disposal of the report of the investigating authority and it shows that the report has no binding effect upon the government. The same section enables the government to prolong the period under the original order to a further twelve months. Finally, the

investigating authority is to consist of "three persons of whom two shall be persons having held judicial office not inferior to that of a district and sessions judge and one shall be a person not in the service of the Crown in India."

If part II is worse than part I, again, in the words of the mover, "Part III is more drastic." By way of solace, Sir William Vinsent adds, "It can, however, only come into operation when the Governor General in Council is satisfied that scheduled offences have been or are being committed to such an extent as to endanger the public safety." Part I applies when scheduled offences are prevalent to such an extent that it is expedient in the interests of the public safety to provide for the speedy trial of such offences. Part III applies when such offences are so prevalent as to endanger the public safety. The line of demarcation is thus very thin, and yet part III, section 34, enables the local Government to bring the case of a suspected person before a judicial officer and after considering that officer's opinion it may make any order authorized under section 22 in part II and may further direct the arrest, without warrant, of any suspected person, and his confinement under such conditions and restrictions as it may desire, provided that the confinement is not one specially set apart for convicted prisoners, and it may also direct the search of any place specified in the order. Then, when orders are passed, the course to be adopted is the same as under part II, and thus, subject to the so called investigation by the investigating authority, the person arrested may have to remain under confinement for two years without a proper trial. And when it is remembered that the Act has been passed not in order that a single suspected person may occasionally be placed under confinement, but that it is intentionally designed to affect large bodies of people at a time of anxiety and excitement, it is not difficult to picture to oneself a reign, not of law and order, but of organised terror and disorder, or martial law without the name.

Part IV applies to persons already dealt with under the Defence of India Act and whom it brings automatically under the provisions of part II and to persons in confinement in accordance with the provisions of the Bengal State Prisoners' Regulation and brings them under part III. It also brings under part II persons affected by the Ingress into India Ordinance upon its expiry.

Supposing that the notifications about affected area issued under parts I, II and III are cancelled, part V provides that, notwithstanding such cancellation, any "trial or investigation or order commenced or made under this Act, such trial, investigation or order may be continued or enforced and on the completion of any such investigation any order which might otherwise have been made may be made, and enforced as if such notification had not been cancelled." It also authorises the arrest

of any person affected by part III outside the area in British India in which part III is not applicable and such person so arrested is then governed by the same procedure as in part III, as if part III for him was in force throughout British India.

Section 42 provides that orders made under the Act shall not be called in question in any Court and "no suit or prosecution or other legal proceeding shall lie against any person for anything which is in good faith done under this Act. The last section provides that the powers given by the Act are to be cumulitive and not in derogation of any other powers conferred upon the local government.

It is this Act which raised a storm of opposition unknown before in India. It has been contended on behalf of the government that there has been misrepresentation and exaggeration in connection with the Act. We hold that the Act hardly lends itself to popular misrepresentation. It has certainly been misrepresented on the official side. A typical exaggeration that we have seen complained of is a cryptic phrase, "*na appeal, na dalil, na vakeel,*" meaning 'no appeal, no argument, no pleader.' In our opinion, if this is the worst description of the Act on the popular side, it far underrates its evils, rather than overstates them. In our opinion, no self-respecting person can tolerate what is an outrage upon society. The crime of the government became complete when they persisted in it in the face of unanimous popular opposition. We would note, too, that the Viceroy has sufficient powers by means of ordinances to deal with extraordinary situations. The government were wholly unjustified in placing on the Statute book, on the eve of liberal reforms, an extraordinary measure to deal with anarchy, as if anarchy had been endemic instead of being rare in India.

CHAPTER IV.

SATYAGRAHA.

It was in order to combat the Rowlatt Act, which had raised a storm of unprecedented opposition inside the Council Chamber from the Indian members and outside from the Indian Press, that Mr. Gandhi launched out his *Satyagraha* movement.

People have only a hazy notion of what *Satyagraha* is and how it is applied. We therefore give it in the words of its author, who has prepared for us a special note upon it :—

"For the past thirty years I have been preaching and practising *Satyagraha*. The principles of *Satyagraha*, as I know it to-day, constitute a gradual evolution.

"The term *Satyagraha* was coined by me in South Africa to express the force that the Indians there used for full eight years, and it was coined in order to distinguish it from the movement, then going on in the United Kingdom and South Africa under the name of Passive Resistance.

"Its root meaning is 'holding on to truth'; hence, Truth-force. I have also called it Love-force or Soul-force. In the application of *Satyagraha* I discovered in the earliest stages, that pursuit of truth did not admit of violence being inflicted on one's opponent, but that he must be weaned from error by patience and sympathy. For what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by infliction of suffering on the opponent, but one's own self.

"*Satyagraha* differs from Passive Resistance as the North Pole from the South. The latter has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's end; whereas the former has been conceived as a weapon of the strongest, and excludes the use of violence in any shape or form.

"When Daniel disregarded the laws of the Medes and Persians which offended his conscience, and meekly suffered the punishment for his disobedience, he offered *Satyagraha* in its purest form. Socrates would not refrain from preaching what he knew to be the truth to the Athenian youth, and bravely suffered the punishment of death. He was, in this case, a *Satyagrahi*.) Prahlad disregarded the orders of his father, because he considered them to be repugnant to his conscience. He uncomplainingly and cheerfully bore the tortures, to which he was

subjected, at the instance of his father. Mirabai is said to have offended her husband by following her own conscience, was content to live in separation from him and bore with quiet dignity and resignation all the injuries that are said to have been done to her in order to bend her to her husband's will. Both Prahlad and Mirabai practised *Satyagraha*. It must be remembered, that neither Daniel nor Socrates, neither Prahlad nor Mirabai had any ill-will towards their persecutors. Daniel and Socrates are regarded as having been model citizens of the States to which they belonged, Prahlad a model son, Mirabai a model wife.

"This doctrine of *Satyagraha* is not new; it is merely an extension of the rule of domestic life to the political. Family disputes and differences are generally settled according to the law of love. The injured member has so much regard for the others that he suffers injury for the sake of his principles without retaliating and without being angry with those who differ from him. And as repression of anger and self-suffering are difficult processes, he does not dignify trifles into principles, but, in all non-essentials, readily agrees with the rest of the family, and thus contrives to gain the maximum of peace for himself without disturbing that of the others. Thus his action, whether he resists or resigns, is always calculated to promote the common welfare of the family. It is this law of love which, silently but surely, governs the family for the most part throughout the civilized world.

"I feel that nations cannot be one in reality, nor can their activities be conducive to the common good of the whole humanity, unless there is this definite recognition and acceptance of the law of the family in national and international affairs, in other words, on the political platform. Nations can be called civilized, only to the extent that they obey this law.

"This law of love is nothing but a law of truth. Without truth there is no love; without truth it may be affection, as for one's country to the injury of others; or infatuation, as of a young man for a girl; or love may be unreasoning and blind, as of ignorant parents for their children. Love transcends all animality and is never partial. *Satyagraha* has therefore been described as a coin, on whose face you read love and on the reverse you read truth. It is a coin current everywhere and has indefinable value.

"*Satyagraha* is self-dependent. It does not require the assent of the opponent before it can be brought into play. Indeed, it shines out most when the opponent resists. It is therefore irresistible. A *Satyagrahi* does not know what defeat is, for he fights for truth without being exhausted. Death in the fight is a deliverance, and prison, a gateway to liberty.

"It is called also soul-force, because a definite recognition of the soul within is a necessity, if a *Satyagrahi* is to believe that death does not mean cessation of the struggle, but a culmination. The body is merely a vehicle for self-expression; and he gladly gives up the body, when its existence is an obstruction in the way of the opponent seeing the truth, for which the *Satyagrahi* stands. He gives up the body in the certain faith that if anything would change his opponent's view, a willing sacrifice of his body must do so. And with the knowledge that the soul survives the body, he is not impatient to see the triumph of truth in the present body. Indeed, victory lies in the ability to die in the attempt to make the opponent see the truth, which the *Satyagrahi* for the time being expresses.

"And as a *Satyagrahi* never injures his opponent and always appeals, either to his reason by gentle argument, or his heart by the sacrifice of self. *Satyagraha* is twice blessed, it blesses him who practises it, and him against whom it is practised.

"It has however been objected that *Satyagraha*, as we conceive it, can be practised only by a select few. My experience proves the contrary. Once its simple principles—adherence to truth and insistence upon it by self-suffering—are understood, anybody can practise it. It is as difficult or as easy to practise as any other virtue. It is as little necessary for its practice that everyone should understand the whole philosophy of it, as it is for the practice of total abstinence.

"After all, no one disputes the necessity of insisting on truth as one sees it. And it is easy enough to understand that it is vulgar to attempt to compel the opponent to its acceptance by using brute force; it is discreditable to submit to error, because argument has failed to convince, and that the only true and honourable course is not to submit to it even at the cost of one's life. Then only can the world be purged of error, if it ever can be altogether. There can be no compromise with error where it hurts the vital being.

"But, on the political field, the struggle on behalf of the people mostly consists in opposing error in the shape of unjust laws. When you have failed to bring the error home to the law-giver by way of petitions and the like, the only remedy open to you, if you do not wish to submit to it, is to compel him to retrace his steps by suffering in your own person, i. e., by inviting the penalty for the breach of the law. Hence, *Satyagraha* largely appears to the public as civil disobedience or civil resistance. It is civil in the sense that it is not criminal.

"The criminal, i. e., the ordinary law-breaker breaks the law surreptitiously and tries to avoid the penalty; not so the civil resister. He ever obeys the laws of the state to which he belongs, not out of fear of

the sanctions, but because he considers them to be good for the welfare of society. But there come occasions, generally rare, when he considers certain laws to be so unjust as to render obedience to them a dishonour, he then openly and civilly breaks them and quietly suffers the penalty for their breach. And in order to register his protest against the action of the law-giver, it is open to him to withdraw his co-operation from the state by disobeying such other laws whose breach does not involve moral turpitude. In my opinion, the beauty and efficacy of *Satyagraha* are so great and the doctrine so simple that it can be preached even to children. It was preached by me to thousands of men, women and children, commonly called indentured Indians, with excellent results.

"When the Rowlatt Bills were published, I felt that they were so restrictive of human liberty that they must be resisted to the utmost. I observed, too, that the opposition to them was universal among Indians. I submit that no state, however despotic, has the right to enact laws which are repugnant to the whole body of the people, much less a Government guided by constitutional usage and precedent, such as the Indian Government. I felt, too, that the on coming agitation needed a definite direction, if it was neither to collapse nor to run into violent channels.

"I ventured therefore to present *Satyagraha* to the country, emphasising its civil resistance aspect. And as it is purely an inward and purifying movement, I suggested the observance of fast, prayer and suspension of all work for one day—the 6th of April. There was a magnificent response throughout the length and breadth of India, even in little villages, although there was no organization and no great previous preparation. The idea was given to the public as soon as it was conceived. On the 6th April, there was no violence used by the people, and no collision with the police worth naming. The *Hartal* was purely voluntary and spontaneous. I took no steps to further the idea beyond publishing the following message on the 24th March last at Madras:—

"'*Satyagraha*, as I have endeavoured to explain at several meetings, is essentially a religious movement. It is a process of purification and penance. It seeks to secure reforms or redress of grievances by self-suffering. I therefore venture to suggest that the second Sunday after the publication of the Viceregal assent to Bill No. 2 of 1919 (*i. e.* 6th April) may be observed as a day of humiliation and prayer. As there must be an effective public demonstration in keeping with the character of the observance, I beg to advise as follows:—

'(*i*) A twenty four hours' fast, counting from the last meal on the preceding night, should be observed by all adults, unless prevented from so doing by considerations of relgion or health. The fast is not to be regarded, in any shape

or form, in the nature of a hunger-strike, or as designed to put any pressure upon the Government. It is to be regarded for the *Satyagrahis* as a necessary discipline to fit them for civil disobedience, contemplated in their pledge, and for all others, as some slight token of the intensity of their wounded feelings.

(*ii*) All work, except such as may be necessary in the public interest, should be suspended for the day. Markets and other business places should be closed. Employees, who are required to work even on Sundays, may only suspend work after obtaining previous leave.

'I do not hesitate to recommend these two suggestions for adoption by public servants. For, though it is unquestionably the right thing for them not to take part in political discussion and gatherings, in my opinion they have an undoubted right to express, upon vital matters, their feelings in the very limited manner herein suggested.

'(*iii*) Public meetings should be held on that day in all parts of India, not excluding villages, at which resolutions praying for the withdrawal of the two measures should be passed.

'If my advice is deemed worthy of acceptance, the responsibility will lie, in the first instance, on the various *Satyagraha* Associations for undertaking the necessary work of organization, but all other Associations will, I hope, join hands in making this demonstration a success."

The doctrine of *Satyagraha* as explained by Mr. Gandhi seems to be clear and intelligible as a theoretical proposition. But, we think that it is not easy, as it may appear at first sight, to reduce it to practice in every walk of life. For the practice of such *Satyagraha* a large amount of discipline in patience and self-control is necessary. And these are the qualities that are in practice found to be most lacking, when they are most needed. *Satyagraha* to be acceptable as a doctrine of every day life by a large number of people must be capable of being practised by the average human being; and the average man is more prone to resort to violence than to sacrifice himself, when he is chafing under a sense of wrong. Mr. Gandhi's answer is that the average man does exercise such patience in the family circle, and Mr. Gandhi only asks for its extension to the political circle.

In any case, this is not the place where we need examine the feasibility of the doctrine any further than we have done. This much is clear that the preaching of an innocuous doctrine of this nature can only do good to society. And it is our firm belief, based on our examination of hundreds of men, that, had not the spirit of *Satyagraha* permeated the people who took part in the agitation, the results would have been infinitely more disastrous than they were. The examplary self-control exercised by the people in the other parts of India shows, not that they are vitally different in temperament from the Punjabees, but that the

restraining influence of *Satyagraha* was powerful enough to control the anger of the people against the action of the Government in forcing the Rowlatt Act upon India. If the people had been able to vent their resentment without disregarding restraint and discipline in offering disobedience to the laws of the State, it is highly likely that the Government would have long ere this yielded to the people's will.

But the restraining influence of *Satyagraha* proved unequal to the strain put upon it by the Punjab Government. Had Sir M. O'Dwyer recognised the sobering effect of *Satyagraha* and co-operated with the people, as did the Governments of the other provinces in a more or less perfect manner, the terrible sufferings of the Punjab would have been avoided, and the history of the past few months would have been differently written.

We admit that *Satyagraha*, if properly practised, would render Government of people by brute force an impossibility, and that, therefore, an effective enforcement of laws disliked by the people would be difficult, if not altogether impossible. But that can be no ground of complaint in a state, whose constitution requires the assent of the governed to their Government in a given manner.

It only remains for us to examine whether *Satyagraha* was responsible for the murders, arson, and pillage that took place in the Punjab. The preaching of *Satyagraha*, as we have shown, could never produce violence in any shape or form, for it is negation of violence. The preaching of the civil disobedience form of *Satyagraha*, however, can easily lend itself to misinterpretation, and can only be cautiously undertaken. We recognise the necessity for the utmost caution in advocating civil resistance. It is easy eaough to undermine respect for law, but it is not equally easy to inculcate suffering involved in civil, *i. e.* non-violent disobedience of the laws of a state. Civil resistance can therefore only be preached, where the ground has been previously prepared for self-suffering. We had to note that Mr. Gandhi frankly, and we think rightly, admitted his error in prematurely embarking on mass civil disobedience, and immediaely suspended his movement.

In the Punjab, however, the civil resistance part of *Satyagraha* was neither appreciated nor understood, much less practised. The *Hartal*, as such, has nothing to do with civil resistance. It may be a part of *Satyagraha*, if it is voluntary, free from all violence and resorted to not to express ill-will against, but disapprobation of, the acts of a wrong doer. Moreover, *Hartal* is an ages, old institution in India, resorted to by people under the very conditions in which it was applied in the Punjab during April. Neither *Satyagraha* nor *Hartal*, therefore, had any thing to do with the mob excesses. What led to them will be considered in the following pages.

CHAPTER V,

The Martial Law.

Part I.—General.

We have followed Sir Michael O'Dwyer's administration with regard to his treatment of the educated classes and his recruiting methods. We have endeavoured to show how Sir Michael O'Dwyer estranged all classes of Punjabis from him. We have also described in sufficient detail the Rowlatt Act and its consequences. We have shewn, too, the nature of the agitation that took place throughout the length and breadth of India for its repeal. We have given, in the language of its author, the principles of *Satyagraha*, and we think we have shown sufficiently clearly that the Rowlatt Act agitation, which crystallized into shape on the 6th April, produced no violence whatsoever, and that *Satyagraha*, as conceived and applied by its author, is singularly free from violence; indeed, its propagation and acceptance can only result in greater peace and security of life and property. We have shewn, too, that the Rowlatt Act agitation and *Satyagraha* had likewise enabled the people to realise their power, and had energised them. The people in the Punjab had no love for the Government, as represented by Sir Michael O'Dwyer. They were thoroughly discontented. This discontentment became intensified by reason of high prices. They had expected better times in every way after the war. On the contrary, the termination of hostilities brought into prominent relief their own precarious position. The unrest thus caused was aggravated by the Khilafat agitation, the Muhammadans, not without just cause, distrusting the intentions of the British Government.

In order properly to understand the events of April last, it is necessary to bear in mind the foregoing facts, which are scarcely capable of being disputed.

The Punjab had a complete *hartal* on the 6th April. It was a scene unparalleled in the Punjab, and, for that matter, in India. On that day, the leaders and the people seemed to act as one man. There was complete fraternization between Hindus and Muhammadans. Resolutions were passed all over, protesting against the Rowlatt Act and demanding its repeal. The demonstration of the 6th of April was a peaceful assertion of the people's will.

This, however, proved too much for Sir Michael O'Dwyer. He scented danger to the British Rule in both the *hartal* and the Hindu Muhammadan unity. To him it was an *anti*-British combination, that must be broken at any cost. Even the prosecution against Lahore leaders dignified their peaceful acts by the name of "conspiracy and waging war." The *precis* of the Lahore case, prepared by the convening authority, proceeds :—"The measure commonly known as the Rowlatt Bill was passed by the Imperial Council on 18th March 1919. Thereupon, a general conspiracy was formed by persons outside the Punjab, with whom the

accused associated, to hold tumultous meetings, and to ordain a general strike with the intention and object of imflaming popular feeling against Government, and to so overawe it, as to try and induce the vetoing of the measure. Accordingly, throughout India, and in the Punjab in particular, the said conspirators, including the accused, declared a general strike, commonly known as a *hartal*, to take place on the 30th March, intending thereby to induce disorder, paralyse the economic life of the country, and excite disaffection and hatred towards Government."

Then follows a general statement of several meetings, called in the *precis* "riotous assembly," and this is followed by two paragraphs which we must give in the words of the Government draftsman:—"On the 9th April, in pursuance of the conspiracy to excite disaffection and feelings of enmity against Government, and on the occasion of the Ramnaumi procession, the accused, Rambhaj Datt, Gokal Chand, Dharm Das Suri, and Duni Chand, and others encouraged the fraternisation of Hindus and Muhammadans against the Government as by law established. On the 10th April, the Government of the Punjab, with a view to maintaining peace and order, prevented the ingress of one of the conspirators, by name Gandhi, into the province, and, on the same date, ordered the deportation of two other conspirators from Amritsar, by name Kitchlew and Satyapal. These precautionary measures of Government for the preservation of peace and order were seized upon by the conspirators as a signal to wage war against the King." We cite these paragraphs to emphasise the points made by us, *viz.*, that the *hartal*, the meetings preceding and following it, and the fraternisation of Hindus and Muhammadans were interpreted as a menace to the Government. Nor was this treatment of the *hartal* and the fraternisation an after-thought. Sir Michael O'Dwyer had expressed himself in plain language on the 7th April. We have already quoted from his speech of that day. He had met the Hon'ble Raizada Bhagat Ram, Barrister of Jullundur. He expressed his strong disapproval of the *hartal* to him also, as will appear from the statement submitted by him.

Raizada Bhagat Ram says:—

"After the meeting (of the Punjab Legislative Council) I met the Lieutenant-Governor in the drawing room. He asked me what sort of a *hartal* we had at Jullundur. I replied it was a complete *hartal*, and that there was no disturbance. Sir M. O'Dwyer asked me what I attributed it to. I answered, 'To my mind it was due to the Soul-force of Mr. Gandhi.' On this, Sir Michael raised his fist and said, 'Raizada Sahib, remember, there is another force greater than Gandhi's Soul-force." (St. 650).

Thus Sir Michael was determined to crush all political consciousness by any means he could think of. He was prepared to goad the people to madness. How he partially succeeded, we shall see presently.

The Martial Law.

Part II.

1. Amritsar.

We shall take Amritsar first, as it was there that the goading process took place. Amritsar is second in importance to Lahore, though in many respects it is more important even than Lahore. Its population numbers 160,000. It is the city of the golden temple, the greatest place of Sikh worship. Being the largest commercial centre in the Punjab, and having the golden temple, it attracts travellers and visitors from all parts of the Punjab and even from outside.

About the middle of April marks the Hindu New Year's Day, when in Amritsar there takes place also a cattle fair. The New year's day is called the Baisakhi, the occasion being both religious and commercial. Every year it draws crowds from far and near. The Baisakhi is preceded by the Ramnaumi celebration,

Amritsar observed the 6th of April in a thorough manner, the Mubammadans, the Sikhs and the other Hindus belonging to all grades observed complete *Hartal.* It was spontaneous and voluntary. The behaviour of the crowd was unexceptionable and there were no accidents to regret or to report.

The ninth April was the Ramnaumi day. It is principally a Hindu religious function. But this time it was used for Hindu Muhammadan Unity. The Muhammadans took a leading part in it. Dr. Kitchlew and Dr. Satyapal were among the organisers of the fraternisation. Long before this, the two leaders had risen into prominence by their public services.

Dr. Saif-ud-din Kitchlew is a Muhammadan Barrister enjoying a considerable practice. He is a Doctor of Philosophy of Munster and a graduate of Cambridge. He was also a student at Aligarh. He is 35 years old, is married and has got two chiidren. He has interested himself for several years in Hindu Muhammadan Unity.

Dr. Satyapal is a Hindu, Khatri by caste. He is a B. A , M. B., of the Punjab University. He held the King's Commission for one year at Aden during the War as Lt: I. M. S. He was a co-worker with Dr. Kitchlew and became popular by reason of having carried on a successful agitation against the stoppage of the issue of platform tickets to Indians at the Amritsar Railway Station. Both became much more popular during the Rowlatt agitation, and both approved of Satayagrah. There is no doubt that at Amritsar, as elsewhere, the Rowlatt agitation began to draw much larger audiences than before, and as the agitation

gathered force, by their continuous activity they became the idols of the people.

Dr. Satyapal was prohibited on the 29th March 1919, under orders of the Government of the Punjab, from speaking in the public, and he was interned in Amritsar.

As has been observed in the previous chapter, *Hartal* was observed in some parts of India on the 30th of March also. It was observed that day in Amritsar.

The meeting of the 30th March at Amritsar, according to official accounts, is said to have been attended by from 30,000 to 35,000 persons, but all accounts agree that it passed off without a single untoward incident. The speakers at the meeting emphasized the peaceful and religious character of the function. These are the closing words of Dr. Kitchlew:—

"We will be ever prepared to sacrifice personal over national interests. The message of Mahatma Gandhi has been read to you. All countrymen should become prepared for resistance. This does not mean that this sacred town or country should be flooded with blood. The resistance should be a passive one. Be ready to act according to your conscience, though this may send you to Jail, or bring an order of internment on you."

Again:—"Do not cause pain or distress to any one. Go home peacefully. Take a walk in the garden. Do not use harsh words in respect of any police man, or traitor, which might cause him pain or lead to the possibility of a breach of the peace or a riot."

But Sir Michael O'Dwyer was much ruffled by the *Hartal* and the meeting at Amritsar. He, therefore, served on Dr. Kitchlew also the same order as on Dr. Satyapal. The order is dated the 3rd April and reads that "he shall until further orders (a) remain and reside within the municipal limits of Amritsar City (b) refrain from communicating, either directly or indirectly, with the press and (c) refrain from convening or attending or addressing in writing or otherwise any public meeting.

Pandit Kotu Mal, Pandit Dina Nath and Swami Anubhavanand were also similarly restricted. These orders had undoubtedly agitated the public mind, but the people were not unnerved by them. There was, therefore, another complete *Hartal* on the 6th April, and a meeting larger still than the one held on the 30th March. Mr. Badrul Islam Khan, a Barrister of Amritsar, presided at the meeting which is said to have been attended by 50,000 people. Quoting again from the official record, the meeting passed a resolution requesting the Government that the orders against Dr. Satyapal and others might be rescinded. The burden

of the speeches in connection with the orders will be found in the following sentence, which we extract from the report before us :—

"The only fault found with them is, that they informed all of us of the real object of the Rowlatt Act."

A resolution asking for the repeal of the Rowlatt Act was also passed. The president in concluding the proceedings said :—

"To-day's meeting has been held more successfully even than the meeting of Sunday last. Your object as to the expression of opinion has been accomplished. At this time people should not exhibit passions, but they should be patient. Mahatma Gandhi's advice is: in this struggle we will patiently bear grief and sorrow and thus save ourselves from violence and harshness. Falsehood will fail and truth shall win. If you preserve peace of mind, patience and forbearance, the meeting shall have a vast effect. But, if there is the least disturbance, and eveu two men fight with each other, this will entail bad results and the meeting will have no effect. The audience is therefore requested to leave the meeting place very calmly and not to make any sort of procession."

The report from which we have quoted the above passage and which is dated the 8th April concludes :—"The public fully complied with the directions of the President."

The 9th of April, as already stated, was the great Ram Naumi day. The leaders had decided, that there should be complete fraternisation between Hindus and Muhammadans on that occasion. The Ram Naumi is usually a religious function, but the Muhammadans having decided to take part in it, it undoubtedly assumed a larger significance. It was a big procession, in which a large number of Muhammadans took part. Dr. Kitchlew and Dr. Satyapal witnessed the procession from different places and received a great ovation from it as it went past them. The Deputy Commissioner of Amritsar also watched the procession, and as the various band parties passed him they struck up "God save the King." And again in spite of the great demonstration, there was no regrettable incident and no accident.

All this popular demonstration and unfoldment of national consciousness would have gladdened any ruler with imagination, and sympathy with popular aspirations. It only enraged Sir Michael O'Dwyer. He was angry that his orders, referred to by us, instead of cowing down the people, had only made them bolder and more articulate in their demands. Therefore, practically at the same time that the popular demonstration was going on in an orderly, perfectly constitutional manner, an order was being forged in the Punjab Government Secretariat, which was to destroy and disturb the people's peace; for the Lieutenant-Governor had decided to deport Drs. Kitchlew and Satyapal. The orders were received at

Amritsar late at night on the 9th April, and Drs. Kitchlew and Satyapal were sent for on the 10th April by the Deputy Commissioner, who served the orders on them and sent them away to an unknown destination in a motor car.) The news spread throughout Amritsar like lightening. A crowd immediately gathered together. It was a crowd of mourners—bareheaded, many unshod, and all without sticks. It was on its way to the Deputy Commissioner's bangalow to plead for the release of its loved ones. It marched through the principal streets of Amritsar, passed by the National Bank, the Town Hall and the Christian Mission Hall, the very buildings which within a short time were to be destroyed by some of them. Its progress was, however, stopped at the Railway carriage over-bridge which was guarded by a military picket. The men demanded passage and said that they wanted to go to the Deputy Commissioner's bangalow to make *Faryad*—a prayer. They pushed forward, the picket fell back a little. They advanced, the military fired, killing and wounding some of them; whereon the crowd fell back. It was now no longer a peaceful crowd. It was a crowd foiled in its effort to secure the release of its leaders, and exasperated at the wounding and the killing of some of its members. These enraged men went to the Railway foot-bridge and some to the Hall Bazar, carrying the killed and the wounded. The sight of the wounded persons and dead bodies inflamed the citizens who saw them. Within a short time, a large crowd was again seen near the carriage over-bridge and the foot-bridge. This time it had armed itself with sticks and pieces of wood. Both the bridges were guarded by the military.

Meanwhile, the members of the Bar, having heard of the uproar, had offered their services to the Deputy Commissioner with a view to intervention. They were permitted to intervene. On their arrival, Mr. Plomer the Deputy Superintendent of Police, Amritsar, told them that a big crowd had gone towards the Railway yard. Some, therefore, went in that direction and some remained near the bridges. Those that went to the Railway yard succeeded in clearing the crowd from it. Near the carriage over-bridge, however, the position was more difficult. Messrs Salaria and Maqbool Mahmood were trying, on the one hand, to reason with the crowd, and, on the other hand to restrain the authorities from firing. At one time it appeared as if they would succeed, but some persons in the crowd threw stones or pieces of wood at the military, who instantly fired, killing about twenty persons and wounding many. Messrs. Salaria and Maqbool Mahmood had themselves a narrow escape. The Officer in charge expressed his regret for ordering the fire whilst they were in the crowd and trying to help the authorities by persuading the crowd to disperse. Mr. Maqbool Mahmood then went to the Civil Hospital and brought Dr. Dhanpat Rai to render first aid to the wounded. The stretchers were brought from the hospital, but it is said that Mr. Plomer sent them away, saying that the people would make their own arrangements. Some of the wounded were taken to Dr. Kidar Nath's house. He was

living very near to the zenana Hospital. It is stated that Mrs. Easden, on seeing the wounded, laughed and said that the Hindus and the Muhammadans had got what they deserved. Upon this, a party forced its way into the Hospital and tried to find out Mrs. Easden, but she was in the meanwhile concealed by Mrs. Benjamin and was only thus able to escape the mob. The excited mob sacked the National Bank and murdered Mr. Stewart, the manager, and Mr. Scott, the accountant. Those who had gone to the goods shed murdered Mr. Robinson, the railway guard The mob attacked the Alliance Bank and upon Mr. Thomson, the manager, firing revolver shots, became infuriated and murdered him, threw down his body and burnt the corpse with the Bank furniture. Sergeant Rowland, the Cantonment electrician, was killed near the Rigo Bridge. The Town Hall, the Post Office and the Mission Hall were burnt, and so was a part of the Bhagtanwala Railway Station. An attack was attempted on the Chartered Bank also, but no serious damage was done to it, the Indian staff of the Bank saving the situation. Miss Sherwood who was cycling was brutally attacked, but she was rescued by the father of one of her Indian pupils. The crowd, there is little doubt, contained the usual *badmash* (hooligan) element, which seeing the opportunity resorted to looting the National Bank godowns. We might mention here, that since then some police men had been apprehended for being in possession of the property stolen from the banks. The whole of the destruction and looting was finished before 5 p. m. on the 10th April.

The provocation given by the deportation of their beloved leaders to the people of Amritsar was grave and uncalled for. This was doubled when the unarmed crowd was prevented from proceeding on its peaceful errand, and upon becoming insistent was fired on. It is necessary here to recall and emphasise the fact that up to the time of reaching the carriage overbridge and the firing on it, the mob had committed no violence. It is difficult to say what would have happened, if the mob had been allowed to proceed to the Deputy Commissioner's bangalow and there had its prayer rejected, as it was likely to be. It would have largely depended on the way the Deputy Commissioner dealt with them. It must be granted that the crowd was in an assertive mood, and if the authorities thought that the crowd would have acted in a violent manner, we are not prepared to blame them for checking its advance. Our study of the evidence led before the Martial Law Commissions, of the official evidence led before Lord Hunter's Committee and the evidence collected by us, leads to the conclusion that there was no warrant for the firing. The authorities omitted all the intermediate stages that are usually resorted to in all civilized countries. There was no parleying, no humouring, and no use of milder force. Immediately the crowd became insistent, the order to fire was given. In this country, it has become too much the custom with the executive and the military never to run any risk, or, to put it in another way, to count Indian life very cheap.

This is what Mr. Maqbool Mahmood, High Court Vakil, who together with Mr. Salaria was trying to reason with the crowd, says with reference to the second firing :—

" Salaria and I shouted out to the Deputy Commissioner and the officers to get back and not to fire, as we still hoped to take the crowd back. A few of the crowd threw wood and stones at the soldiers. The soldiers at once opened a volley of fire without any warning or intimation. Bullets whistled to my right and left. The crowd dispersed, leaving 20 or 25 killed and wounded. After the firing stopped, I went up to the soldiers and enquired if they had an ambulance car, or any first aid arrangements at hand. I wanted to run to the hospital which was close by for help. The soldiers would not allow me. Mr. Seymour, however, let me go.....The Deputy Commissioner himself was present when the fire was opened. He knew that Salaria and I were members of the Bar, and were trying to get the people back to the city. It was by mere accident that our lives were saved. I still believe, if the authorities had a little more patience, we would have succeeded in taking the crowd back. It is a matter of regret that, when the authorities decided to fire, they did not make any arrangement for an ambulance car or first aid. I believe some of the wounded might have been saved, if timely medical assistance had been forthcoming. After the first few shots, the crowd rushed back, but the firing was continued even after they began running away. Many of them were hit on the back. Most of the wounded were hit above the belt, on the face or on the head." (St. 5, pp. 30 & 31).

It should be remembered that the mob had not yet indulged in excesses. There was, therefore, no occasion for impatience, indifference or callousness, which, according to this witness, was evidently the case.

Whilst, therefore, we deplore the deportation order and the firing, and consider both as unjustifiable, and the absence of any ambulance arrangement as inhuman, nothing can be held to justify the wanton destruction by the mob of the innocent lives and properties. The Bank managers were deservedly popular. The others, who were murdered, were unknown to the crowd, and totally innocent. Miss Sherwood was a devoted Christian teacher and no remarks, however objectionable, that might have been made by Mrs. Easdon, could warrant the proceedings of the mob. The destruction of the buildings was utterly mad, and we cannot help saying that all the good, that had been done by the wonderful self-restraint previously exercised by the Amritsar people, was undone by these wild and unworthy acts of the mob.

Could these excesses have been prevented? Could innocent lives have been saved? What were the police doing? The *Kotwali* (Police Station) is a portion of the same block as the Town Hall. There

were sufficient numbers of the police force at the *Kotwali*. The crowd did not touch the *Kotwali*, whilst it burnt the adjoining Town Hall with impunity. Most of the other buildings burnt were within a stone's throw of the *Kotwali*. The police had also intimation of the fact that the banks were being set fire to. It was clearly the duty of the police to have bestirred themselves and, even at the peril of their lives, at least tried to save the Englishmen who were murdered.

This murder and incendiarism came upon the authorities with such suddenness that they were unnerved for the time being. Mr. Kitchin was sent post-haste from Lahore by the Lieutenant-Governor. He says in his evidence before the Hunter Committee that he met people on the road. He motored unmolested to Amritsar which is about 35 miles from Lahore. This was in the afternoon at about 4 p.m. on the 10th April. At night at about 11, a troop train came with troops under Major MacDonald. Mr. Kitchin told him "that the situation was beyond their control and that he should take such steps, as the military situation demanded." He says further in his evidence that "he advised him to send a suitable force into the city and get information, or bring the survivors which was done." "Why was not a Civil Magistrate sent", asked Lord Hunter. Mr. Kitchin replied, "I expected that the party would have to fight their way and the presence of a Civil Magistrate would naturally embarrass what was purely a military operation.....The survivors were brought out and the *Kotwali* was reinforced without any resistance or fighting."

He returned to Lahore on the 11th. The charge of the city was handed over by Mr. Miles Irving to the military. On reaching Lahore, he informed the Lieutenant Governor of this and the Lieutenent Governor approved. Next morning, Mr. Kitchin again motored to Amritsar, but he saw no indication of any disturbances. Meanwhile General Dyer had arrived, established his head-quarters at Ram Bagh and had taken over full control.

The first thing General Dyer did was to make arrests. He entered the city and made about twelve arrests without any molestation or resistance whatsoever.

We now turn to the people's doings during this time. On the night of the 10th, the city was left to itself, but there was no robbery or looting. Early in the morning of the 11th, they wanted to dispose of the dead. The military authorities would not allow, at first, more than 4 persons to accompany each bier. The people were intensely dissatisfied. They wanted a funeral procession. They sent their representatives to plead for them. At last, permission was granted after much haggling, but the procession was ordered to return before 2 p.m. The procession was very large, but the orders were strictly carried

out and everything was finished before the appointed time. On the 12th April, Hans Raj, who subsequently became chief approver in the Amritsar conspiracy case, held a meeting at Dhab Khatikan, and he announced that another meeting would be held on the 13th April in the Jallianwala Bagh under the chairmanship of Lala Kanhya Lal. Lala Kanhya Lal himself denies having ever been asked or having consented to preside at any such meeting. He is a respectable pleader of long standing, 75 years old, and he is very popular. (St. 29.) We have no doubt that his statement is correct. We believe that his name was used to draw a large crowd.

To understand the event that followed, it is necessary to have a picture of Amritsar as drawn by one who belonged to it, and yet had been away just for a few days. We have such a picture given by Lala Gidhari Lal, Deputy Chairman of the Punjab Chamber of Commerce, and Managing Director of the Amritsar Flour and General Mills Company. He says :—

"I reached Amritsar by Calcutta Mail from Cawnpore on 11th April, 1919, about 11-30 a.m.....From and on the canal bridge near Amritsar, I saw batches of policemen guarding the railway lines. When the train steamed into the station here, the whole place looked like a regular military post, with soldiers and guns scattered all over..... .....No coolie or conveyance of any kind was to be had. Just as I came out of the platform, Sardar Bikram Singh met me and advised me either to go back where I had come from, or not to enter the city in any case. Being extremely nervous, as it appeared to me, he did not talk to me long. By the kindness of a railway servant, after waiting for 20 minutes, with great difficulty, I got a coolie to carry my luggage as far as the Golden Temple. At the foot bridge there was a guard of some European soldiers, who would not let any one enter the city without searching all things thoroughly. Sticks of all kinds were taken away from every one. After a thorough overhauling of all my things I was allowed to proceed further. No one was permitted to go over the carriage bridge. This continued for days, till the 15th April probably. At every step outside the city, one could see nothing but only military or police at short distances with rifles and bayonets. Not a single policeman was to be seen on duty anywhere within the city.....The first thing that struck me, immediately on entering the city, was the stoppage of water supply completely..... .....Later, in the evening, I found the electric connection all over the city proper also cut off. To the best of my memory, this inconvenience also lasted at least upto 18th or 19th April, if not later. While proceeding to the Golden Temple, I saw marks of violence. Telegraph wires were cut, some buildings were burnt". (St. 1, pp. 1 & 2)."

According to the official testimony also, the cutting off of the water supply and electric light lasted three or four days, and it is quite evident

that the cruel deprivation was intended largely to be a punishment for the whole city for the violence, in which only a few could take part, and which, as Lord Hunter pointed out to a witness, the peaceful citizens could not prevent.

On the 13th April, in the morning at about 9-30, General Dyer entered the city with an escort and made a proclamation. It was, according to the General's evidence before Lord Hunter's Committee, in three parts. The last part is the only part relevant to the occasion. It runs:—"No procession of any kind is permitted to parade the city or any part of the city or outside of it any time. Any such procession or gathering of 4 men will be looked upon and treated as an unlawful assembly and dispersed by force of arms, if necessary." General Dyer was closely questioned on the significance of the qualifications 'if necessary' and on the meaning of the word "gathering" in juxtaposition to the word "procession." "If necessary" can only mean 'in the event of such gathering not dispersing otherwise,' and 'gathering' can only mean 'gathering in a public street'; otherwise, any gathering of more than 4 men in private houses would become an unlawful assembly in terms of the proclamation.

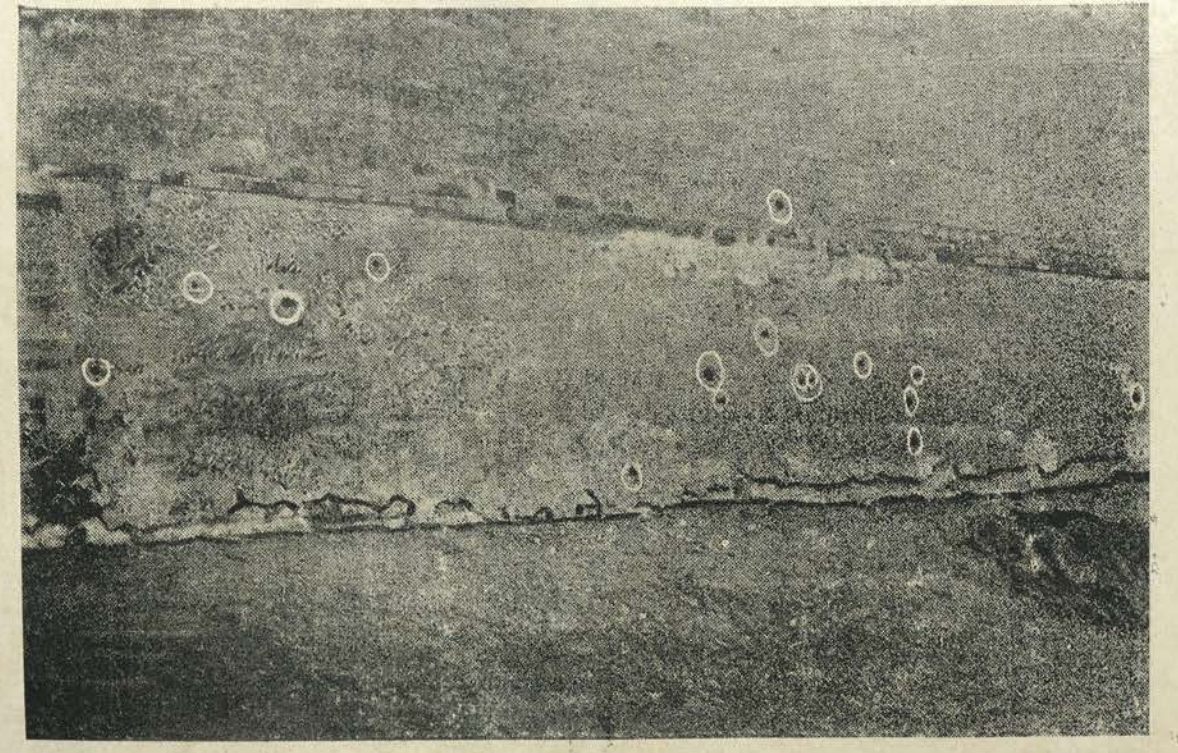
This proclamation was read out by an interpreter in Punjabee and Urdu, at intervals, during General Dyer's progress through the city, which he says, occupied "2 or 3 hours." The drum was beaten to gather the people. A map was handed to the General indicating the places at which the proclamation was read, and he admitted that it was not read in many parts of the city. We have examined the map of the city with the route marked. More than one half, and that the most populous part of the city, was left untouched by the General. There is abundant evidence to show that very few citizens knew anything about the proclamation. Moreover, the 13th April was, as stated before, the Baisaki, Hindu New Year's day, and many people from surrounding villages were streaming in, who knew nothing of the proclamation. That such people did come and could not have heard the proclamation is admitted by the official witnesses.

At or about the time of this proclamation, a boy was announcing in the streets of Amritsar, by beating a tin can, that a meeting would be held at 4 p. m. at Jalleanwala Bagh, and that Lala Kanhya Lal would preside at that meeting. There may be a question as to the exact time of this announcement by the boy. The evidence before us, however, shows that the announcement was made sometime before the proclamation by General Dyer. Lala Kanhya Lal says, "I heard that some men (who have not been traced up to this time to my knowledge) had, on the 13th April, proclaimed that a lecture would be given in the Jalieanwala Garden by me. This led or induced the public to think that I would give them some sound advice on the situation then existing." (St. 29, p. 73)

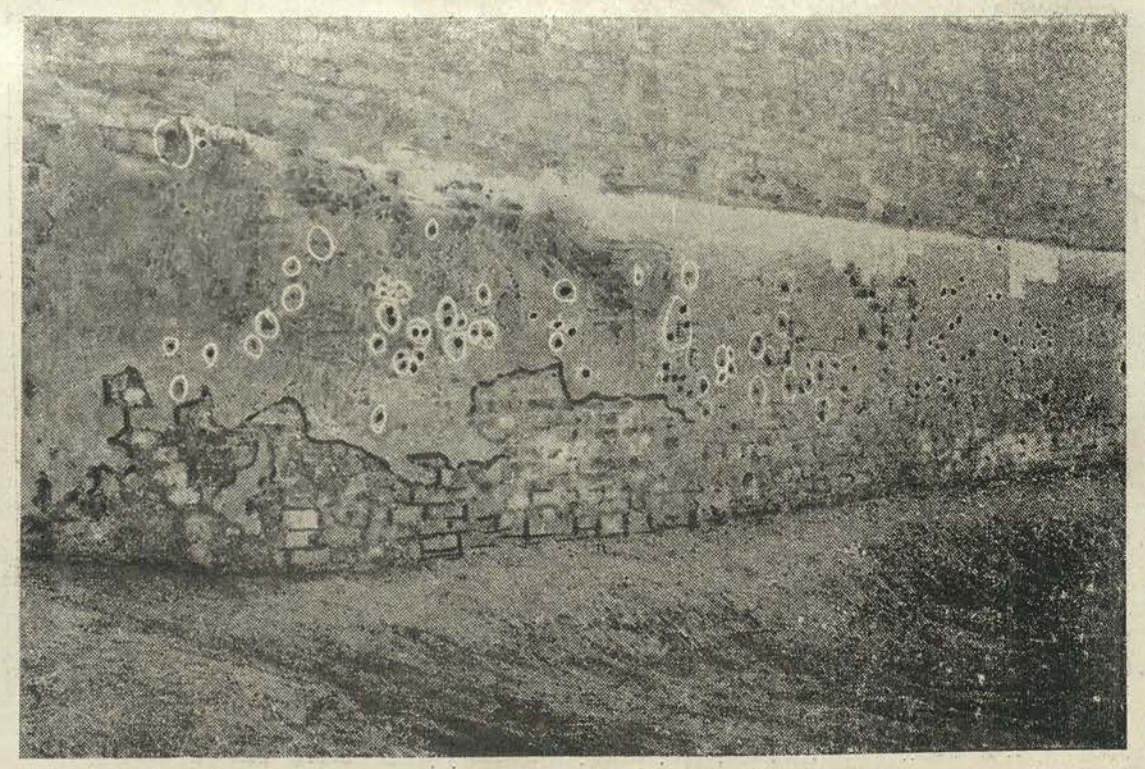
At about 12·45 p.m., General Dyer was informed that a big meeting was to be held at Jalleanwala Bagh at 4-30 that very after noon. General Dyer admits that he took no steps to prevent the meeting. "I want you to explain" asked Lord Hunter "why you did not take measures to prevent the crowd from assembling at the Jalleanwala Bagh?" The General answered, "I went there as soon as I could. I had to organise my forces, to think the matter out.....I thought I had done enough in warning them not to meet." Lord Hunter asked, "Did the making of dispositions necessitate the occupation of the time between 12.40 to 4 p m." General Dyer answered, "I did not believe that they would really meet, after all that I had done in the morning. I did not think of sending off another force and warn them not to go." He got definite information at 4 o'clock that the meeting was actually being held. Soon after, he marched off towards the city with picketing parties consisting of 25 rifles of Gurkhas and 25 Sikhs. He had also 40 more Gurkhas armed with *Khukhris*, and he took two armoured cars with him. He went at the 'ordinary walking pace.' To Lord Hunter's question, 'why he did not consider there was any necessity for proceeding with any extra expedition,' he said, "No Sir, it was very hot, we went at the usual pace of marching." He reached the Bagh about 5 or 5-15 p.m.

What is Jalleanwala Bagh? The word *bagh* is a misnomer 'Jalle' is the caste name of the original owner, 'wala' is the genitive termination; and the '*bagh*,' meaning a garden, is really an open piece of waste land surrounded by houses. It was, at the time, a private property owned in common by several people. As will appear from the plan attached, it is an irregular quadrangle, indifferently walled; and in most cases, the back walls of the houses surrounding it enclose the quadrangle. There are three trees in the quadrangle, a dilapidated *Samadh* (tomb) with a dome, and a well. The main entrance is a narrow passage through which armoured cars happily could not pass. There were no other regular entrances, but at 4 or 5 points, it was possible to get out through narrow openings. The ground at the entrance is an elevation, remarkably fit for posting soldiers and firing upon a crowd in front. When, therefore, General Dyer marched into the Bagh with his 90 soldiers, the crowd had no easy exit.

According to the evidence before us, Hans Raj, prior to Genera, Dyer's arrival, was in possession of the audience estimated at 20,000. He and a few others were standing on an improvised platform marked on the plan. An aeroplane was hovering over the meeting before the arrival of the troops. Hans Raj asked the meeting not to be afraid. The audience included many boys and children, and some men had come with infants in their arms. The people had no *lathis* with them. There were some C. I. D. men also at the meeting. Two of them were seen talking to Hans Raj. General Dyer deployed 25 soldiers to the right and 25 to the left, on the high ground on the north side of the rectangular space. It is best to give what happened afterwards, in his own words:—



Eastern walls of Jalleanwala Pagh where the casualties were the heaviest as the crowd was the biggest and had no means for escape.



Western walls in Jallianwala Bagh showing holes caused by bullets even 6 inches deep.

Q.—When you got into the *bagh*, what did you do ?

A.—I opened fire.

Q.—At once ?

A.—Immediately. I had thought about the matter and don't imagine it took me more than 30 seconds to make up my mind as to what my duty was ?

Q.—As regards the crowd, what was it doing ?

A.—Well, they were holding a meeting. There was a man in the centre of the place on something raised. His arms were moving about. He was evidently addressing. He was absolutely in the centre of the square, as far as I could judge. I should say some 50 or 60 yards from where my troops were drawn up.

The General had admitted that there might have been a good many who had not heard of the proclamation. So Lord Hunter asked, "On the assumption that there was that risk of people being in the crowd who were not aware of the proclamation, did it not occur to you that it was a proper measure to ask the crowd to disperse before you took that step of actually firing" ?

A.—No, at the time I did not. I merely felt that my orders had not been obeyed, that Martial Law was flouted, and that it was my duty to fire immediately by rifle.

Q.—Before you dispersed the crowd, had the crowd taken any action at all ?

A.—No, Sir. They had run away, a few of them.

Q.—Did they start to run away ?

A.—Yes. When I began to fire, the big mob in the centre began to run almost towards the right.

Q.—Martial Law had not been proclaimed. Before you took that step, which was a serious step, did you not consider as to the propriety of consulting the Deputy Commissioner who was the civil authority responsible for the order of the city ?

A.—There was no Deputy Commissioner to consult at the time. I did not think it wise to ask any body further. I had to make up my mind immediately as to what my action should be. I considered it from the Military point of view that I ought to fire immediately, that if I did not do so, I should fail in my duty.....

Q.—In firing was it your object to disperse ?

A.—No, Sir. I was going to fire until they dispersed.

Q.—Did the crowd at once start to disperse as soon as you fired ?

A.—Immediately.

Q.—Did you continue firing?

A.—Yes.

Q.—After the crowd indicated that it was going to disperse, why did you not stop ?

A.—I thought it was my duty to go on until it dispersed. If I fired a little, I should be wrong in firing at all.

Then in reply to a variety of questions, General Dyer said he continued to fire for about 10 minutes, and that he had no "military experience to use similar methods of dispersing crowds"; "he could have dispersed them, perhaps even without firing". But he fired, because "they would all have come back and laughed at him and he would have made 'a fool of himself'. His reasons for firing, he has given, in answer to another question, as follows :—

"I thought they were trying to assault me and my forces suddenly. All these pointed that this was a wide spread movement which was not confined to Amritsar alone, and that the situation was a wide military situation which was not confined to Amritsar." The General had fired 1650 rounds of ammunition. He admitted also that if he could have taken the armoured cars into the bagh, he would have done so and opened fire with them, that he stopped shooting, when he did, because the ammunition had run out, and that the crowd was very dense. He had made no provision for aiding or removing the wounded. It was not then his duty to render aid. That was a medical question. As soon as the firing ceased he retired. From time to time, he "checked his fire and directed it upon places where the crowd was thickest," and that he did, not because they were not going fast, but because he (the General) "had made up his mind to punish them for having assembled."

We must now supply further details of the scene from the mouths of eye-witnesses. We have already adverted to Lala Girdhari Lal's statement. He happened to watch the scene from a house overlooking the *bagh*. "I saw hundreds of persons killed on the spot. The worst part of the whole thing was that firing was directed towards the gates through which the people were running out. There were small outlets, 4 or 5 in all, and bullets actually rained over the people at all these gates, and.....many got trampled under the feet of the rushing crowds and thus lost their lives. Blood was pouring in profusion. Even those who lay flat on the ground were shot.....No arrangements were made by the authorities to look after the dead or wounded.....I then gave water to the wounded and rendered such assistance as was possible.....I went round the whole place and saw almost every body lying there. There were heaps of them at different places.....The dead bodies were of grown up people and young boys

Madan Mohan, aged 13 years, shot at Jallianwalla Bag and killed instantaneously.

also. Some had their heads cut open, others had eyes shot, and nose, chest, arms, or legs shattered.....I think there must have been over 1,000 dead bodies in the garden then.....I saw people were hurrying up and many had to leave their dead and wounded, because they were afraid of being fired upon again after 8 p.m." (St. 1, pp. 10, 11).

It may be mentioned here that the second part of the proclamation made on the 13th April by the drum beat, reads :—

"No person residing in the city is permitted to leave his house after 8. Any person found in the street after 8 is liable to be shot."

The witness further states, "many amongst the wounded, who managed to run from the garden, succumbed to injuries on the way and lay dead in the streets. It was thus that the people of Amritsar held their *Baisakhi* fair."

In the matter of the death roll, it is interesting to note that according to the Government's own showing, they did not commence investigating the figure before the 20th August, i.e., four months after the tragedy. Mr. Thompson then announced that not more than 290 had died. Now they have practically accepted the Sewa Samiti's figures viz., 500, which are based on actual tracing and represent the minimum. The exact figure will never be known, but after careful investigation, we consider that Lala Girdhari Lal's computation of 1000 is by no means an exaggerated calculation. They must have been indifferent shots, if after directing their fire in the thickest part in a concentrated area, and among 20,000 people, the soldiers were not able to kill 1000 men. Let it further be remembered, the fire was directed even into and from the Hansli, the narrow lane to the right, on the plan. We observed bullet marks on a balcony opposite the lane ; and evidence has been led before us to show that soldiers were posted at points outside the Bagh to guard approaches, and men were shot whilst they were effecting their escape through these approaches. There can be no doubt that General Dyer's plan was to kill the largest number, and if the number was 1000 and not more, the fault was not his. His ammunition was exhausted, and he could not take his armoured cars through the passage, it being too narrow.

It is not possible to describe, in all the hideous details, the events of the 13th, and, to use Justice Rankin's expression, its 'frightfulness. In order to appreciate it fully, one must read the whole of the official evidence and the evidence published by us. After the violence of the 10th April, the English Officials had become angry, and perhaps rightly so. The very men, towards whom they were in the habit of showing courtesy, now repelled them, Lala Dholan Das, a reputed resident of Amritsar, was one such man, but when he went at the request of the authorities to see them, he found them in an angry mood. "All were in excited temper, so much so, that Mr. Seymour is reported to have said

that for every one European life one thousand Indians would be sacrificed. Some one suggested bombarding of the town, and Lala Dholan Das informed the officers that if, in any way, any part of the Golden Temple was touched or damaged, there would be no end of trouble, as this temple was held sacred all over the Punjab." (St. I, p. 7.)

Mr. Muhammad Sadiq, Barrister, went with others to see the authorities regarding the disposal of the dead on the 11th April. He says, "The impression I got from the talk I had with them was that, as Europeans had been murdered, their blood could not remain unavenged, and if there be the least resistance or disobedience or any breach of the peace, sufficient amount of force would be used and, if necessary, the city would be bombarded." (St. 19). Dr. Balmokand, Sub Assistant Surgeon, says that on the 11th April, Col. Smith, the Civil Surgeon, remarked "that General Dyer was coming and he would bombard the city. He drew diagrams and showed us how the city would be shelled and how it would be raised to the ground in half an hour. I said that I lived in the city, and what was to become of me if there was bombardment. He replied that I had better leave the city and live in the hospital, if I wanted to save myself," (St. 20, p. 56.)

Thus we know why and how the 'frightfulness' of the 13th April came about. A staggering blow had to be delivered. The idea of bombardment was evidently given up. The meeting of the 13th furnished a ready chance and General Dyer seized it. (Mr. C. F. Andrews has called it a massacre, even like the Glenco Massacre.) If there can be degrees in assessing values of inhumanities, we consider that the massacre of Glenco was infinitely worse than the massacre of Jalleanwala Bagh, but the standard of correctness, exacted today, was not the standard set in the Military Manuals of the days of the Glenco Massacre. In our opinions even the people who heard the proclamation had not understood the significance or the meaning of the prohibitory part of it. Not a single man went to that meeting in open defiance of the proclamation. No provocation whatever was given to the Military Authorities and nothing, either in Amritsar or outside it, justified the massacre. It was a calculated act of inhumanity, and if the British Rule in India is to be purged of this inexcusable wrong, General Dyer must be immediately relieved of his command and brought to justice.

He has stated to Lord Hunter's Committee that Sir Michael O'Dwyer approved of his action. It is unthinkable to us that one, who was a trustee for the inhabitants of the Punjab, should have endorsed a crime against humanity. Even under Martial Law, *de facto* or *de jure*, certain canons of decency are obligatory on Commanding Officers. We venture to submit that General Dyer totally disregarded them. We repeat that we do not, in any shape or form, desire to defend or minimise either the murders of Englishmen or incendiarism

Uttam Chand wounded at Jalleanwala Bagh.

Mangal Singh wounded at Jalleanwala Bagh.

We believe that they are indefensible, but no deeds, however dastardly, of an enraged mob can warrant a slaughter of innocent people, such as General Dyer was guilty of.

The fourteenth of April was devoted by the people to clearing the dead or wounded, and burning or burying the dead. Permission had to be obtained for the purpose, and this was the laconic proclamation issued, "The inhabitants may burn or bury their dead as soon as they please. There must be no demonstration of any kind."

In reply to Lord Hunter's questions as to the state of the city on the 14th, General Dyer said, "I went through the city to see if my orders had been carried out or not, I visited the pickets. All was quiet."

At about 2 p. m., a meeting of the local residents, Municipal Commissioners, Magistrates and merchants was called at the *Kotwali*, whereat the Commissioner made the following speech. "Do you people want peace or war? We are prepared in every way. The Government is all powerful. *Sarkar* has conquered Germany and is capable of doing every thing. The General will give orders to day. The city is in his possession. I can do nothing. You will have to obey orders" (St. 1, p. 11).

Mr. Kitchin, the Commissioner, then went away. General Dyer with Messrs. Miles Irving, Rehill, Plomer and military guard, came about 5 p.m. He rushed into the room, followed by others, all exceedingly angry, and made a speach in Urdu. The following is the translation :—

"You people know well that I am a sepoy and soldier. Do you want war or peace? If you wish for war the Goverment is prepared for it, and if you want peace, then obey my orders and open all your shops; else, I will shoot. For me the battle-field of France or Amritsar is the same. I am a military man and I will go straight. Neither shall I move to the right, nor to the left. Speak up, if you want war. In case there is to be peace, my order is to open all shops at once. You people talk against the Government, and persons educated in Germany and Bengal talk sedition. I shall report all these. Obey orders. I do not wish to have anything else. I have served in the military for over 30 years. I understand the Indian Sepoy and the Sikh people very well. You will have to observe peace ; otherwise, the shops will be opened by force and by rifles. You must inform me of the *budmashes*. I will shoot them. Obey my orders and open shops. Speak up if you want war". The General was followed by Mr. Miles Irving, the Deputy Commissioner. We cull two sentences from his speech :—"You have committed a bad act in killing the English. The revenge will be taken upon you and your children".

On the 15th, all the shops were opened. One would have thought that, with the retribution of the 13th, the speeches of the 14th

and the opening of the shops, the ordinary civil rule would be resumed, but it was not to be. The revenge had not yet been fully taken. Martial Law was, therefore, proclaimed and what was true in fact became a fact in law. It remained in force upto the 9th June and the life of the people in Amritsar was made intolerable in a variety of ways :—

1. The street in which Miss Sherwood was assaulted was set apart for flogging people and for making those who passed through it to crawl on their bellies.

2. All were made to *Salam*, in theory English officers only, but in practice every English man, on pain of being arrested and suffering indignities.

3. Flogging was administered publicly and otherwise, even for trivialities.

4. All the lawyers of the town were made special constables without cause, and made to work like ordinary coolies.

5. Indiscriminate arrests were effected of persons, irrespective of status, and during detention they were subjected to humiliations, discomforts and indescribable tortures for the purpose of extorting confession or evidence, or for the purposes of merely humiliating them.

6. Special Tribunals were formed for trying offences, which resulted in gross injustice in the name of law, leaving the aggrieved parties without a right of appeal.

We shall now deal with what is called the crawling order. The lane in which the crawling took place is a narrow and thickly populated place, with double storey buildings on either side of it, and with numerous blind alleys shooting out of the lane and containing several houses. For the inhabitants of the lane, if they wanted to make any purchases or to go to the city, there was no option but to pass through some part of it, and therefore to crawl in and out. Sanitary or medical service could only be rendered on condition of crawling. The full length of the lane in which the order was enforced is about 150 yards. In the middle of it will be seen, on the plan hereto attached, an oblong marked "*Tiktiki*", which was the specially erected flogging booth. The order remained in force for 8 days. Although General Dyer has called it 'going on all fours', and it has been called 'hand and knee order' by the press, the process consisted in the persons lying flat on their bellies and crawling exactly like reptiles. Any lifting of the knees or bending thereof brought the rifle butts on the backs of the persons who were made to crawl. The whole motion had therefore to be performed by movement of the belly and the arms. The lane, like most Indian lanes, is dirty and full of the usual rubbish, not excluding grit. It is worthy of note that the order was only

Kucha Kaurhianwala, Amritsar (Crawling lane).

given verbally and was withdrawn after orders from superior authorities. This is General Dyer's reason for the order: "I felt women have been beaten. We look upon women as sacred. I searched in my brain for a suitable punishment for these awful cases. I did not know how to meet it. There was a little bit of accident in that. Now, when I visited the pickets, I went down and ordered a triangle to be erected. I felt the street ought to be looked upon as sacred; therefore, I posted pickets at both ends, and told them, no Indians are to be allowed to pass along here.' I then also said, 'if they had to pass they must go on all fours.' It never entered my brain that any sensible man, any sane man would under the circumstances voluntarily go through that street." The deliberateness or the depravity of the punishment cannot well be surpassed. Miss Sherwood was assaulted on the 10th and the order was promulgated on the 19th. It had to be obeyed by those who might never have seen Miss Sherwood. They might have, as the vast majority of the residents of Amritsar must have, deplored the cowardly assault on her. It was such men who had to undergo the punishment. It is difficult to characterize a mind that invents and takes pleasure in inflicting a punishment, whose object is merely to degrade man's state. The pickets were posted from 6 a.m. to 8 p.m., so, when Lord Hunter asked him what justification there was in passing an order which necessitated the inhabitants, lawfully residing, to crawl on all fours when they had to leave their houses, General Dyer replied:—"They could leave at all other times," *i.e.*, between the hours after 10 p.m. and before 6 a.m. (the hour 8 p.m. was changed to 10 p.m. on the 15th). The General forgot that another order operated against it, because nobody could be out after 10 p.m., and if he did, he was liable to be shot. Yet he was able to add in the same answer, "I do not think it caused very great inconvenience. If they had suffered a little, it would be no harm under martial law. They could get necessaries of life by other means. It could not be helped if they had to suffer a slight amount of inconvenience." "You will admit" said Lord Hunter, "during the period of turmoil, it is a difficult thing for peaceful citizens to give assistance in quelling the disturbances. Is it not just on that account that extreme remedy be confined to the mob, as distinguished from the law-abiding citizens." General Dyer answered "Yes, they were abstract law abiding citizens, but I think on that occasion I only thought of punishing the wicked."

Q.—But this street was not the street which was frequented by those who had beaten Miss Sherwood?

A.—No, but I had erected a platform there in the middle of the street and thought, when I got these men who had beaten her, I would lash them down. I meant to lash them.

For a moment let us see what was actually done. Lala Ishwar Das is an assistant in a big firm in Amritsar. He had gone to Lala Labh

Chand's house, marked on the plan, on the 18th April. Suddenly Mr. Plomer came with the military into the street. L. Ishwar Das and his friends were looking from a window. Mr. Plomer struck his hunting crop at them and asked them all to stand up and *salam*. Mr. Labh Chand was asked to vacate a portion of his house for the accommodation of the military. 'At about 4 O'clock in the afternoon,' says this witness, Ishar Das, Panna Lal, Mela Ram and I wanted to go home, but were refused permission by the police. We asked permission again, but it was given on condition that we would pass the street by crawling. So all of us had to pass out the street by crawling on our bellies. We could not go to our houses by any other road." (St. 104, p. 163). It is to be observed that this was the first day of the order which had not been promulgated, whether by word of mouth or in writing. It became known only as it was being enforced.

Another witness, Lala Megha Mal is a cloth merchant, who says, "My house is in Kucha Kurichan (an alley from the crawling lane) and my shop is in Guru Bazar. On the very first day soldiers were posted in Kucha Kurichan, I was stopped by the soldiers when I was returning home at about 5 p.m., and I was ordered to creep on my belly. I however ran away, and kept away till after the soldiers had left. That day I came home at 9 p.m. and found my wife laid up with fever. There was no water in the house to be given to her, and no doctor and no medicine. I had to fetch water myself late in the night. For the seven days following, my wife had to be without any treatment, as no doctor would like to creep on his belly." (St. 114)

In this lane is a Jain Sabha Mandir where some *Sadhus* live. Lala Rallya Ram, opium contractor, has a house near the Mandir. As he was going to his shop, he was compelled to crawl. He says, "while I was crawling, they kicked me with their boots and also gave me blows with the butt-ends of their rifles. That day, I did not go back home to take my food.....For full 8 days, not a single sweeper appeared; so the refuse of the houses was never removed, nor were the latrines cleaned. The water carrier, too, was throughout absent.....we could neither get vegetables nor other eatables." (St. 102)

Lala Ganpat Rai of the Jain Mandir, living in the lane, says, "Even those, who had to attend the temple in the street for the purpose of worship, were made to crawl in the same way." (St. 122)

Lal Devi Das, Banker, was ordered to crawl on his belly. He offered to go back to his house, but he was forced to crawl. He says, "I tried to go on my hands and knees at first, but I was threatened with a bayonet, and had to creep on my belly," (St. 99)

Kahan Chand has been been blind for the last 20 years. He was made to crawl and was kicked. (St. 105)

Abdulla, teacher by profession, had to crawl and whilst he was taking rest in the way, he was kicked and struck with the butt-end of a rifle. His body was scratched all over on account of his being a stout man (St. 106)

Whilst the crawling was being enforced, sacred pigeons and other birds were shot. The *Pinjarapole*, a sacred house for the care of animals, which was just at one end of the lane, was defiled. The wells in the lanes were polluted by the soldiers easing themselves near them. (St. 121)

The official testimony is that 50 persons were subjected to the barbarous and inhuman process of crawling.

Those, who have not undergone the degradation of compulsory *salaming*, can hardly realize the intensity of pain and humiliation caused to one, who has actually undergone it. We, who have heard the description given to us by those who were made to *salam*, are able only somewhat to realize what it must have meant to them. The *salaming* order, made applicabie to the city containing a population of 160,000 souls, was not a small thing and it meant standing and performing fixed movements with the right arm. No wonder, there are witnesses who state that they were arrested for not *salaming* in the proper manner. Nor did the effect of the order end with exacting the particular manner of *salam*. The defaulters had to undergo punishment in a variety of ways.

Lala Har Gopal Khanna, B. A., was, on the 18th of April, passing through a street with some friends. He saw some policemen on horse-back followed by General Dyer, who beckoned to him. On reaching there, Lala Har Gopal saluted in the military fashion, whereupon he was told that he did not know how to *salam* and was told to present himseif, the next day, in the Ram Bagh garden. He took leave of the General with a salute and asked Mr. Plomer, City Superintendent of Police, where the had to present himself in the Ram Bagh. Mr. Plomer immediately ordered a constable to take him to the *Kotwal Sahib*. On being taken there, he was made to squat, along with 2 or 3 other men, on the damp floor. By 7 p.m., more men joined them. Then they were marched in pairs to the *Kotwali*. At the *Kotwali*, they had to pass the night sitting or lying in the open. A Gurkha guard was placed upon them. At 8-30, next morning, they were taken to the Ram Bagh, where they were all kept standing in the sun, until a military *Havaldar* (Serjeant) taught them how to *salam*. They were then let off. (St. 95 and St. 96). Mian Firoz Din, an Hony. Magistrate, says:—"People used to be whipped for not standing up whilst *salaming* the General and Mr. Plomer. Those, who did not *salam*, were at times arrested. I saw a few cases of such whipping and of such arrests myself. The people were so terrified, that many had to keep standing practically the whole day, to prevent any mistake on their part and to avoid any such punishment. I say "practically," because

they had to stand up every time they heard the sound of a motor car. I myself did so." (St. 2)

Flogging, in so far as it was in public, was not only humiliating but it was torturing, and, save for the official evidence given, it is difficult to know why flogging was administered at all. Official evidence shows that flogging was administered for the so-called breach of fort discipline, and as to those who were suspected of assaulting Miss Sherwood, General Dyer has admitted that he wanted to lash them in the crawling lane. Thus, six boys were flogged on the booth, marked in the plan. Each of them was fastened to the *tiktiki* (triangle) and given 30 stripes. One of them, Sundar Singh, "became senseless, after the 4th stripe, but, after some water was poured into his mouth by a soldier, he regained consciousness. Flogging was then resumed. He lost his consciousness for the second time, but the flogging never ceased till he was given 30 stripes. He was taken off the flogging post bleeding and quite unconscious. The other boys were similarly treated, and the majority of them became unconscious, while they were being flogged. "They were all handcuffed and as they could not walk even a few places, they were dragged by the police. They were then taken to the fort." (St. 115, St. 117 and St. 118)

General Dyer in his evidence has said that the lawyer constables did useful service and Mr. Kitchin has said that they rather liked it. Let us see what the lawyers themselves have to say about their appointment and the nature of the services they had to render. We have already referred to Lala Kanhya Lal. He is the oldest lawyer of Amritsar. Even he did not escape the distinction. He says:—"I have to add that, along with all the members of the local bar, I was compelled to act as a special constable. This appointment was made on the 22nd of April, when there was absolutely no necessity for such appointment, for the maintenance of peace and order in the city. The police force was quite sufficient for the purpose, and, as a matter of fact, the city was quiet on those days. In my old age, I was made to work like a coolie, carrying tables and chairs from one place to another, and to patrol the city in the hot sun. The abuse, which was showered upon us, and the indignities to which we were put, added a great deal to our sufferings. I cannot believe that our appointment was necessary for the maintenance of peace and order. The order was meant to punish us. The local bar takes part in public affairs and took a prominent part in the Rowlatt Act agitation, that is why the whole bar was punished in this way." (St. 29)

Lala Balmokand Bhatia, High Court Vakil, Municipal Commissioner, describing the ceremony of appointing special constables, says, that they were made to sit on the ground, and "it was then that we were called upon to witness 2 citizens being flogged after being tied to the post. We were specially ordered to see this scene. In the evening, all the members of the bar were made to stand in a line." Lieut. Newman

Public flogging at Amritsar.

was placed in charge. He threatened one of them with kicking. They were to report themselves thrice a day and patrol the city for the rest of the day. "In other words," Mr. Bhatia says, "we had to keep ourselves in attendence, the whole day, either in the garden or in the city. We were constantly reminded that we were mere constables and the punishment for any neglect was not only flogging or imprisonment, but also death. We were made to do the work of coolies, by being ordered to take tables and chairs in the presence of many people, who held us in respect, although there were orderlies and other servants enough for such work." They were particularly taught how to *salam*. They were discharged on the 12th May. He too agrees with Lala Kanhya Lal that the idea was to punish the members of the Bar. (St. 91)

Pandit Rajendra Misra and other lawyers support the foregoing allegations and say that they were thus insulted and ill treated, although they had helped the authorities.. (St. 94)

Altogether, ninety three lawyers were humiliated in this manner, not to mention the pecuniary loss they had unnecessarily to sustain, by reason of being deprived of their ordinary vocation.

Perhaps, the wholesale arrests, that took place during the Martial Law period, and the treatment meted out during the confinement, was the most harassing form of punishment, from which, at the time the arrests were going on, no citizen considered himself to be safe.

Lala Girdhari Lal says, "The police began to arrest people from 12th April, as far as I remember. There was no break after that, and people in every sphere of life were arrested from day to day, while employed peacefully in their occupations. No charge was stated." They were then "handcuffed at once and put into the lock-up, for days and months, without being informed what they were accused of; and no opportunity was ever allowed them to see or consult friends or relations. When Mr. Badrul Islam Ali Khan was arrested, the impression created in the public mind was that all connected with the congress movement in the city would suffer likewise. Lala Girdhari Lal had left Amritsar on the 7th of April and returned on the 11th, leaving a relation very ill at Cawnpore. He wanted therefore to go back to Cawnpore. After much difficulty, he was able to procure a pass, permitting him to leave Amritsar. He left on the 21st April by the Calcutta Mail. On the Beas River Bridge, the train was stopped and all the Indian passengers' luggage was minutely searched. He heard after some time that he was wanted by the authorities at Amritsar. He presented himself to the superindendent of police at Cawnpore, who treated him courteously and sent him under escort to Amritsar. He had a newspaper in his hands, as permission had been given to him by the Sub-Inspector, who was in charge. This was too much for the Amritsar Supdt; but the Sub-Inspector quietly told him that he

had allowed Lala Girdhari Lal to buy the newspaper, as there was no instruction from his chief to restrict the liberty of his charge in such a manner. Lala Girdhari Lal was at once handcuffed, and, upon his enquiring why he was arrested, no reply was returned. He had nothing to eat since 11 O'clock on 22-4-19 till the next day at 8 a.m. He was locked up in a small room with 10 or 11 persons in it. In a corner of the room was an evil smelling chamber-pot. The next morning, they were allowed out for a few minutes for the necessary purposes of life and were shut up again. They were allowed neither to bathe nor to change clothes, and it was with difficulty that they were able to obtain water, when there was a charitably disposed constable near by. The month of May is about the hottest month of the year and the discomfort of being in a stuffy and crowded little room can be easily imagined. He was taken before some officials in due course. One of them made insulting and offensive remarks about him. On the 24th May, he was removed from the lock-up to the Subsidiary Jail. The food given was "unfit for human consumption." On the 27th May, he and his companions were taken to Lahore, handcuffed in pairs. No one was allowed to come near them. Those who dared to talk to them were straightway arrested. They had to walk from the Lahore Ry. Station to the court,—a distance of about 2 miles. The Inspector of police prevented them from having water to drink on the way. On reaching the court they had to wait outside the court all day long. They were then taken to the Central Jail, where each one was locked up in an iron cage, about 7 by 2, and 4 feet high. The bathing arrangement was most filthy. A small drain, used for all sorts of purposes, was pointed out for the purpose. On the 27th, only a few, whose relatives had paid for them, were removed to slightly better rooms and could get somewhat better food, and it was only here that permission was granted to change clothes, On the 28th May, they were transferred to the Borstal Jail. On the 3rd June, some of the Amritsar prisoners were sent up for trial. Some others were asked, without knowing the nature of charges against them, to cite their witnesses. Lala Girdhari Lal was released, on the 6th June, without any trial and without ever knowing why he had been arrested at all. Thus one of the leaders of Amritsar, not unknown to the authorities, was arrested and detained for over a fortnight and treated worse even than a common felon, for every prisoner under trial is entitled to see his relations, certainly his legal advisers, and receive what food he likes. Mian Firoz Din, an Hony. Magistrate of 21 years' standing, and a *Rais* of Amritsar, says that, whilst the most respectable men of Amritsar were being harassed and molested, the well known *badmashes* were left practically untouched. (St. 2)

Mr. Maqbool Mahmood, High Court Vakil, who, at the risk of his life, it will be remembered, tried, on the 10th April, to turn away the crowd near the bridge, was later on arrested by a Sub Inspector, was taken to the police station and was prompted to say "I could and

would identify the murderers of Robinson and Rowland. I informed the police that I had already sent a written statement to them and that I had stated that I could not recognize any body. This statement was then brought to me and I was then asked to tear it off with my own hands and to submit a fresh statement giving the names of those whom they had found out as culprits. I refused to comply with the demand and some threats were flung at me. However, I was subsequently allowed to leave." He was then cited as a defence witness. S. Sukha Singh told him that many people had refused to give evidence for the defence and that he should do likewise. He said he had his own conscience, to which S. Sukha Singh replied that in those days "Nobody had a conscience and those, that had, suffered." He added that he would see that his pleaders licence was cancelled and further that he got into trouble. (S. 5).

On the 20th April, Dr. Kidar Nath Bhandari, Senior Asstt. Surgeon, age 62, was asked by Sardar Sukha Singh to name any one of the mob that had gone to attack Mrs. Easdon on the 10th April. Dr. Kidar Nath told him that he could not do so." Upon this, Sardar Sukha Singh, Mr. Plomer and Mr. Marshall shouted out, 'Oh! you don't help the Government; you will also be arrested!' To this the Doctor replied, "I can not name any body whom I had not seen and you can do what you like." Thereupon, Sardar Sukha Singh told the doctor that he had orders to arrest him and that the should consider himself under arrest. He was not shown the orders, but was sent to the lock up, together with his assistant. Both of them were kept in the lock up till the 27 April, on which date they were removed to the Subsidiary Jail. It meant a walk of about a mile and as he had heart trouble he asked for a conveyance. He added also that his being paraded and handcuffed with others through the bazar would shock him. He was nevertheless made to walk to the Jail, together with 62 other prisoners. He says, "as it was very hot, I fainted when I reached the Jail, but recovered soon, owing to the kindness of a policeman, who kindly gave me a little water to drink". He was locked up in a cell and given bread which he could not eat. The request of a friend to supply him with food from outside was refused; and so was also the request to change his clothes, "which were stinking and full of lice". On the 2nd May, the Deputy Commissioner went to the jail and the doctor asked him why he was being detained. "The answer was there was nothing against him, except that he had not tried to save the life of Mrs. Easdon, when she was attacked by the mob". The doctor tried to reason that it was not possible for him to do so, because he did not know when the mob went to her, but it was of no avail. He and his assistant, were, however, released on the 12th of May, without knowing any definite charges against him. Whilst he was at the *Kotwali* lock-up, between 20th and 27th April, some one went to him twice and said, 'you are suffering for nothing. If you mention a few names who were in the mob, you will be released at once.' (St. 13)

Mr. Mohammad Amin, a pleader, is the father of Mohammad. Akram, who was sentenced to death—a sentence which was subsequently commuted to 5 year's rigorous imprisonment, in connection with the attempt to assault Mrs. Easdon. He claims personal friendship with Mrs. Easdon, and in his statement attached hereto, he contends that his son, who looked up to Mrs. Easdon as his mother, was totally innocent On the 20th April, he, with his son and brother, was arrested and taken to the *Kotwali*. He says, " I was taken by a constable to the door of the *Havalat*. A small room as it was, it contained not less than 30 unfortunate men. It was a horrible sight to see them stretching out their arms out of the iron bars and praying for a drink of water. I was going to faint at the sight. I said to a policeman ' I have no objection to going in, but I must tell you that I shall not be able to live there for a quarter of an hour.' He went to the Inspector and shortly after came back and took me to another room, where I found Dr. Bashir and Mr. Badrul Islam Ali Khan, Barrister-at-Law. From this room they took out some persons and put us, 6 newcomers, in their place. Never in my life have I ever seen a dirty place like this. Most of us kept sitting all through the night We prayed that we might be allowed food from our houses for that one evening only, but it was refused. We asked for coverings, but they too were denied to us. After a short time, a policeman came to Gama and in our presence said, ' why do you put your life in danger? Name 4 or 5 men with whom you have some enmity, we shall make you a witness.' Gama said, ' I have no enemy to name'. The policeman went away, but after a few minutes he reappeared and said to him, 'look here, name Qayam, and as to others say what you please.' We got extremely frightened at the way the police were fabricating false evidence, and thought that we were not safe.' The witness describes the condition in the jail. They were kept handcuffed in their cells in pairs and thus led even to the latrines. They begged for the removal of the handcuffs, whilst they were actually in the latrines but it was no use. They were compelled to walk round and round in the hot sun—we imagine for exercise ? They were given no food for 36 hours and they were made to sleep on the bare floor. The handcuffs were at a later stage removed. " The food, which we were expected to take, was a little heap of gram in one corner and a bucket of drinking water in the other, while near by, was a tinpot for passing water. We could not take that food and kept hungry for another day". The things improved the next day. They were allowed to have their own food and a change of clothes. Thus they remained at the fort for 22 days. On the 12th of May, they were taken to Lahore to stand their trial. They were 52 men chained together. In Lahore, they were made to sit out the whole day, without drink or food. They had to walk from the Lahore station to the court and from the court to the Central Jail in the burning sun. He and his brother were discharged on the 27th of May. (St. 14)

Mrs. Nelley Benjamin, Sub-Asstt. Surgeon, is a friend of Mrs. Easdon. She was the one who screened her from assault. She says, " when the enquiry was going on, I was taken to the *Kotwali* on two occasions; I was asked to say that I had seen Mohammad Amin in the crowd. As I said that was not the truth, Mr. Plomer threatened to send me to jail. I told them whatever I knew but I refused to give false evidence. They also tempted me with a reward from the Government, if I supported the story of Mrs. Easdon regarding the presence of Mohammad Amin. I refused again". (St. 16).

Seth Gul Mohammad, a glassware merchant, was arrested on the 20th April, whilst he was offering prayer, and taken to the *Kotwali*. He was asked to give false evidence. Inspector Jawaharlal caught hold of his beard and slapped him so hard that it made him reel for a while. He then asked him to state " Doctors Satyapal and Kitchlew had instigated me to bring about the *hartal* on the 6th and that they had encouraged me, by saying that they would use bombs to drive out the English from the country". The witness refused. The officer then asked his underlings to take him aside and make him "alright ". He was then taken away a few paces from the officers' table and asked by a number of constables to please Jawaharlal by doing what he wanted. He still refused. So they caught hold of his hand and placed it under the leg of a cot, over which eight constables sat. "When the pain became unbearable", the witness proceeds, " I cried out, leave my hand, I will do whatever you ask me to do". He was then taken to Jawaharlal again. But he again refused to implicate the Doctors. He was therefore kept confined in a room that day. During the two following days he was beaten, slapped and caned. He was told that he would be made an accused and hanged. This beating went on for eight days. On the eighth day, he again agreed to make the desired statement. He was then taken to Aga Ibrahim, the Magistrate, before whom he repeated the same " untrue statement", that was required of him. Hansraj, the approver, who was also in the *Kotwali*, advised him to do as the police asked. After ten days' detention he was let off, on the condition that he appeared at the *Kotwali* from day to day, which he did up to the 9th of June, when he was taken to Lahore. On the 16th of June, he was produced before the Martial Law Tribunal, where he made a clean breast of the whole thing and told the Judges that he was tortured. (St. 21)

Brijlal, a boy 14 years old, was kept under custody for 9 days. After two days he was made over to Hansraj and was induced to make a false statement before the Martial Law tribunal, which he retracts in the evidence before us. (St. 22)

Sirdar Atma Singh, Wine Merchant, was arrested in front of General Dyer on the 13th April. He was made to walk with the procession and he adds, " they tied a cloth round one of my arms and dragged me along

with them through several streets of the city." He was prevented by a British soldier from getting some water to drink. Some others were arrested also during the day, and nine of them were handcuffed and confied in a cell without food. On the 15th, they were taken before the General and were all tied to a tree, "constantly abused and laughed at". After the Generel had finished his lunch, they were produced before him. Then Sirdar Atma Singh was sentenced to 8 days' quarter-guard. He was never told what the charge against him was. During his incarceration, he was relieved by a sergeant of his gold ring and a West End hunting watch bearing his name. (St. 30)

Muhammad Ismail, butcher, was arrested about the 18th April. His father was also arrested and both were beaten and were released only after his brother Dina was produced. Dina himself was detained for 3 days, and is said to have been mercilessly beaten. (St. 46)

Abdul Aziz, vegetable seller, was arrested for having sworn at a *Khansama*, which he denied. He was taken before the General, was kept in the lock-up for two days, was given ten stripes and was ordered to close his shop for 14 days. (St. 123)

Lala Raliaram, pensioner, 58 years old, was asked by a Sub-Inspector to give the names of those who had beaten Miss Sherwood. He replied that he knew nothing, as he was not present. Whereupon, he was beaten with a cane, his beard was pulled and he was made to walk up and down the lane and set free in the evening. (St. 107)

Lala Dadu Mal was beaten and made to crawl. He and his son were arrested, and he was discharged and rearrested and at last let off, after he had paid one hundred rupees to the headman of the bazar, for the police. He was rearrested and was compelled to pay fifty rupees more and purchase his release. The Police used to go to his shop and forcibly take away cream etc. for their use. His son was detained for 8 days and was then given 30 stripes, although, during the process, he became unconscious. He witnessed others also being flogged. He says, " these men shrieked with pain and were all bleeding. (St. 116)

Lala Rakharam saw Dhaniram who was made to sit down and catch hold of his cars after passing his hands under his legs. (St. 108)

Gholam Qadir Toopgar was arrested during the third week of April by Sub-Inspector Amir Khan. He was asked to point out the looted property, and he was beaten severely, when he pleaded ignorance. He was asked to give the names of certain persons as members of the mob that had burnt and looted the Bhagtanwala Ry. Station. His turban was taken off, his hands were tied with it and he was suspended from a tree for about 10 minutes. He saw 8 or 9 men, besides himself, being subjected to torture. He says " I saw Peera Gujar lying flat on the ground

and a *Havaldar*, whom I know by face, pushed a stick into his anus in the presence of Sub Inspector Amir Khan. He cried piteously all the time, but the police showed no mercy. For full 3 days and nights we were not allowed any food, during which period we were subjected to police torture. I was released after 5 days." (St. 141)

Miraj Din, barber, genegrally supports the above statement, he himself sharing the same fate as Gholam Qadir. (St. 142)

Gholam Jilani, an *Imam* (leader at prayer) of *Masjid* and deedwriter, is perhaps the worst case of torture we have come across. He took a prominent part in organizing the Ram Naumi festival. He was arrested on the 16th April. The statement contains such a wealth of detail, that it must be read *in toto* in order to appreciate the measure of torture that the Imam had to undergo (St. 134). Mian Firoz Din, Hony. Magistrate (St. 2) and Mr. Gholam Yaseen, Barrister (St. 6) support what is stated about his treatment by the witness. Mohammad Shafi (St. 139) saw some of the tortures that Gholam Jilani was subjected to and heard his piteous cries. He says that, on the same day, one Khair Din was similarly treated, his condition became so bad that he never recovered from the injuries he had received (St. 139). Mian Quamar Uddin Khan, landlord and proprietor, says Maulvi Gholam Jilani met him immediately after his release. He saw the injuries which were received by him and that the story that he related to him then is the same as he has given before us (St. 140). Gholam Mohammad witnessed the torture on him and on Khair Din, who, he says, died a few days ago of the injuries (St. 138). Haji Shamasuddin, landlord and *zimindar*, also witnessed the tortures administered to Maulvi Gholam Jilani and late Khair Din. The Haji was called by the police. He says, " They drove a stick into his anus. Also ,he was in a most pitiable condition. I saw his urine and excreta coming out. All of us, who were outside, were told by the police that those, who did not give evidence, would be treated like that " (St. 135). Witnesses 136—137 also corroborate the statement about torture to which both Jilani and Khair Din were subjected. Malik Abdull Hai, merchant of Pashmina, on receipt of a telegram from the Supdt. of Police, went from Lahore to Amritsar about the 15th of May and, there, he was given over to Inspector Jawaharlal, who tempted him with reward by increment in his pay, if he would give false evidence against Dr. Kitchlew. When he refused, he was threatened that he would be included amongst the accused. When all the threats and persuations failed, he was taken to a room and thrashed " mercilessly ". Being frightened, he eventually yielded. His statement was taken down and he was summoned before the Martial Law Court. He proceeds, " I made up my mind to tell the truth..... I submitted before the judges how I had been harrassed by the police to give false evidence. When I had finished my deposition I came out. The Naib Court arrested me and was

about to lead me to police room when I screamed out. Thereupon, a few barristers who were then present in the court in connection with the case, among whom were Mukand Lal Puri and Mr. Hasan and others, came on the scene.....Having freed myself from the grip of the Naib Court I immediately told the judges the whole story. The presiding judge ordered me to proceed home by another route." (St. 148)

Mr. Badrul Islam Ali Khan, Barrister-at-Law was arrested on the 19th April. The police walked into his wife's bedroom and when she asked them to go outside they refused to do so. He was taken to the *Kotwali* where Mr. Plomer said in a loud voice, "this is the man who wants to be the Lieutenant Governor of the Punjab". He recites how he was pressed to give evidence. He describes the condition of the cell in which he and the fellow prisoners were locked up, how they were subjected to humiliation, and discusses the charges that were brought against him, before he was finally discharged. He concludes:—"There was an attempt made by the police to manufacture evidence against me by torturing a man named Gholam Jilani, who admitted the fact in his evidence before the Martial Law Commission, in the course of my trial. Thus it was that I was arrested and kept in custody for a period of 2 months and a half and tried for my life." (St. 88).

Mr. Gurdial Singh Salaria, Bar-at-Law, was also arrested. He was one of those, who, in common with others, at the peril of his life, tried to go, on the 10th April, to push the crowd back from the bridge. He describes also the indignities he had to suffer. He remained in custody from the 23rd of May to the 5th of July. (St. 87),

The paragraphs, we have devoted to indiscriminate arrests and tortures for the purpose of extorting evidence, furnish perhaps the blackest chapter in the whole of the story of the cruelties perpetrated in the name of martial law. The tragedy of Jalleanwala Bagh was staggering for its dramatic effect. But the slow torture of the arrests was felt not only by those who suffered but by those also who were always in fear of being arrested, for, from the evidence collected by us it is clear that there was no method about these arrests. All classes and conditions of people came in for this treatment. Nobody had a feeling of safety. We wish, too, to add that we have been most careful in the collection of the evidence on this head. We were incredulous when we entered upon the inquiry, but as statement after statement came under our notice, we were driven to accept the general charge. The most damaging statements are so fully supported that, in our opinion, they will stand the test of investigation in any court of law.

We would here add that we had copious evidence about bribes having been freely taken by the police. But we have refrained from taking evidence on this point for Amritsar, because the witnesses, whilst

they gave us their confidence, were unwilling to disclose their names. If the Government wish to know the truth about this class of corruption, we suggest the holding of an inquiry, with a promise of protection to those who would come forward to give their evidence. We are sure that the Goverement have no desire to screen offenders of this class and we feel equally sure that, by adopting the course suggested by us, they will clean the police department of its worst features. The evidence of torture, too, challenges inquiry. It is there before the Government. They cannot ignore evidence given with the detail that characterises it.

Not much need now be said to show that where there was an organized attempt made to procure false evidence, there must have been serious and extensive abortion of justice, during the trials that took place, whether before the Martial Law Commissions, the Summary Courts, or Area Officers. It may not be amiss to describe the constitution of these courts. The Martial Law Commissions were composed of 3 members, clothed with summary jurisdiction and possessing the power to inflict death sentences. They were not bound to record any evidence, and their judgments were unappealable. The Summary Courts, on the other hand, contained only one member, usually a Magistrate, and they became the courts of inferior jurisdiction, having power to award imprisonment upto two years and to impose fines up to Rs 1,000. Their judgments also were final and unappealable to any superior court. We have examined the published records of the trials before these courts and the statistics published by the Government, and we have come to the conclusion that the majority of the convictions are wholly bad. In the Amritsar district, according to the statistical abstract, 188 were tried before the Martial Law Commissions, of whom 3 were acquitted. Before the Summary Courts and Area Officers, 173 were tried, and 32 acquitted, discharged or released.

In view of the Royal Proclamation and the release of the majority of the prisoners convicted by the tribunals mentioned by us, it is unnecessary to go into the details of these trials. But it may be mentioned that cases, involving transportation for life with forfeiture of property as the minimum penalty, were based on such charges as organising the *hartal* or making speeches on the Rowlatt Act. Leading men were charged with serious offences on no better evidence than that of an approver. We hope, however, to discuss the Martial Law Commission trials a little more fully in our discussion of the Lahore events. We shall close our examination of the Amritsar events with the remark that the authorities committed a criminal blunder in secretly deporting Doctors Kitchlew and Satyapal; that there was at least undue haste in firing; that, had they acted with tact and consideration, then, in spite of the deportation, the mob excesses would have been prevented; that the excesses were, in any event, deplorable and deserving of condemnation; that the massacre in

the Jalleanwala Bagh was an act of inhumanity and vengeance, unwarranted by anything that then existed or has since transpired; that, on General Dyer's own showing, the introduction of martial law in Amritsar was not justified by any local causes and that its prolongation was a wanton abuse of authority, and its administration unworthy of a civilized government.

2. Tarn Taran.

Tarn Taran is a part of the Amritsar District and a Railway Station. It is 16 miles from Amritsar and a Sikh centre, next only to Amritsar in importance. It was alleged by the Police Sub-Inspector that there was an attempt to loot the treasury. The evidence in our possession shows that the charge was a pure fabrication; yet a large number of persons was convicted of that charge by a Summary Court.

3. Lahore City.

In point of political importance, Lahore is the first city in the Punjab, being its capital and the seat of the Government. We have, however, treated Amritsar first, as, apart from its great importance as the Sikh stronghold, it was there that the disorder arose, and it was there that the policy of the Government was determined. Lahore is a big Railway Junction for Peshawar, Calcutta, Karachi and Bombay. The distance between Lahore and Delhi is 298 miles. The population of Lahore, excluding that of the Cantonment, is about 250,000, of which the Muhamadan element is preponderant, Hindus being nearly a third of the Muhamadans.

Lahore has ten colleges for boys and two for girls, and numerous High Schools for boys and girls. It is also the seat of the Punjab University. It has two English dailies; one conducted in the interests generally of the bureaucracy and European commerce; the other devoted to Indian national interests. It has several dailies and weeklies in the vernaculars. Lahore, therefore, of all the places in the Punjab, possesses the largest number of the literate classes and is the best supplied in the Punjab with news from day to day. The Punjab has been noted and even congratulated by Sir Michael O'Dwyer on its comparative indifference to Indian politics, but, of late, it had begun to organize political life, and Lahore was leading the way. This awakening was strengthened by Sir Michael O'Dwyer's speech in the Council at the threshold of his career, already referred to. Moreover, the Punjab shared in common with the rest of India the increase in political activity consequent upon the introduction of the Rowlatt

legislation and Lahore led the way in the Punjab. When Mr. Gandhi announced his *Satyagraha* declaration, the leaders in the Punjab were and remained, upto the last moment, undecided as to its acceptance, and no one seemed actually to have taken the *Satyagraha* pledge, certtainly none in Lahore. But fasting and *hartal* stood on a different footing. Their observance required no pledge and no continuity of action. But, even on this point, the leaders do not appear to have been sure of their ground, nor did they know what response the populace would make to Mr. Gandhi's call. They decided to publish and distribute his letter with reference to it. As soon as the Government came to know that there was to be *hartal*, they became panicky. On the 4th of April, a police notice was issued in Lahore, prohibiting processions and meetings without previous permission. On the 5th, the leaders were invited by the Deputy Commissioner to meet him. Pandit Rambhuj Dutt Chowdhari and other leaders have described in their statements the whole of that interview and the subsequent events. At that meeting, the leaders went so far as to say that if the Government did not want them to hold the meeting contemplated by them, they would abandon it, but the Deputy Commissioner was satisfied with the following terms, namely:—

(*a*) All may endeavour, up to the evening of the 5th, to convince the citizens either for or against the *hartal*.

(*b*) On the 6th, there should be no canvassing one way or the other.

(*c*) The meeting may take place, but there should be no inflamatory speech-making.

The 6th broke upon Lahore with an absolutely complete *hartal* such as had never been seen before. Thousands, including women and children, observed the *hartal*, and people went to the river to bathe and on their return they formed themselves into a procession. Strictly speaking, this was in breach of the police notice we have referred to. The procession, however, was perfectly orderly. The police wisely refrained from any interference, but when the procession went towards the Mall, they would not allow it to proceed any further than the Post Office. They obtained the services of the leaders for turning the processionists back. Lala Dūni Chand and Dr. Gokal Chand Narang came to their assistance and succeeded in preventing the processionists from going up the Mall.

There is, however, a slight indication of what was troubling Sir Michael O'Dwyer. It is said that be had been saying in the course of conversations that there would be no *hartal* in the Punjab, but he was painfully surprised to see a complete *hartal* even in the capital city, and he is further reported to have remarked that he would make the leaders pay for the crime of having brought about such a complete *hartal*.

In the afternoon, there was a meeting at the Bradlaugh Hall. It was attended by thousands of people. Such a meeting Lahore had never seen before. Sir M. O'Dwyer had specially deputed the Superintendent of the Criminal Investigation Department to attend this meeting. The speeches made at the meeting were fully reported; we have seen them. While they were assertive in tone and insistent on the people's right to have the Rowlatt legislation repealed, there was nothing seditious in them, and certainly nothing that could in any shape or form be interpreted to mean an incitement to violence. Nothing happened on the 7th and 8th.

The 9th of April, the Ram Naumi day, was observed as in Amritsar. The people gave themselves up to rejoicings and utilized the day for Hindus and Mohamadans to fraternize with each other. What was therefore a purely religious function has been, happily, of late years turned into also a national celebration. There were officials with the procession. They were cheered wherever their presence was noticed.

Thus, everything was quiet up to the 10th. Not so, however, Sir Michael O'Dwyer. He knew that Mr. Gandhi was invited by Dr. Satyapal to visit Amritsar and to explain his doctrine of *Satyagraha*. He knew, too, that, in response to that invitation and that of Sanyasi Swami Shraddhanand, Mr. Gandhi was to visit Delhi and had left Bombay for Delhi on the 8th April. He could not brook it, and after receiving permission from the Viceroy, he stopped Mr. Gandhi's entry into the Punjab, and had him arrested at the first station inside the Punjab border and sent him back to the Bombay Presidency wherein he was interned. The news of Mr. Gandhi's arrest and internment was received in Lahore on the 10th, through its publication in the Civil and Military Gazette, and, without any organization or effort, there was an immediate closing of shops. By 4 O'clock, all business was suspended. Some of the citizens formed a procession and began marching towards the Mall. By the time they reached Anarkali, it had become a big procession, but as the police had prevented the procession of the 6th April from going up the Mall, the majority stopped near the Forman Christian College, but about 3 to 4 hundred persons, including students, decided to march up the Mall with the intention of proceeding to the Government House, to ask for Mr. Gandhi's release. As soon as this was known, a party of police came out, passed by the crowd from behind, wheeled round and facing it stopped its march near the O'Dwyer Soldiers' Club. The crowd, however, would not listen to the police. Order to fire was given; 2 to 3 lives were lost, more were wounded. The crowd retired back. The dead and the wounded were taken away by the police. Assistance of doctors who were passing by was refused. The crowd, thus broken up, was pushed back slowly by the police all the way through the Anarkali till very near the Lohari gate. The police wanted to disperse the crowd at this point also. They parleyed for over half an hour, as stated

by Mr. Broadway, the Superintendent of Police, before the Hunter Committee. Meanwhile, Pandit Rambhaj Dutt Chowdhari, who was informed at his house, which is situated outside the city, of what had happened, hastened to the spot and offered his services. He was asked to turn the crowd back and to disperse it. The Pandit tried, but his voice could not reach except to those who were immediately near. He therefore spoke from a raised seat. Meanwhile, the Superintendent of Police was becoming impatient. The Deputy Commissioner, who was sent for, also arrived. Pandit Rambhaj Dutt Chowdhari went over to the Deputy Commissioner and asked for some time, so that he could reason with the crowd and induce it to disperse. But Mr. Fyson gave him only two minutes and told him that if the people did not disperse within that time, he would immediately order firing. The Pandit protested that he could hardly make an impression on the crowd within two minutes, but Mr. Fyson was unbending. The Pandit, however, tried and he partially succeeded in making some of the crowd turn back, but Mr. Fyson proved as good as his word, and on the expiry of the time limit gave the order to fire, inflicting about the same casualties as near the O'Dwyer Soldiers' Club. The firing dispersed the crowd, but it left the people sore at heart.

We are of opinion that both the firings could have been avoided. The crowd was unarmed, it had passed several public buildings, including besides the Christian College, the Y. M. C. A., the Alliance Bank of Simla, the Bank of Bengal, the Post Office, the Telegraph Office, the High Court and the Cathedral. As at Amritsar, the authorities omitted to take the usual intermediate stages, and they erred in not giving sufficient time to Pandit Rambhaj Dutt Chowdhari, who had been admittedly making an earnest effort to disperse the crowd. No resistance was offered by the crowd. We presume that other crowds in India are of about the same temper under given circumstances and of the same determination or rather weakness as the Punjabi crowd. We say this, because we have heard it suggested that a Punjab crowd is different from and more defiant and determined than any other crowd. We hold a different view. Some of us have seen a strong Punjab crowd being dispersed by the sweep of a heavy stick. The crowds at Lahore, Kasur and Amritsar were as determined as can be imagined, but none of them could stand even a little bit of firing. We imagine that crowds of the dimension, admitted by official testimony, in any other part of the world could certainly have overwhelmed such small forces as were arrayed against them. We have it upon official testimony that a huge crowd in Bombay was dispersed on the 10th April by two dozen horsemen dashing into it, and a Bombay Pydhownie crowd is noted for its mischievousness when it is bent on mischief. We are inclined to think that in India generally, and in the Punjab particularly, there seems to be an unwritten code, requiring the police never to run any risk and to resort to firing on the slightest pretext. If it is a test of a civilized Government that it shall not value the life of the meanest citizen as cheap, we fear that the Punjab Govrenment

has signally failed in that test. The plea that the governing race is, in numbers, hopelessly inferior to the governed cannot be accepted as any excuse for disregarding, under an ordinary test, the value of human life entrusted to its care. The indifferent answers given by some officers to questions regarding their orders strongly incline us to the belief that the firings we have mentioned could have been avoided with a little forbearance, a little tact and a little regard for the lives of the citizens. We are fortified in this belief by the knowledge that in every case that has come under our observation, no arrangement was considered necessary for taking care of the wounded after the dispersal of the crowd.

To return to the narrative, extraordinary as it may appear, the authorities, as we have seen, did not allow the relatives to take charge of the wounded and the dead. This created a great deal of ill feeling and resentment. On the 11th also, therefore, the *hartal* was continued. Constant parleying took place between the leaders and the authorities. The leaders pleaded, with all the earnestness at their command, for the return of the dead and the wounded, but to no purpose. Without in any way conciliating the people, the authorities wanted the *hartal* to be broken. We have had several interviews with the Lahore leaders since their discharge. They have favoured us with their statements; we believe that most of the leaders tried their best to break up the *hartal*, even though the authorities would not return the dead and the wounded, but they did not succeed. There was a big meeting on the 11th at the Badshahi Mosque at which the idea of breaking up the *hartal* was considered, but nothing came out of it. There was an interview again with the Deputy Commissioner, at which the leaders suggested that they should again have a meeting on the understanding that the military should not be posted near the meeting place. Pandit Rambhaj Dutt Chowdhari affirms that such an undertaking was given by Mr. Fyson. The latter denies it. The evidence in our possession confirms Mr. Chowdhari's affirmation. A very big meeting took place at the Badshahi Mosque. Feeling, certainly, ran high. Pandit Rambhaj Dutt Chowdhari was alone able with his powerful voice to gain a hearing. Without any decisive result, the meeting dispersed, and as the people were going to their homes the military fired. It is contended on behalf of the military that the situation demanded firing as the crowd had become defiant. If it is true that there was a promise by Mr. Fyson to withdraw the military, their very presence was unjustifiable. There was again loss of life. This added to the resentment of the people and made the work of the leaders well nigh impossible. Further consultation amongst the leaders took place. The authorities began to assume a progressively uncompromising attitude. They would see some leaders and decline to see others. *Hartal* still remained. There was danger of starvation and consequent pillage. People, therefore, opened *langarkhanas* i.e., free restaurants. These were run by voluntary subscriptions, and thus the 15th of April was reached.

On the 16th, Lala Harkishan Lal, one of the magnates of the Punjab, Lala Duni Chand, one of the most popular Municipal Commissioners of Lahore, with a record of unbroken public service, and Pundit Rambhaj Dutt Chowdhari were invited by the Deputy Commissioner to meet him, only to be arrested and deported. Soon after their deportation, Martial Law was proclaimed in Lahore. At that time, the reason given to the leaders by the Deputy Commissioner was that it was being proclaimed in order to break the *hartal*, and Col. Johnson has said definitely in his evidence that he would have put the military in charge of the shops and forcibly sold their goods if they had not opened them. This warning was actually given and the proud merchants of Lahore had to suffer the humiliation of opening their shops under military pressure. Whether the people were right or wrong in sustaining the *hartal* as a tangible expression of their resentment we shall not discuss, but right or wrong, there was nothing criminal in the people refusing to open their shops. But it was criminal to compel them by threat of force to open their shops. Indeed, we are not sure that a peaceful *hartal* is not an infinitely superior weapon, even from the Government standpoint, to the use of violence as a means of seeking redress.

However, Col. Johnson has before Lord Hunter given his opinion that Martial Law was necessary in Lahore for the sake of preventing the spread of 'rebellion' in the other parts of the Punjab. We believe that the introduction of Martial Law in Lahore was an utterly unjustifiable act. No violence was done by the people either to person or property in Lahore. We do not include in public violence the rough handling to which a C. I. D. Official was subjected at one of the Badshahi Mosque meetings. It was no doubt improper on the part of those who assaulted the Official. But if an incident of this character could justify the Martial Law reign, we should have Martial Law, not as an exceptional event, but as an ordinary rule of life. No evidence has been brought forward publicly to connect a single leader in Lahore with any organization outside. No connection has been established even between Amritsar and Lahore. The personal interest of the Lahore population was entirely bound up with the preservation of law and order. Lahore contains no martial element. The introduction of Martial Law in the city of Lahore was therefore justified neither for the safety of Lahore nor for the prevention of infection spreading from it. It was an unmerited reflection cast upon the staunch loyalty of the citizens of Lahore. We wish here to draw a broad distinction between loyalty to the British constitution and the King, and indiscriminate support of a tyrannical deputy who disgraces a high office to which he may be called.

The disturbances, where they took place, were an undisciplined demonstration against Sir Michael O'Dwyer's rule. From the very commencement of his rule, he estranged the educated classes by every means he could devise. He incensed the populace by his

overzealous canvassing for contributions to the war in men and money. We consider it to be a proper thing to use social and moral pressure for stimulating contributions to the war, in which the very existence of the Empire may be at stake. But Sir M. O'Dwyer overstepped the limits of decency and, in his laudable zeal for outstripping his fellow satraps in supplying men and money, he forgot himself and did not consider the quality of the means adopted. The consequence was that his under officials out-heroded Herod, and, as remarked in a previous chapter, we have in our possession evidence to show that British Rule was disgraced by officials whose one aim was to get recruits and money. It was a result too dearly bought.

It has been suggested that recruiting cannot be held to be a cause of the violent part of the demonstration, because the districts, in which undue pressure is said to have been used, were the districts that were exceptionally free from violence. This statement is no doubt partially true. The reason, however, in so far as it is true, is obvious. Those who were at all able to protect themselves, more or less successfully, avoided the pressure. Those, who could not resist the pressure, were not likely to be the men to rise against it at a later stage, unless they felt conscious of their strength. There is however such a thing as vicarious resentment, as there is vicarious sacrifice; and as national consciousness grows from day to day, so is there likely to be a demonstration of vicarious sacrifice and vicarious violence; and it behoves both the Government and the people to make a wise choice. It hardly requires any recommendation from us that vicarious sacrifice is infinitely preferable to vicarious violence. We have no doubt that the Punjab Government goaded to vicarious violence the people, who were endeavouring to train themselves for vicarious sacrifice.

But Lahore, to its credit, never left the chosen path. The sufferings of Lahore are, in our opinion, a purer treasure in a way even than those of the people, who were the victims of the massacre of Jalleanwala Bagh.

We shall now cast a cursory glance at these sufferings.

Col. Johnson, of African fame, was in command of the Lahore Martial Law Area from the 5th of April to the 29th of May 1919. His administration was so sweeping that it made itself felt by all classes of people, high and low, not excluding the students, numbering several thousands, studying in the various colleges. The tallest had to bend before his iron rule.

Take his curfew order. Men, women and children, living in small places where people are used to retire early, may not notice the inconvenience of it, as in a big city like Lahore. In Lahore it became intolerable. Even those who required medical help had to be without such assistance, and when the difficulty was pointed

they gave us their confidence, were unwilling to disclose their names. If the Government wish to know the truth about this class of corruption, we suggest the holding of an inquiry, with a promise of protection to those who would come forward to give their evidence. We are sure that the Goverement have no desire to screen offenders of this class and we feel equally sure that, by adopting the course suggested by us, they will clean the police department of its worst features. The evidence of torture, too, challenges inquiry. It is there before the Government. They cannot ignore evidence given with the detail that characterises it.

Not much need now be said to show that where there was an organized attempt made to procure false evidence, there must have been serious and extensive abortion of justice, during the trials that took place, whether before the Martial Law Commissions, the Summary Courts, or Area Officers. It may not be amiss to describe the constitution of these courts. The Martial Law Commissions were composed of 3 members, clothed with summary jurisdiction and possessing the power to inflict death sentences. They were not bound to record any evidence, and their judgments were unappealable. The Summary Courts, on the other hand, contained only one member, usually a Magistrate, and they became the courts of inferior jurisdiction, having power to award imprisonment upto two years and to impose fines up to Rs 1,000. Their judgments also were final and unappealable to any superior court. We have examined the published records of the trials before these courts and the statistics published by the Government, and we have come to the conclusion that the majority of the convictions are wholly bad. In the Amritsar district, according to the statistical abstract, 188 were tried before the Martial Law Commissions, of whom 3 were acquitted. Before the Summary Courts and Area Officers, 173 were tried, and 32 acquitted, discharged or released.

In view of the Royal Proclamation and the release of the majority of the prisoners convicted by the tribunals mentioned by us, it is unnecessary to go into the details of these trials. But it may be mentioned that cases, involving transportation for life with forfeiture of property as the minimum penalty, were based on such charges as organising the *hartal* or making speeches on the Rowlatt Act. Leading men were charged with serious offences on no better evidence than that of an approver. We hope, however, to discuss the Martial Law Commission trials a little more fully in our discussion of the Lahore events. We shall close our examination of the Amritsar events with the remark that the authorities committed a criminal blunder in secretly deporting Doctors Kitchlew and Satyapal; that there was at least undue haste in firing; that, had they acted with tact and consideration, then, in spite of the deportation, the mob excesses would have been prevented ; that the excesses were, in any event, deplorable and deserving of condemnation; that the massacre in

the Jalleanwala Bagh was an act of inhumanity and vengeance, unwarranted by anything that then existed or has since transpired; that, on General Dyer's own showing, the introduction of martial law in Amritsar was not justified by any local causes and that its prolongation was a wanton abuse of authority, and its administration unworthy of a civilized government.

2. Tarn Taran.

Tarn Taran is a part of the Amritsar District and a Railway Station. It is 16 miles from Amritsar and a Sikh centre, next only to Amritsar in importance. It was alleged by the Police Sub-Inspector that there was an attempt to loot the treasury. The evidence in our possession shows that the charge was a pure fabrication; yet a large number of persons was convicted of that charge by a Summary Court.

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We are of opinion that both the firings could have been avoided. The crowd was unarmed, it had passed several public buildings, including besides the Christian College, the Y. M. C. A., the Alliance Bank of Simla, the Bank of Bengal, the Post Office, the Telegraph Office, the High Court and the Cathedral. As at Amritsar, the authorities omitted to take the usual intermediate stages, and they erred in not giving sufficient time to Pandit Rambhaj Dutt Chowdhari, who had been admittedly making an earnest effort to disperse the crowd. No resistance was offered by the crowd. We presume that other crowds in India are of about the same temper under given circumstances and of the same determination or rather weakness as the Punjabi crowd. We say this, because we have heard it suggested that a Punjab crowd is different from and more defiant and determined than any other crowd. We hold a different view. Some of us have seen a strong Punjab crowd being dispersed by the sweep of a heavy stick. The crowds at Lahore, Kasur and Amritsar were as determined as can be imagined, but none of them could stand even a little bit of firing. We imagine that crowds of the dimension, admitted by official testimony, in any other part of the world could certainly have overwhelmed such small forces as were arrayed against them. We have it upon official testimony that a huge crowd in Bombay was dispersed on the 10th April by two dozen horsemen dashing into it, and a Bombay Pydhownie crowd is noted for its mischievousness when it is bent on mischief. We are inclined to think that in India generally, and in the Punjab particularly, there seems to be an unwritten code, requiring the police never to run any risk and to resort to firing on the slightest pretext. If it is a test of a civilized Government that it shall not value the life of the meanest citizen as cheap, we fear that the Punjab Govrenment

has signally failed in that test. The plea that the governing race is, in numbers, hopelessly inferior to the governed cannot be accepted as any excuse for disregarding, under an ordinary test, the value of human life entrusted to its care. The indifferent answers given by some officers to questions regarding their orders strongly incline us to the belief that the firings we have mentioned could have been avoided with a little forbearance, a little tact and a little regard for the lives of the citizens. We are fortified in this belief by the knowledge that in every case that has come under our observation, no arrangement was considered necessary for taking care of the wounded after the dispersal of the crowd.

To return to the narrative, extraordinary as it may appear, the authorities, as we have seen, did not allow the relatives to take charge of the wounded and the dead. This created a great deal of ill feeling and resentment. On the 11th also, therefore, the *hartal* was continued. Constant parleying took place between the leaders and the authorities. The leaders pleaded, with all the earnestness at their command, for the return of the dead and the wounded, but to no purpose. Without in any way conciliating the people, the authorities wanted the *hartal* to be broken. We have had several interviews with the Lahore leaders since their discharge. They have favoured us with their statements; we believe that most of the leaders tried their best to break up the *hartal*, even though the authorities would not return the dead and the wounded, but they did not succeed. There was a big meeting on the 11th at the Badshahi Mosque at which the idea of breaking up the *hartal* was considered, but nothing came out of it. There was an interview again with the Deputy Commissioner, at which the leaders suggested that they should again have a meeting on the understanding that the military should not be posted near the meeting place. Pandit Rambhaj Dutt Chowdhari affirms that such an undertaking was given by Mr. Fyson. The latter denies it. The evidence in our possession confirms Mr. Chowdhari's affirmation. A very big meeting took place at the Badshahi Mosque. Feeling, certainly, ran high. Pandit Rambhaj Dutt Chowdhari was alone able with his powerful voice to gain a hearing. Without any decisive result, the meeting dispersed, and as the people were going to their homes the military fired. It is contended on behalf of the military that the situation demanded firing as the crowd had become defiant. If it is true that there was a promise by Mr. Fyson to withdraw the military, their very presence was unjustifiable. There was again loss of life. This added to the resentment of the people and made the work of the leaders well nigh impossible. Further consultation amongst the leaders took place. The authorities began to assume a progressively uncompromising attitude. They would see some leaders and decline to see others. *Hartal* still remained. There was danger of starvation and consequent pillage. People, therefore, opened *langarkhanas* i.e., free restaurants. These were run by voluntary subscriptions, and thus the 15th of April was reached.

On the 16th, Lala Harkishan Lal, one of the magnates of the Punjab, Lala Duni Chand, one of the most popular Municipal Commissioners of Lahore, with a record of unbroken public service, and Pundit Rambhaj Dutt Chowdhari were invited by the Deputy Commissioner to meet him, only to be arrested and deported. Soon after their deportation, Martial Law was proclaimed in Lahore. At that time, the reason given to the leaders by the Deputy Commissioner was that it was being proclaimed in order to break the *hartal*, and Col Johnson has said definitely in his evidence that he would have put the military in charge of the shops and forcibly sold their goods if they had not opened them. This warning was actually given and the proud merchants of Lahore had to suffer the humiliation of opening their shops under military pressure. Whether the people were right or wrong in sustaining the *hartal* as a tangible expression of their resentment we shall not discuss, but right or wrong, there was nothing criminal in the people refusing to open their shops. But it was criminal to compel them by threat of force to open their shops. Indeed, we are not sure that a peaceful *hartal* is not an infinitely superior weapon, even from the Government standpoint, to the use of violence as a means of seeking redress.

However, Col. Johnson has before Lord Hunter given his opinion that Martial Law was necessary in Lahore for the sake of preventing the spread of 'rebellion' in the other parts of the Punjab. We believe that the introduction of Martial Law in Lahore was an utterly unjustifiable act. No violence was done by the people either to person or property in Lahore. We do not include in public violence the rough handling to which a C. I. D. Official was subjected at one of the Badshahi Mosque meetings. It was no doubt improper on the part of those who assaulted the Official. But if an incident of this character could justify the Martial Law reign, we should have Martial Law, not as an exceptional event, but as an ordinary rule of life. No evidence has been brought forward publicly to connect a single leader in Lahore with any organization outside. No connection has been established even between Amritsar and Lahore. The personal interest of the Lahore population was entirely bound up with the preservation of law and order. Lahore contains no martial element. The introduction of Martial Law in the city of Lahore was therefore justified neither for the safety of Lahore nor for the prevention of infection spreading from it. It was an unmerited reflection cast upon the staunch loyalty of the citizens of Lahore. We wish here to draw a broad distinction between loyalty to the British constitution and the King, and indiscriminate support of a tyrannical deputy who disgraces a high office to which he may be called.

The disturbances, where they took place, were an undisciplined demonstration against Sir Michael O'Dwyer's rule. From the very commencement of his rule, he estranged the educated classes by every means he could devise. He incensed the populace by his

overzealous canvassing for contributions to the war in men and money. We consider it to be a proper thing to use social and moral pressure for stimulating contributions to the war, in which the very existence of the Empire may be at stake. But Sir M. O'Dwyer overstepped the limits of decency and, in his laudable zeal for outstripping his fellow satraps in supplying men and money, he forgot himself and did not consider the quality of the means adopted. The consequence was that his under officials out-heroded Herod, and, as remarked in a previous chapter, we have in our possession evidence to show that British Rule was disgraced by officials whose one aim was to get recruits and money. It was a result too dearly bought.

It has been suggested that recruiting cannot be held to be a cause of the violent part of the demonstration, because the districts, in which undue pressure is said to have been used, were the districts that were exceptionally free from violence. This statement is no doubt partially true. The reason, however, in so far as it is true, is obvious. Those who were at all able to protect themselves, more or less successfully, avoided the pressure. Those, who could not resist the pressure, were not likely to be the men to rise against it at a later stage, unless they felt conscious of their strength. There is however such a thing as vicarious resentment, as there is vicarious sacrifice ; and as national consciousness grows from day to day, so is there likely to be a demonstration of vicarious sacrifice and vicarious violence ; and it behoves both the Government and the people to make a wise choice. It hardly requires any recommendation from us that vicarious sacrifice is infinitely preferable to vicarious violence. We have no doubt that the Punjab Government goaded to vicarious violence the people, who were endeavouring to train themselves for vicarious sacrifice.

But Lahore, to its credit, never left the chosen path. The sufferings of Lahore are, in our opinion, a purer treasure in a way even than those of the people, who were the victims of the massacre of Jalleanwala Bagh.

We shall now cast a cursory glance at these sufferings.

Col. Johnson, of African fame, was in command of the Lahore Martial Law Area from the 5th of April to the 29th of May 1919. His administration was so sweeping that it made itself felt by all classes of people, high and low, not excluding the students, numbering several thousands, studying in the various colleges. The tallest had to bend before his iron rule.

Take his curfew order. Men, women and children, living in small places where people are used to retire early, may not notice the inconvenience of it, as in a big city like Lahore. In Lahore it became intolerable. Even those who required medical help had to be without such assistance, and when the difficulty was pointed

out to this officer by Pandit Jagat Narayan, he promptly stated, you cannot wage war without having to suffer such hardships. An officer, holding the responsible position that Col. Johnson did, ought not to have used a technical legal phrase in respect of a state of things, which by no stretch of reasoning could be called " waging of war ". It was a prostitution of terms to apply the expression to a state of things that existed in Lahore, or, for that matter, in the Punjab. We have read all the evidence produced before Lord Hunter, and we have been unable to notice a single fact or argument in support of the statement that the Punjab was 'waging war against the King.' Col. Johnson was obliged to admit that people never made use of arms anywhere. Those who had arms, which they could have freely used, neither used them themselves nor allowed others to make use of them. We shall presently see what " waging war " actually meant in the opinion of the Judges of the Martial Law Tribunals, but here we have the spectacle of a British officer, of long standing and varied experience, making the most irresponsible statements, unsupported by anything that could be accepted by reasonable men, and acting, on his own showing, upon hearsay, taking drastic measures against the people who had done no wrong, except protesting in an orderly manner against unjust administration. Many of those who broke the Curfew order, knowingly or unknowingly, reasonably or unreasonably, were publicly whipped like common and incorrigible criminals.

Col. Johnson " laid the greatest importance " on the notice he gave to the effect, that, if any bomb was thrown on his troops, it would be taken as done by all persons living within the radius of 100 yards, and that, he would give to all those living within that area an hour's time to leave and then dismantle and demolish every building there, except Mosques and Temples.

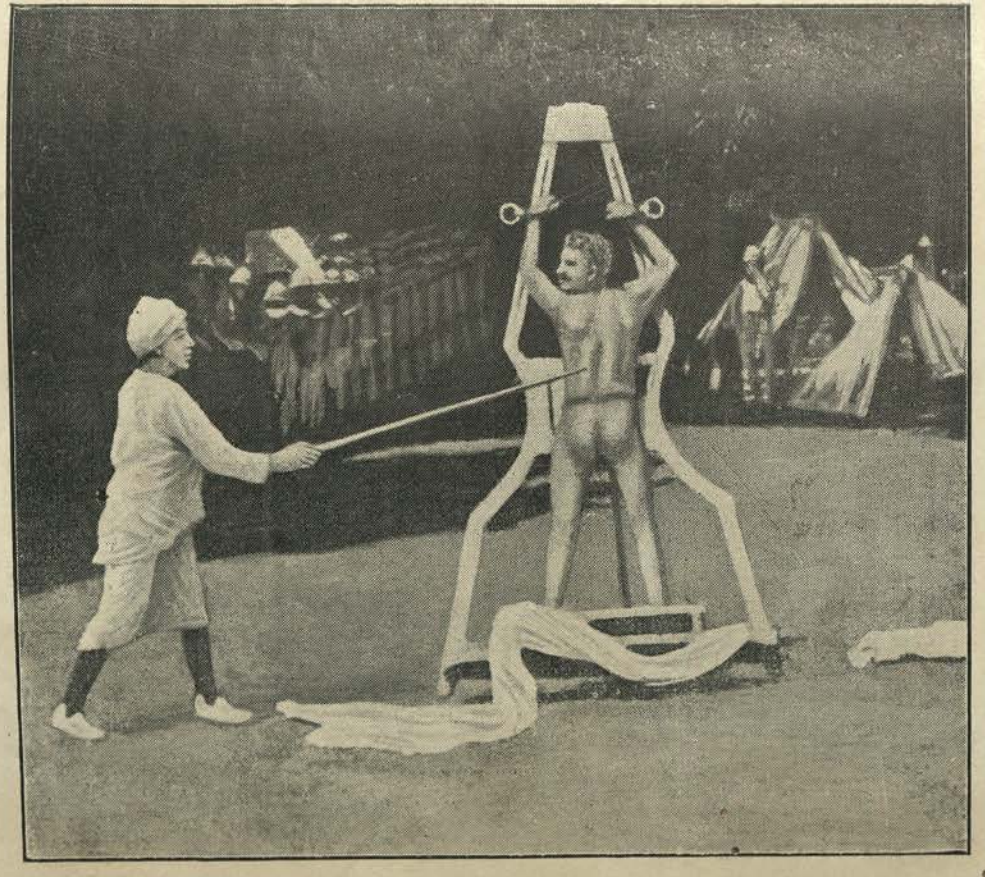
He had commandeered 800 tongas, which number was finally reduced to 200, and these were detained up to the time the Martial Law was in force. He commandeered all the motor cars belonging to Indians. He restricted travelling by railway, so as " to limit the activities of gentlemen who might proceed outside the city to the district with a view to cause trouble there ". He issued an order stopping all the free restaurants (*Langarkhanas*). He regulated the prices of food stuffs. He dispossessed license-holders of their guns and his ardour had to be restrained by the Government in regard to those who were known to be men of " undoubted loyalty ". He confirmed the orders that were issued by the Deputy Commissioner closing the Badshahi Mosque, and it was permitted to be opened only on an undertaking being given by the trustees that " No Hindu would be allowed to enter the Badshahi Mosque. "

He constituted Summary Courts. He himself tried cases. 277 persons were thus tried, of whom 201 were convicted. The maximum

sentence was 2 years' imprisonment, 30 stripes and a fine of 1,000 rupees. 800 stripes were ordered by Summary Court Magistrates, and they were distributed amongst 66 persons. The highest number of stripes was 30, the lowest 5. These men were publicly flogged until an order came to the effect that they were not to be so flogged. There was hardly any medical examination. Lord Hunter asked him whether he never imagined the punishment had serious effect. The answer was, "I cannot imagine it." In his opinion it was "the kindliest method of punishment". To Mr. Justice Rankin he said, he 'terrorised' people, and dozens and dozens of sentences were saved. Justice Rankin thought that it was a little strong to suggest that whipping should be regarded as the most efficacious and convenient method of summarily dealing with masses of people in minor breaches, and asked Col. Johnson whether it should not be rather exceptional and the answer was, "I hardly agree with you. You have a very great population. You are creating new offences by the issue of these orders. If the jail is the only punishment, it would not affect this population here very much. The jail is an extraordinarily comfortable place from the general standard of household in the city. They are well fed in the Central Jail and one would soon have got used to the conditions. We were going to have the whole lot of them. I feared the jail would be filled." In another place he says the value of whipping is equal to 1,000 soldiers. In our opinion, in applying the above reasoning, Col. Johnson has used barbarous arguments in order to support a barbarous punishment, and this fact alone makes him unfit for holding a responsible position, such as was entrusted to him by the Punjab government. Nor were these the only punishments of whipping awarded. He has given those that were recorded by the summary courts, but the unrecorded punishments were perhaps more numerous than the recorded ones. Over 170 statements collected by us from Lahore go to show conclusively that the temper, shown by the highest officers of the crown, had filtered down to the lowest, and in so filtering had reached such a fineness that it was ruffled on the slightest pretext, and was allowed to have its full play upon the populace, without any restraint worthy of the name.

His Railway-travelling Order, besides being general, was particularly aimed at Lawyers' clerks and their messengers. Sir C. Setalvad asked, "In the order No. 6 you say, 'I have reason to believe that munshis, agents and chaprasis of pleaders are engaged in disseminating seditious propoganda;' therefore, you issued an order prohibiting them from leaving Lahore Civil Command without permit, and you ordered every legal practitioner to submit a complete list of every munshi, agent, or chaprasi directly or indirectly employed by him?" Col. Johnson replied in the affirmative. When he was asked what evidence he had, he admitted it was all verbal.

It is well known how far this bias against the lawyer class was carried, how lawyers from outside the Punjab were refused admittance on



Public flogging at Lahore.

the ground that they might also disseminate sedition. Even a scholarly lawyer of Mr. Manohar Lal's standing, respectability, known loyalty and caution bordering even on timidity, could not count upon being safe from the attentions of the Martial Law officers. He is an M. A. of the Punjab, a B. A. of Cambridge, a fellow and a member of the Syndicate of the Punjab University. He was a foundation scholar of St. John's college, Cambridge, and possesses several other distinctions. He is the Vice-President of the High Court Bar Association and the President of the Forman College Graduates' Union. He was arrested at about 7-30 a. m., on the 18th of April, as a trustee of the Tribune newspaper. There was no warrant, nor was he told the charge on which he was arrested. He says, "on my arrest at my house, I had barely two minutes to take leave of my wife and children, and I was given no indication of where I was to be taken." He says further, "at about 2 p. m., I was removed by the Police from the Telegraph office to the Central Jail, Lahore, where after the usual ceremonies at the gate, of depositing watch and chain, pencil, loose cash, etc., and signing the Register by my thumb impression only, I was taken into a cell in the Ward No. 14 of the Jail. This ward is meant for condemned prisoners, or those awaiting trial for capital or similar offences. In this cell, I was supplied after a time with two filthy jail blankets, and two iron basins to eat and drink out of. After about three hours, I was transferred to another part of the jail, known as the *Chakkis*, i. e., a series of cells furnished with arrangements for grinding corn. I do not wish to describe the cells, because they can easily be seen. All our sanitary and other arrangements were inside the small cells, consisting of stinking earthen vessels, cleaned twice a day. I was, when in this cell, allowed a short time in the morning to walk on a small indicated beat of about fifty yards, and go to the tap for a wash, if desired. I had no clothes but the suit in which I was taken away from the house, and it was not till Monday the 21st, that, in the afternoon, I was given a few clothes brought by my son, when he came to interview me.

"My wife and children had no idea of where I was confined till late in the afternoon of the day of my arrest. I was allowed no communication with them, except for the post card I was able to send through the Superintendent of the Jail on Saturday afternoon.

"On Monday, 21st April, my friend, Kanwar Dalip Singh, Bar.-at-Law, and my son came to see me at the Jail, but, as I was allowed to see only one of them, I had a few minutes' interview in the presence of the Darogha of the Jail with my Barrister friend. My request for the indulgence, if that it was, for a minute's talk with my son was refused by the Superintendent, Mr. Cowan.

"On Wednesday the 23rd, I was transferred to the European ward, where I was comparatively more comfortable, having considerable liberty of movement, and because of the accommodation, and clean lavatory and washing arrangements and a small library.

" I lived in this ward till the morning of my release, the 16th of May. During this period, I had, I believe, three regular interviews with my friends and relatives, one very brief, one as a special case with Kanwar Dalip Singh, as he used to be frequently in the Jail, on account of his being retained by the Government for the undefended prisioners, and one, as an act of special kindness by the Superintendent, with my brother who was passing through Lahore.

" During the whole of this time, I was given no indication as to what the charge or accusation against me was. I was left in a state of complete uncertainty." Mr. Manohar Lal gives us also a glimpse of what happened to his invalid wife and children. He says, "I learnt, during one of the interviews allowed me in Jail, that my house was searched after my arrest. It was locked up within less than three quarters of an hour of my arrest. My wife, an invalid lady, and my children had to find shelter in the servant's quarters and the kitchen in the compound, and they had to use beddings lent to them by friends. The search took place on the 19th of April, and my family was able to return to the house on the 19th of April, at about 6 p.m.

Two or three valuable books were also taken away by the police and remained unreturned to the day of his making the statement. He concludes the story of his arrest as follows :—" To this day I am ignorant of any accusation against me, or of any thing else that led to, much less necessitated, my arrest and confinement."

In examining the possible reason for his arrest, he says, " I do not take any part in the active life of the town, being almost entirely a student, so far as professional duties permit. During the many and frequent meetings to which the Deputy Commissioner called representatives etc., of the people, I was never called, nor was otherwise present, nor did I attend any of the meetings held by private gentlemen to devise means to stop the *hartal*." (St. 150, p. 198) An officer who can order or allow the arrest of a man of Mr. Manohar Lal's standing without the most searching investigation is unfit to hold the high command that Col. Johnson did. It betrays a contempt for Indian honour such as ought not to be possible in those who wear His Majesty's uniform.

Another form of torture invented by this resourceful officer was to paste his notices on the houses of those whom he considered to be 'evilly disposed' persons'. The owner was made responsible for any damage done, including even the dirtying of these notices. Sir Chimanlal asked him for a definition of 'evilly disposed persons', and asked whether those whom he suspected would be the evilly disposed people. His astounding reply was, " if you like to put that way, I would not object." "I want to know what was in your mind ?", asked Sir Chimanlal. The answer was, " I thought that people who were not known for their notorious loyalty should be employed on that work, and the persons

deficient in this quality were selected by the C. I. D." Sir Chimanlal suggested that the task meant watching the notices for full 24 hours from day to day. Col. Johnson admitted the necessity for such a watch, but held it to be absolutely justifiable. Intolerable as such an order was in any event, it became a thousand fold intolerable, when a whole institution was held responsible.

And this brings us to the story of the violence done to the student world as well as the Professors of colleges. We must give the dialogue between Sir Chimanlal Setalvad and Col. Johnson in order that the working of Col. Johnson's mind may be thoroughly understood :—

(*Q.*—The Sanatan Dharma College was one of the buildings selected for putting up that notice ?)

A.—I believe it was.

Q.—It was not in the first list prominent, though it was but subsequently added ?

A.—Yes, the list was recast afterwards.

Q.—And the notice stuck on the outer walls of this college was torn down by someone ?

A.—That was the information laid before me, not by the police, but by somebody.

Q.—Is it true that all the students of the hostels of the college were arrested ?

A.—I ordered that every male found on the premises should be arrested.

Q.—How many were arrested ?

(*A.*—500.

Q.—500 students were arrested for this notice being damaged ?

A.—And the professors too.)

(*Q.*—All of them so arrested were marched to the Fort which is three miles away from the College ?

A.—Quite.)

Q.—And during that march they were ordered to carry their beddings on their shoulders or heads ?

A.—If they wanted to carry their beddings, they could.

Q.—Were they not made to carry them ?

A.—I made no order as to that. If they wanted to carry them, they could.

Q.—On a Lahore summer day ?

A.—It was a May day.

Q.—It was very hot in Lahore ?

A.—Yes.

Q.—All these 500 students and professors were marched a distance of three miles ?

A.—Quite.

Q.—And they were kept under orders in the Fort ?

A.—Yes, that is so.

Q.—How long were they kept there ?

A. I think one day. I beg your pardon, two days.

Q.—They were then released after taking from the Principal certain undertakings as to their seeing that the notices were preserved ?

A.—Yes, after I got the necessary guarantee that such a thing would not happen again.

Q.—I put it to you, Colonel, do you think that the measure that you took was a reasonable one ?

A.—Yes. I was looking for it. I was looking just for such an opportunity.

Q.—You considered it then, and you consider it now, a reasonable order to make ?

A.—Undoubtedly.

Q.—Your frame of mind, then, Colonel, was as you indicated in your report, that you were waiting for an opportunity to bring home to them the power of Martial Law ?

A.—That was so.

Q.—You were longing for such an opportunity ?

A.—Only in the interests of the people themselves.

Q.—I do not suggest that it was not in their interest. It may or may not be. But you were longing for an opportunity to show the might of Martial Law ?

A.—Quite.

Q.—You got that opportunity ?

A.—And I took it.

Q.—And you took it and marched these 500 students to the Fort in the hot sun ?

A.—That is so.

Q.—And you still maintain that was a proper exercise of your authority ?

A.—Absolutely. I will do it again to-morrow, if circumstances require.

It should be remembered that the last cold-blooded reply of Col. Johnson was given, not whilst he was in the thick of the battle, but on the 24th November 1919, nearly six months after he had left his command of Lahore. If his precious notice was wilfully defaced by any body at all, it was his duty to make an enquiry, and not straightway proceed to punish the professors and the students. But Col. Johnson was nothing, if not thorough, and therefore he took action against the D. A. V. College, the Dyal Singh College and the Medical College, not by way of punishment, but in order to keep the students "out of mischief", and the order issued was that there was to be a roll-call of all the students, four times a day, the hours being 7 and 11 in the morning, and 3 and 7-30 in the evening. "And the Medical College students, in order to attend this roll 4 times a day, had to walk in all about 17 miles a day?" was Sir Chimanlal's question. The impertinent reply given by Col. Johnson was, "I think it was only 16. I measured it." Sir Chimanlal then asked, "And they had to walk like this, in the hot sun of Lahore, for 3 weeks every day?"

A.—That is so, unless exempted by a medical certificate.

Q.—You thought, Colonel, then, and you still maintain the view that this was a reasonable order to make in order to keep students out of mischief?

A.—That was my opinion then.

Q.—And still it is your opinion?

A.—Absolutely.

Q.—Did it ever occur to you, and does it occur to you now, it was working upon students the utmost hardship to make them travel 16 miles every day in the Lahore sun for three weeks?

A.—No hardship at all.

We must give in Col. Johnson's own words the extraordinary justification for his extraordinary action:—

Q.—I put it to you again, Colonel, did it ever occur to you that by treating—I do not know how many hundreds, possibly thousands of students, in the manner you did, with regard to the roll-call, you were making these young men bear bitter hatred towards the British Government for the rest of their lives?

A.—It did, but I came to the conclusion that there was so much sedition in these Colleges, that nothing that I did could make them worse.

Q.—Do I understand you to say that although it did occur to you that this treatment of yours might result in turning them bitter against the

British Government, your view was that they were such confirmed seditionists that you could not make them more bitter ?

A.—I do not accept your description, but the atmosphere of the Colleges was such that you could not hurt it.

Q.—Do you think that, by the measures you took, you were helping in the least to improve it ?

A.—I was certainly not making it worse.

Q.—Were you improving it ?

A.—I was not out to make them loyal, but I was out to keep them out of mischief and to keep them from outlying districts.

Q.—Did you succeed ?

A.—Yes.

Q.—You think that is the best way ?

A.—That is the best way I could think of. There are two ways. One is to close the Colleges, and the other is to prosecute them.

Q.—I take it to be your view that the best way of making people in this country loyal and well disposed towards Government is to adopt more harsh measures towards them ?

A.—I put it the other way, by teaching that there is a penalty for such suspected sedition.

Q.—Did it ever occur to you that among these thousands of students there must have been a large number of perfectly innocent ones ?

A.—Yes, I gave exemptions to some.

The Colonel thought that some students had insulted English ladies. We have not found anything to justify this charge. He has himself produced nothing in support of his opinion, but he had on that account a meeting of the principals of the colleges. He had a "frank talk" with them, and asked them to submit proposals for adequate punishments. The principals came out with what was suitable punishment in their view. He considered that some of the punishments were inadequate, and he promptly informed the principals that "unless the punishments were raised, the colleges would be closed and the students would be stopped from attending the examinations." In this way, a thousand and elven students were punished. This is what Mr. Sant Ram Grover, M. A., B. Sc., Professor of English, Dyal Singh college, says about the students and their treatment :—

"During the *hartal* days, I observed no change in the attitude of the students of my college, and I cannot recall even a single case of unseemly conduct on the part of any of them.

"Like many other buildings, our college was selected for having Martial Law notices posted thereon. About ten days or more after the proclamation of Martial Law, a notice was served on the Principal of our college, at about 7 p. m., one evening, that the writer of a seditious poster, which was attached to the notice, must be found out, and reported to the Officer Commanding before 12 noon the next day. The Trustees, staff, and students met the following morning to find out the writer, but were unable to do so, as no one connected with the college appeared to have been the author thereof. We were just drafting a reply, when Col. Johnson with some C. I. D. men came to our college. Rajah Narendra Nath, one of the trustees, and some others came down to explain the matter to the Colonel. One C. I. D. man pointed out a place in the college, where he said he had found the poster stuck on the wall. I suggested to the Colonel that it must all be a story, for, though the poster appeared to have been fixed with a nail on the wall, there was no corresponding mark on the wall itself. We then showed to the Colonel the reply we had drafted. On this, the Colonel asked the reply to be sent to his office, which was done. The same evening, another notice was received asking the Principal to see him the next morning at 9 a. m. The Principal saw the Colonel at the appointed time, and returned with some soldiers with fixed bayonets. He was asked to pay Rs. 250 by way of fine, or go to jail for three months. The fine was paid on the spot.

"A few days after, our Principal, like those of other colleges, got an order from the Deputy Commissioner to find out and punish the ring-leaders, no explanation being given as to ring-leaders of what movement were meant. We took it that some students had to be punished. To satisfy this demand, the college council met and picked out a few students, and drew up a list of punishments. The list was shown to and approved of by the trustees. I took this list myself to the Deputy Commissioner with a letter from Rajah Narendra Nath, mentioning the punishments, saying that a larger number of students was not castigated, because it would cause an unnecessary agitation, dangerous to society.

"A day or two after this, we got a reply that the punishments were inadequate, and that a sufficient number of students had not been punished. The college council again met, and a few more students were added to the list, and the punishments of others enhanced. The next day, we heard from the Deputy Commissioner, approving of the punishments and sending a cheque for Rs. 250 in remittance of the fine previously realised." (St. No. 151, p. 201).

The punishments consisted in rusticating students, suspending them from attending examinations, etc. all this without any real trial. The letter, addressed on behalf of Col. Johnson to the Principal of the D. A. V. College on the 10th of May, shows most accurately the attitude adopted by this officer. We, therefore, give it below without any further comment :—

Copy of a letter No. 111-4, dated 10th May 1919, from the Staff Officer, Lahore (Civil) Command, Punjab Club, Lahore, to the address of the Principal, D.A. V. College, Lahore.

The Officer Commanding, Lahore (Civil) Area, has carefully considered your letter of the 7th instant. In reply, I am directed to say that Col. Johnson considers the disciplinary action suggested therein as entirely inadequate, in view of all the facts at his disposal, which would tend to prove that the students of your college have even exceeded those of other colleges in Lahore in seditious activities. And I am to say that unless he receives from you to-day a schedule of punishments, which in his opinion, are more adequately applicable to the unenviable reputation of your college, the Officer Commanding would have no alternative but to immediately close the D. A. V. College and exclude all its students from the forthcoming examination.

In order to assist you in framing a scale of punishments, I am directed to inform you that in the case of the Government College, 6 students are being expelled and debarred from ever entering any other college in the University, 6 are not to be allowed to proceed to any further examination, 6 are to be rusticated for a year, 15 forfeit their scholarships, besides, minor punishments in 112 other cases.

In the Dyal Singh College, 7 students are to be expelled, 5 are to be rusticated for a year, 14 will be put back one year, 14 are suspended for three months, 2 are temporarily deprived of their scholarships, and 224 are to suffer minor punishments, whilst 245 are required to furnish substantial securities for their future behaviours.

The Officer Commanding thinks that it may help you to submit proposals which will save him the necessity of closing your college, if I add that he expects such disciplinary action to be in no degree less than those to which I have drawn your attention.

Finally, I am to say that the Officer Commanding, Lahore Civil Area, is unable to accept the proposal that any portion of the fines inflicted should be paid to the Comforts Fund for British soldiers.

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Then there was an order making it a crime for more than 2 Indians to walk abreast. The preamble stated: "Whereas it was expedient to prevent violence or intimidation, if more than two 'natives' come and do not give way to a European, that is likely to lead to a breach of the peace," said Col. Johnson to Sir Chimanlal. Sir Chimanlal elicited the fact that the breach of the peace would be committed not by the "natives", but by the Europeans, and Indians had to suffer in order to prevent a breach of the peace on the part of a European

who might resent more than two Indians walking abreast. One of the reasons he gave to Sir Chimanlal for depriving Indian owners of their cars was that it was a reasonable measure, as " he wanted to bring home to the people that they could not play this game and that they could not have risings in Lahore ".

The following questions and answers demonstrate fully the blighting effect of Col. Johnson's rule.

Q. Is it true, as has been alleged, that a marriage party in a certain part of Lahore was arrested, becau e they were more than ten, and moving about as they usually do, and the marriage party and the bridegroom were arrested and the priest and others were flogged ?

A. It is quite true. It is the one instance, that I know of, that is to be regretted. The moment I heard of it, the fines were remitted and the Civil Magistrate was removed.

It is good of Col. Johnson that there was at least one instance which caused him some regret, but it is also the one instance which shows how dangerous the punishment of flogging is, and how his totally unnecessary orders caused the greatest irritation and inconvenience to the population that was perfectly harmless.

We have been dwelling on the acts of Col. Johnson as if they were his own original productions. Whilst he was, no doubt, capable of doing most of the things himself, there can equally be no doubt that there was a mind and a purpose behind these acts that was not Col. Johnson's. That Officer was executing Sir Michael O'Dwyer's policy and wishes. Mr. Manohar Lal was arrested, because he was a trustee for the Tribune. That independent newspaper had to be killed. Mr. Kalinath Roy, the able Editor of the Tribune, had offended him more than once by his independence. His article on Sir Michael's vituperative speech of the 7th April, entitled 'Blazing Indiscretion' was the last straw. How blazing the indiscreet speech was, the events have shown. He had not a single self-respecting man to defend his indefensible conduct towards the educated classes. Any way, Mr. Kalinath Roy was duly arrested, tried and convicted for seditious writings. We have no hesitation in saying that there was not a word of sedition in Mr. Roy's writings. His trial was nothing less than an outrage on decency in political life. No less cruel was the prosecution of the Editor of Pratap, a paper that had just commenced its career and whose Editor was widely known for his meekness and the harmless religious character of his writings. (The existence of independent journalism became an impossibility during the Martial Law regime and the Tribune, the Punjabee and the Pratap stopped publishing.)

We now come to the oppression not practised in its nakedness, as it was in connection with the orders we have till now dealt with, but

veiled and practised in the name of law and justice. We refer to the Martial Law Commissions. These Commissions were supposed to constitute a judicial, but summary trial of persons who were supposed to have committed serious crimes, i. e., waging war. We have examined the papers in connection with the trial of the Lahore leaders. They were 11 in number, most of them occupying a high status in society, and some of them worthy to be Sir M. O'Dwyer's peers. Seven of them are Barristers or Pleaders. Lala Harkishen Lal has furnished us with a statement, in which he has no hesitation in saying that he was charged, bacause Sir M. O'Dwyer was, in plain English, jealous of his reputation as a financier, and in other respects, concerned with activities which were distasteful to the Lieut. Governor. He shows in his statement how insidious attempts were made to ruin the enterprises that he was controlling. Lala Harkishen Lal says that his deportation was without the least justification, and his trial and conviction were based purely on fabrication. The general dislike that Sir M. O'Dwyer felt towards the deponent was intensified in that the deponent had been appointed a member of the Congress Deputation, and was to proceed to England at the end of April 1919, and that he had also been elected to preside at the Punjab Provincial Conference, which was to be held at Jullundur on the 18th and 19th of April, 1919.

He and the other leaders were tried for waging war. We have read the precis of the charge against the accused, and it consists in the accused having taken part in the Rowlatt Act agitation, in the *hartal*, having made speeches, having supported *Langarkhanas* and in being present at the meetings we have already described. We have read the evidence produced against these popular leaders, and we have read also the judgment, and have come to the conclusion that the whole of the trial was a travesty of justice, and it was an abuse of language to consider their acts as tantamount to the 'waging of war.' It is remarkable too that the judges took judicial notice of the state of war in the Punjab, because of the proclamation establishing Martial Law, whereas it was their clear duty, in trying individual cases, to take evidence rebutting the proposition that there was a state of rebellion or war in the Punjab. Lala Harkishen Lal has stated what it cost him to undergo the trial and imprisonment. He says, "the telegrams cost him well nigh Rs. 1200, the trial another sum of Rs. 12000 and the appeal a good round sum, but the accounts were not yet complete. Loss of business meant nothing less than 3 lacs of rupees." It may mean nothing to him to lose all this money, but we are aware of some who have been impoverished, because of these so called judicial trials.

Mr. Santanam, a Barrister of 10 years' standing, and practising in Lahore, and who was engaged for the defence, has furnished us with a graphic description of the tribunals. We make no apology for giving a long extract from his statement. After describing what he had seen

himself of the firing on the 10th April, and of the other effects of the Martial Law, he proceeds:—"The consciousness of the humiliation to which every Indian, irrespective of status, was subjected in those days was however nothing in comparison to the pain one felt at the sorry plight of those poor prisoners, who had been arrested in hundreds, and were being arraigned before the Martial Law Tribunals. It is no exaggeration to say that no legal help of any kind was forthcoming. The Government had, no doubt, out of a feeling of great humanity, (one likes to think so at least), appointed a counsel for each Tribunal to take up the case of those who could not afford to engage a lawyer to defend them. But this was a colossal sham, as such a counsel had often to defend as many as 10 to 15 men at a time, and that too, without any adequate time to consult them, or prepare their case. Some of these gentlemen had confessed to me that in several cases they had not had as much as 5 minutes with each accused for consultation, before being asked to defend them against such serious charges as waging war, conspiracy, arson, murder etc. The procedure usually was to bring up before a Tribunal a batch of the accused, often numbering 30 and 40, who had never been told for what offence they had been arrested, to read out the charge to them, and ask them then and there to name what witnesses they were going to summon in their defence. They were also told at the same time that the Government would try their best to summon these witnesses, but could not guarantee that each and every one would be produced. As often as not, the precis of the evidence for the prosecution was not read out to them, nor were they allowed to take copies of the precis. Each accused was asked if he had a counsel of his own; if not, he was told that the counsel appointed by the crown would defend them. After this, they were taken back to the Jail, and were not allowed to see even the Crown counsel till 9 o'clock on the morning of the day fixed for their trial, which usually was 3 or 4 days after the day on which the charge was read out to them. Sometimes, I am told, that the crown counsel was allowed to see the prisoners in Jail from 7 A. M. in the morning till 8-30 A. M., when the prisoners were usually taken to court. But it can be imagined what this concession amounted to, if it is remembered that these counsel had to attend the court every day at 10 A. M., and had to defend fresh batches of accused each day, so that they could only have consultation with those whose cases were coming on that very day. Let it also be remembered that the trial of 20 and 30 persons on very serious charges was usually over in a day, and it can be imagined what sort of trial these poor men could have had.

"If this was the fate of the men who were too poor to engage counsel, the fate of those who were in a position to do so was not any better, as, though willing to pay, they could not find any counsel of any standing to take up their cases. The first difficulty they encountered was that no one knew on which day any accused would be brought up before a Tribunal and arraigned. In this uncertainty, the better class of

lawyers could not accept a brief beforehand, quite ignorant as to whether the date would be suitable to them or not.

"The second difficulty was that most of the lawyers having taken some part or other in politics, which was anathema to the then Government, were afraid that their turn might come next to be arrested, and did not want to hasten the evil day by taking up the cases of the alleged revolutionaries. The third and the most important one was that there was a general belief that the Government looked upon counsel, who took up such cases, as seditionists and revolutionaries themselves and such a course was enough in itself to get a man into trouble. This idea was strengthened by the action of the Hon'ble Mian Mohammed Shafi, now a member of the Viceroy's Executive Council, whom a relative of Seth Ram Pershad had engaged to defend him when he would be brought up for trial. A few days after this, Mr. Shafi returned the brief, and I have it on very reliable authority that the reason he gave was that a high officer of the Government had as much as given a hint to him that such a course on his part was not looked upon with approval by the Government. It can better be imagined than described what effect this incident had on the already demoralised Bar.

"My own personal experience is that whether the Government disapproved or not, it was evident that the police, which was all in all at that time, certainly did not relish the idea. Uptil May 1919, I had the good fortune not to attract the attention of the C. I. D., to myself. But on May 14th, I was engaged on behalf of the accused in the case of Lala Harkishen Lal and others, known as the Lahore Leader's case and went up to Simla with a petition for transfer of the case and for permission to get counsel from outside, which was, of course, never granted. But this action of mine seems to have been enough for the C. I. D., for, when I came back from Simla, I was told that the C. I. D. had been regularly patrolling my house in my absence and incidentally frightening my family into fits. Ever since then, I have been regularly shadowed and my movements watched and it is only recently that their unwelcome attentions have been somewhat relaxed.

"From what I have said above, it will be clear that the accused were practically undefended and the Government succeeded in its object of securing speedy convictions without any opposition. The order prohibiting counsel from outside entering the Martial Law was meant only to prevent the truth of the atrocities being committed here from becoming known to the outside world, and to obviate the possibility of any agitation being set up against the monstrous injustice perpetrated here under colour of judicial procedure.

"Not content with setting up these difficulties in the way of an efficient defence, being put up, the Tribunals went further and did things which no court, either civil or military, with any pretentions to deal

justice of even a rudimentary character, would dare so. The ordinance of the Viceroy empowered the convening authority to convene a court with the powers of a Summary General Court Martial, " wherever it might be necessary in the interests of public safety". But all the trials conducted by all the four Martial Law Tribunals were invariably under the powers of a Summary General Court Martial, or, as it is otherwise called, a Drumhead Court Martial. I might explain that these Court Martials are intended for the armies on the actual field of battle, where the niceties of legal procedure cannot be observed in the interests of military expediency.

" The counsel engaged in the cases were treated with scant courtesy and were made to feel that they were there by mere sufferance. The most reasonable requests were most insolently refused and sometimes counsel were even actually insulted.

" No record of proceedings were allowed to be taken on behalf of the accused except short notes by the counsel himself. There was actually an order to this effect by the convening authority which I herewith attach, appendix A.

" The record taken down by the court was an extremely unfair one, as the evidence in chief for the prosecution was taken down *verbatim*, but the answers in cross-examination were not taken down for the most part, especially those which were in some way favourable to the accused, in spite of repeated requests by the counsel for the accused. The reply usually given by the Commissioners was that, sitting as a Summary General Court Martial, they were not obliged to keep any record at all, except such notes as they considered necessary for their own use. As a consequence of this, it will be observed in the existing records that there are often pages of depositions of prosecution witnesses followed by a few lines of statement in cross-examination, and these few lines too contain the most futile and unimportant answers. As an instance, I might point to the evidence of one Maratab Ali Shah, a Sub-Inspector of Police in the Lahore Leader's case, being witness No. 29 for the prosecution. He saw subjected to a very severe cross-examinatien for nearly half an hour, and if it were all taken down, it would have been clear that if any witness broke down completely, it was he. But on the actual record there are only two lines, and this man's evidence has been relied on by the Commissioners in their judgment.

" No fair or reasonable opportunities were given for cross-examination. Counsel were often told to limit their examination to a certain number of questions, or were given a time limit, irrespective of whether their questions were relevant or not. A good deal of protection was given to the prosecution witnesses and the Commissioners very often told them not to answer inconvenient questions, though perfectly relevant to the case. They also encouraged them to be insolent to the counsel.

" Very often when a witness was cornered and was hesitating for an answer, the Commissioners told him, "If you don't remember, say so",

and this hint was invariably taken by the witness who afterwards was ready with his answers., "I do not remember ". The protection accorded to the European witnesses specially was something ludicrous. Any questions put with the object of making them contradict themselves were considered *Lese majeste.* Very often a witness, who had deposed to a certain incident, if cross-examined about some other details of the same incident, would shelter himself behind the reply " I do not remember ". After this you were not allowed to put any other questions prompting his memory so as to elicit the true reply. If you did, the Commissioners came out with, " Do not you hear that he says he does not remember. " In deposing to the above facts, I speak from my experience of the Tribunal, presided over by the Hon'ble Mr. Justice Leslie Jones, which tried the Lahore Leader's case.

"Towards the close of the case, very little argument was allowed. Very often a time limit was placed. Legal objections were brushed aside most contemptuously. When I appeared before the Tribunal presided over by the Hon'ble Mr. Justice Broadway in the Gujranwala Leader's case, I put in an application raising nearly all the points of jurisdiction, now raised before the Privy council. The learned Commissioner at first refused to hear me and said he would send on the application to the convening authority for disposal. On my protesting against such a course and quoting a section of the Army Act for.the simple proposition that the convening authority was *functus officio* when the court was once convened, and it was for the court to decide these questions, he most grudgingly allowed me to argue, but told me that he would allow me only half an hour for arguing about 7 or 8 points of jurisdiction that I had raised. My protests were ignored, and I began my argument. In the middle of my argument, the Government Advocate got up to object to some remark of mine. The Commissioner at once came out with this remark, "Mr. Herbert, why do you think it worth while to object? It will only make him take a longer time. Let him have his say and let us be done with it." At the end of a little over half an hour, I was asked to finish my arguments as I had only 5 minutes more allowed to me. I had perforce to comply with it and the court without calling on the other side for a reply passed its order. In it, only a few of the objections I took up are dealt with most cursorily and the rest ignored.

"The trials which were carried on under such circumstances were a mere farce, and no real justice was sought to do or was administered. My experience of the two Tribunals I appeared before was an extremely painful and humiliating one, all the more so, because I had the honour of appearing before both the presiding officers in the calmer atmosphere of the High Court, where I had known them to act at least with a judicial decorum. My experience of Martial Law has been a revelation to me, in as much as I found that judges who, in the High Court atmosphere, would respect judicial forms and give a scrupulously fair hearing to

"Like many other buildings, our college was selected for having Martial Law notices posted thereon. About ten days or more after the proclamation of Martial Law, a notice was served on the Principal of our college, at about 7 p. m., one evening, that the writer of a seditious poster, which was attached to the notice, must be found out, and reported to the Officer Commanding before 12 noon the next day. The Trustees, staff, and students met the following morning to find out the writer, but were unable to do so, as no one connected with the college appeared to have been the author thereof. We were just drafting a reply, when Col. Johnson with some C. I. D. men came to our college. Rajah Narendra Nath, one of the trustees, and some others came down to explain the matter to the Colonel. One C. I. D. man pointed out a place in the college, where he said he had found the poster stuck on the wall. I suggested to the Colonel that it must all be a story, for, though the poster appeared to have been fixed with a nail on the wall, there was no corresponding mark on the wall itself. We then showed to the Colonel the reply we had drafted. On this, the Colonel asked the reply to be sent to his office, which was done. The same evening, another notice was received asking the Principal to see him the next morning at 9 a. m. The Principal saw the Colonel at the appointed time, and returned with some soldiers with fixed bayonets. He was asked to pay Rs. 250 by way of fine, or go to jail for three months. The fine was paid on the spot.

"A few days after, our Principal, like those of other colleges, got an order from the Deputy Commissioner to find out and punish the ring-leaders, no explanation being given as to ring-leaders of what movement were meant. We took it that some students had to be punished. To satisfy this demand, the college council met and picked out a few students, and drew up a list of punishments. The list was shown to and approved of by the trustees. I took this list myself to the Deputy Commissioner with a letter from Rajah Narendra Nath, mentioning the punishments, saying that a larger number of students was not castigated, because it would cause an unnecessary agitation, dangerous to society.

"A day or two after this, we got a reply that the punishments were inadequate, and that a sufficient number of students had not been punished. The college council again met, and a few more students were added to the list, and the punishments of others enhanced. The next day, we heard from the Deputy Commissioner, approving of the punishments and sending a cheque for Rs. 250 in remittance of the fine previously realised." (St. No. 151, p. 201).

The punishments consisted in rusticating students, suspending them from attending examinations, etc. all this without any real trial. The letter, addressed on behalf of Col. Johnson to the Principal of the D. A. V. College on the 10th of May, shows most accurately the attitude adopted by this officer. We, therefore, give it below without any further comment :—

Copy of a letter No. 111-4, dated 10th May 1919, from the Staff Officer, Lahore (Civil) Command, Punjab Club, Lahore, to the address of the Principal, D.A. V. College, Lahore.

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lawyers could not accept a brief beforehand, quite ignorant as to whether the date would be suitable to them or not.

"The second difficulty was that most of the lawyers having taken some part or other in politics, which was anathema to the then Government, were afraid that their turn might come next to be arrested, and did not want to hasten the evil day by taking up the cases of the alleged revolutionaries. The third and the most important one was that there was a general belief that the Government looked upon counsel, who took up such cases, as seditionists and revolutionaries themselves and such a course was enough in itself to get a man into trouble. This idea was strengthened by the action of the Hon'ble Mian Mohammed Shafi, now a member of the Viceroy's Executive Council, whom a relative of Seth Ram Pershad had engaged to defend him when he would be brought up for trial. A few days after this, Mr. Shafi returned the brief, and I have it on very reliable authority that the reason he gave was that a high officer of the Government had as much as given a hint to him that such a course on his part was not looked upon with approval by the Government. It can better be imagined than described what effect this incident had on the already demoralised Bar.

"My own personal experience is that whether the Government disapproved or not, it was evident that the police, which was all in all at that time, certainly did not relish the idea. Uptil May 1919, I had the good fortune not to attract the attention of the C. I. D., to myself. But on May 14th, I was engaged on behalf of the accused in the case of Lala Harkishen Lal and others, known as the Lahore Leader's case and went up to Simla with a petition for transfer of the case and for permission to get counsel from outside, which was, of course, never granted. But this action of mine seems to have been enough for the C. I. D., for, when I came back from Simla, I was told that the C. I. D. had been regularly patrolling my house in my absence and incidentally frightening my family into fits. Ever since then, I have been regularly shadowed and my movements watched and it is only recently that their unwelcome attentions have been somewhat relaxed.

"From what I have said above, it will be clear that the accused were practically undefended and the Government succeeded in its object of securing speedy convictions without any opposition. The order, prohibiting counsel from outside entering the Martial Law was meant only to prevent the truth of the atrocities being committed here from becoming known to the outside world, and to obviate the possibility of any agitation being set up against the monstrous injustice perpetrated here under colour of judicial procedure.

"Not content with setting up these difficulties in the way of an efficient defence, being put up, the Tribunals went further and did things which no court, either civil or military, with any pretentions to deal

justice of even a rudimentary character, would dare so. The ordinance of the Viceroy empowered the convening authority to convene a court with the powers of a Summary General Court Martial, " wherever it might be necessary in the interests of public safety". But all the trials conducted by all the four Martial Law Tribunals were invariably under the powers of a Summary General Court Martial, or, as it is otherwise called, a Drumhead Court Martial. I might explain that these Court Martials are intended for the armies on the actual field of battle, where the niceties of legal procedure cannot be observed in the interests of military expediency.

" The counsel engaged in the cases were treated with scant courtesy and were made to feel that they were there by mere sufferance. The most reasonable requests were most insolently refused and sometimes counsel were even actually insulted.

" No record of proceedings were allowed to be taken on behalf of the accused except short notes by the counsel himself. There was actually an order to this effect by the convening authority which I herewith attach, appendix A.

" The record taken down by the court was an extremely unfair one, as the evidence in chief for the prosecution was taken down *verbatim*, but the answers in cross-examination were not taken down for the most part, especially those which were in some way favourable to the accused, in spite of repeated requests by the counsel for the accused. The reply usually given by the Commissioners was that, sitting as a Summary General Court Martial, they were not obliged to keep any record at all, except such notes as they considered necessary for their own use. As a consequence of this, it will be observed in the existing records that there are often pages of depositions of prosecution witnesses followed by a few lines of statement in cross-examination, and these few lines too contain the most futile and unimportant answers. As an instance, I might point to the evidence of one Maratab Ali Shah, a Sub-Inspector of Police in the Lahore Leader's case, being witness No. 29 for the prosecution. He saw subjected to a very severe cross-examination for nearly half an hour, and if it were all taken down, it would have been clear that if any witness broke down completely, it was he. But on the actual record there are only two lines, and this man's evidence has been relied on by the Commissioners in their judgment.

" No fair or reasonable opportunities were given for cross-examination. Counsel were often told to limit their examination to a certain number of questions, or were given a time limit, irrespective of whether their questions were relevant or not. A good deal of protection was given to the prosecution witnesses and the Commissioners very often told them not to answer inconvenient questions, though perfectly relevant to the case. They also encouraged them to be insolent to the counsel.

" Very often when a witness was cornered and was hesitating for an answer, the Commissioners told him, "If you don't remember, say so",

and this hint was invariably taken by the witness who afterwards was ready with his answers., "I do not remember ". The protection accorded to the European witnesses specially was something ludicrous. Any questions put with the object of making them contradict themselves were considered *Lese majeste.* Very often a witness, who had deposed to a certain incident, if cross-examined about some other details of the same incident, would shelter himself behind the reply " I do not remember ". After this you were not allowed to put any other questions prompting his memory so as to elicit the true reply. If you did, the Commissioners came out with, " Do not you hear that he says he does not remember. " In deposing to the above facts, I speak from my experience of the Tribunal, presided over by the Hon'ble Mr. Justice Leslie Jones, which tried the Lahore Leader's case.

"Towards the close of the case, very little argument was allowed. Very often a time limit was placed. Legal objections were brushed aside most contemptuously. When I appeared before the Tribunal presided over by the Hon'ble Mr. Justice Broadway in the Gujranwala Leader's case, I put in an application raising nearly all the points of jurisdiction, now raised before the Privy council. The learned Commissioner at first refused to hear me and said he would send on the application to the convening authority for disposal. On my protesting against such a course and quoting a section of the Army Act for the simple proposition that the convening authority was *functus officio* when the court was once convened, and it was for the court to decide these questions, he most grudgingly allowed me to argue, but told me that he would allow me only half an hour for arguing about 7 or 8 points of jurisdiction that I had raised. My protests were ignored, and I began my argument. In the middle of my argument, the Government Advocate got up to object to some remark of mine. The Commissioner at once came out with this remark, "Mr. Herbert, why do you think it worth while to object? It will only make him take a longer time. Let him have his say and let us be done with it." At the end of a little over half an hour, I was asked to finish my arguments as I had only 5 minutes more allowed to me. I had perforce to comply with it and the court without calling on the other side for a reply passed its order. In it, only a few of the objections I took up are dealt with most cursorily and the rest ignored.

"The trials which were carried on under such circumstances were a mere farce, and no real justice was sought to do or was administered. My experience of the two Tribunals I appeared before was an extremely painful and humiliating one, all the more so, because I had the honour of appearing before both the presiding officers in the calmer atmosphere of the High Court, where I had known them to act at least with a judicial decorum. My experience of Martial Law has been a revelation to me, in as much as I found that judges who, in the High Court atmosphere, would respect judicial forms and give a scrupulously fair hearing to

the accused and their counsel, brushed aside in the Martial Law atmosphereall canons of propriety and rendered themselves practically unfit as judges even though dealing with matters of life and death."

Nor were the leaders the only ones arrrested and tried. Severa others were tried before the Martial Law Commissions, and many more before the so called Summary Courts. We have been furnished with a statement, from which we find that sixty-four were tried before the Commissions, of whom eight were discharged, three hundred and fifty tried before the Summary Courts and one hundred and two discharged, and 40 were arrested and released without trial, after having been kept in custody for several days, even extending to over a month, as in the case of Mr. Manohar Lal.

Thus Lahore, which had done no wrong, which had tried to conciliate the authorities, whose leaders had done all that was humanly possible to serve the authorities, had Martial Law inflicted upon it, and that under an officer who proved to be heartless, cruel, and utterly indifferent to the sentiments and susceptibilities of the people who had the misfortune to come under his charge. Every conceivable form of humiliation of every stratum of Lahore Society was brought into service. We consider that, so far as we are aware of the local conditions, Martial Law was totally uncalled for, was unduly prolonged, and was ruthlessly and inhumanly administered, and indescribable injustice was perpetrated, even through the Courts known as Martial Law Commissions or Summary or Area Offiers' Courts.

4—Kasur.

Kasur is an important town in the Lahore district, about 40 miles from Lahore. It is an important railway station on the main line, and a fairly large trade centre, with a population of 24,000. On the 6th April, there was no *hartal* in Kasur. Nothing happened on the 10th, but, on the 11th, the news of Mr. Gandhi's arrest and the deportation of Drs. Satyapal and Kitchlew had reached Kasur early in the morning. There was, therefore, *hartal* during part of the day, and a public meeting in the evening. The speeches were so unexceptionable that, with all the desire to prosecute the leaders, the leading lawyers of Kasur, in connection with the speeches, nothing could be found against them of an incriminating nature in their speeches. We know that the Sub-Divisional Officer, Mr. Marsden, laboured the point about the speeches, and, in his evidence before the Hunter Committee, suggested that the lawyers, by their irresponsible talk and failure properly to interpret the Rowlatt Act, had created an atmosphere of excitement. Whether there was misrepresentation about the Rowlatt Act in the course of conversation on the part of anybody, we do not know. Some exaggeration and some misrepresentation about unpopular acts of a Legislature or an Executive are,

unfortunately, inevitable in any society, no matter how well organised or cultured. But we believe that the lawyers in question did not indulge in any exaggeration whatever about the evil effects of the Act. As we have shown in discussing the Act, its evil effects are hardly capable of being exaggerated, for the Act perpetuates a reign of lawlessness, wherever it can be made applicable.

The twelfth of April followed with a complete *hartal*. The temper of the people was different on the 12th from that of the 11th. We believe the testimony of one of the witnesses before the Hunter Committee that some people had come in from Amritsar, had given an exaggerated picture of the events there and inflamed the minds of the gullible or the disreputable element in Kasur. The idlers as well as the middle class people gathered together, marched to the station, and tried to set fire to it. The fire which was started in the lamp room was easily put out by some of the leaders, who had rushed in, on hearing of the intentions of the crowd. Partially foiled in the attempt, the crowd went to the Signal station, where a train had just arrived and stopped. The crowd emptied the mineral waters compartment of its contents, and, seeing some Europeans, made a disgraceful attack on them, in which they were again foiled by the timely appearance of Mr.Gulam Mohiyuddin, a noted pleader of Kasur, and his friends, Mr. & Mrs. Sherbourne and their children were taken to a place of safety. (The train, however, proceeded further with two more precious lives. They were two English soldiers.) On the train reaching the station, the soldiers thought their safety lay in escape. They got out of the train and fired on the howling mob in pure self-defence. But their fire produced no effect on the mob, save perhaps to excite it to still further fury, and (these two innocent Englishmen were brutally clubbed to death.) In all the excesses, none perhaps was so brutal, inhuman and cowardly, as this unprovoked murder of innocent soldiers. Indefensible as the conduct of the mob must be held in Amritsar, it had at least the double provocation in the shape of the arrest of Drs. Kitchlew and Satyapal, and the firing near the carriage-bridge as an extenuating circumstance. We cannot too strongly condemn these excesses. Drunk with the blood of their innocent victims, these rioters proceeded to the revenue offices, and burnt them. They were finally dispersed by the police, who were ordered to fire on them.

It is remarkable how the mob fury subsided in every place in a few hours. In Kasur, too, perfect quiet reigned after a few hours. Our examination of these incidents shows that the mob fury was a sudden outburst, and not the calculated result of a conspiracy or a plot. The authorities were able to make arrests without any difficulty. Mr. Marsden was sent to replace the Indian Sub-Divisional Officer, and Martial Law was proclaimed on the 16th April.

The administration of Martial Law was placed in the hands of Col. MacRae, who was followed by Captain Doveton. In some respects,

these two officers excelled their brother officers in their inventiveness, irresponsibility and total disregard of the feelings and sentiments of those who were affected by their orders. We give the following condensed summary of their proceedings, made from the evidence before Lord Hunter's committee. The first arrests commenced on the 16th. There was a proclamation parade at the Town Hall, and evidently, to signalize the inauguration of Martial Law, they arrested Baba Dharpat Rai, an aged and respected Pleader of long standing. He is 65 years old. He was detained at the Lahore Central Jail for 46 days, and released on the 1st of June, without ever having been told why he was arrested. 21 further arrests were made that same day, 3 more, the next day, 4, on the 18th and 40, on the 19th. In all, 172 persons were arrested; of these, 97 were discharged without being sent up for trial. Of the 75 sent up, 51 were actually convicted. Amongst the men arrested, were included, Maulvi Ghulam Mohiyuddin and Maulvi Abdul Kadir, who were the men who had succeeded in protecting Mr. and Mrs. Sherbourne, and who, otherwise, had used their influence entirely to restrain the excesses of the crowd. The houses of many of these leaders were searched without the slightest excuse. (On the 1st of May, the whole town of Kasur, excluding women and little children, was required to attend at the railway station for purposes of identification. They were made to sit bareheaded in the hot sun till 2 o'clock, without water or food.) As one of the witnesses said before Lord Hunter, this was a totally useless procedure, bare of any substantial results, so far as the collection of evidence was concerned. We, who have some experience of law and the manner in which evidence can be collected and tested, have no hesitation in saying that it is impossible to secure correct identification by holding a parade in this manner, and that no value can be attached to identification thus procured. (We suspect that the so called parade was held purely with a view to humiliating the whole town and in order to strike terror.) For, after the people had collected, search parties were sent out in order to see that no body absented himself. It is not difficult to imagine the state in which the unprotected women must have been in the presence of these search parties.

(During the trials at Kasur, 40 men were sentenced to be whipped. The total number of stripes given was 710. The flogging post was erected on the station platform. School boys were also punished with flogging.) The Head-master of one school is supposed to have reported that his boys were getting insubordinate and asked for Military help. The Officer Commanding, thereupon, suggested that some of the boys should be whipped. Therefore, boys from this school and another were ordered to be collected. The Headmaster was asked to select 6 boys. He selected those who were not quite high class, but who were not physically fit. The Officer Commanding, therefore, rejected these boys and asked Mr. Marsden to select others, and so a selection was made out of the boys belonging to the complaining school and another, without

any other reason than that they were bodily fitted to receive the punishment more than the others. (They were whipped outside the station entrance in the presence of the other school boys.) In answer to the question by Lord Hunter as to what the object was, the reply given by Mr. Marsden was that there was no particular object. It should be remembered that there was no question of any Martial Law offence. No investigation, no trial. It was an unlawful and wanton use of authority. It was in Kasur again tha t prostitutes were invited to witness flogging on one occasion. (See their joint Statement No. 279 B.)

Two men were even shot by the sentries. One was found to be dumb. Probably in both cases the shooting was wilful and wanton. We think that had the sacredness of Indian life been recognized, and a sense of justice prevailed at the top, the sentries would not have been so free with their guns, as we fear they were.

Kasur was the place where fancy punishments were most common. "What happened was," said Mr. Marsden, "Captain Doveton did not like to go through the formalities of trial and sentence." He wanted to do things 'summarily.' There can be no question of a record of the many punishments awarded by this capricious officer. He "used to make people mark time and climb ladders." By way of change, some Sadhus were whitewashed. Capt. Doveton denies that this was deliberate. He says that they were asked to unload lime and they became whitewashed. We totally disbelieve this explanation, and we believe the testimony of eye witnesses who have described the process. One form of punishment consisted in making the so called delinquents lift heavy bales in the station warehouse. (People, who failed to *salam* every white man, were made to rub their noses on the ground, if they were not flogged.) Captain Doveton and Mr. Marsden suggested that the people liked Martial Law, and were rather "amused" at these punishments than terrified or humiliated. Capt. Doveton got from the people an address for himself, and actually, by way of punishment, required a Mohemmaden to compose verses in his praise. (He inflicted also the punishment of skipping,) which consisted in the punished people skipping 20 times without a break. He says that at least 20 people were thus punished.

Mr. Marsden has complained that among the exaggerations made by the pleaders, there was one in, which a Hindu pleader was reported to have said that the people were like "unarmed cattle in the eyes of the Government." The punishments that we have described, and the levity with which the people's feelings were regarded, certainly bear out the charge made by the pleader. In his report, Captain Doveton has said that these people had become 'willing slaves'. Sir Chimanlal Setalvad asked him to interpret the term and he said, "It means, willing to work in the way you require." This officer tried cases, which were of a civil nature, and ordered punishment, and in this manner disposed of the case of the rental of a temple property. He also punished people who in his

A boy at Kasur, aged 11 years, charged with waging war against King.

opinion were turbulent or defiant, and he said that he imposed ultra Martial Law punishments, because he did not consider that the Martial Law punishment was suited to those who were " merely truculent or openly defiant". Sahibzada Sultan Ahmad asked him whether, in doing so, he was not going beyond General Benyon's instructions. Capt. Doveton thought that he had a full discretion to do so. He sent out parties of reprisals in respect of those whom he had called, but who had not turned up. The reprisal consisted in burning the property of such people. He was asked whether he thought he was justified by any Martial Law order. His reply was, " Yes, I do." And thus several poor people had their belongings destroyed without warrant.

Before the trials of the prisoners were commenced, gallows were erected in a public place, in anticipation of the Judges awarding the punishment of hanging. These gallows were erected as near to the scene of the mob outrage as possible. It was elicited in the course of examination that this was done by the orders of Sir M. O'Dwyer, but before the hanging order could be carried out, public hanging was vetoed, because, we fancy, of the agitation set up in the Indian press against this contemplated outrage upon public decency. This hanging suggests a serious reflection. Eighteen persons were hanged as a result of the Martial Law trials throughout the province, and many more would have been hanged, but for the strong agitation that was set up throughout India, and the timely, firm and philanthropic promptitude of the Hon'ble Pandit Moti Lal Nehru, who entered into cable communication with the Secretary of State, and pending proceedings in appeal, asked for the suspension of death sentences. Fortunately, the Secretary of State intervened and ordered the Viceroy to suspend these death sentences. We cannot help expressing our deep regret that the Viceroy should not have of his own accord suspended these death sentences. Our regret is all the more poignant from our knowledge of the loosenness and disregard of ordinary procedure with which Martial Law trials were carried out. We much suspect that many of those, who were hanged and over whose heads the death sentences are still hanging, were or are totally innocent.

In deliberate disregard of facts, and insolent adherence to that attitude, perhaps no officer has outdone Col. Mac Rae, if he has been equalled by any of his brother officers who had charge of Martial Law administration. In his statement before the Hunter Committee, he said, " This city has for many years past been noted for sedition." He admitted that he had never known Kasur before. Sir Chimanlal therefore asked, "On what do you base that statement of yours?"

A.—It is all hearsay.

Q.—You had no personal knowledge ?

A.—No.

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Q.—Who told you that this place had for many years past been noted for sedition ?

A.—I don't propose to answer that question.

Q.—You make this statement in a responsible document to the authorities, and so I want to know what is the basis of this statement ?

A.—I leave it as I have put down.

Q.—True, you may leave it as you have put down, but I want to know the reasons for your statement. I put this question, because, previous to this, officials have stated that in Kasur before the 10th April, there was no political activity and nothing done so far as politics were concerned. And therefore I am surprised to find in your statement that this city has for many years past been noted for sedition. Do you still adhere to that statement ?

A.—I won't answer this question.

× × × × ×

Q.—Then you make the statement, "This city harbours pleaders who are well known to have anti-Government feeling." Is that also hearsay ?

A.—Yes.

Q.—And stands on no other footing, as the other statement ?

A.—Yes.

Q.—Are you aware, as Martial Law administrator, that several pleaders assisted the authorities, on the 12th and subsequent days, to maintain law and order, and that one of them was actually seen to mingle in saving Mr. Sherbourne ?

A.—Yes.

Q.—Knowing that several pleaders assisted the authorities in the manner I have described, you still adhere to the statement that the pleaders are well known to have anti-Government feeling ?

A.—I adhere to the statement, and say it is hearsay.

Q.—Do you adhere to it now ?

A.—I acknowledge your facts as correct.

Q.—If they are correct, do you adhere to this sweeping statement or are you prepared to modify it ?

A.—I put it to you in turn, did all the pleaders try to stop the whole.....?

Q.—Well, I am not here to answer your question.

A.—Well, I don't want to answer yours.

Col. MacRae had also stated that the *hundis* of Kasur merchants, who had not joined them in the *hartal*, were dishonoured by the Amritsar

merchants. Col. MacRae replied that that was also hearsay, and "he had no evidence in support of it." This officer had ordered that Martial Law notices should be posted on the houses of the well known agitators. Sir Chimanlal asked what he meant by the word 'agitators.' The answer was, "I think it is good English."

Q.—But what do you mean by agitators ?

A.—I don't want to answer otherwise than I have said in my statement.

This unedifying dialogue went on for some time longer. We have reproduced these portions to show the manner in which this officer, at least, discharged the very responsible duties which he had to perform, and with reference to which he has been indemnified in advance by the Government.

This officer had issued orders that reprisals would be taken against the property of the persons, on whose walls any proclamation had been defaced. He declined to answer the question whether the order was written or oral, by saying, "What does it matter whether it was written or oral?" It is difficult to say which is more offensive, whether the insolence of the answer or the brutality of the order. We use the term 'brutality,' because the reprisals were to be taken (according to the answer given by the witness), "even though the notice may have been defaced by some one else;" and when he was asked whether he thought the order to be a reasonable order, he replied that "it was a reasonable order, and I still think so."

Q.—As regards the whipping of school boys, you gave directions that the biggest six boys were to be selected for whipping ?

A.—Yes, generally speaking.

Q.—Their misfortune was that they happened to be big ?

A.—Of course.

Q.—Because they were big, therefore they had to suffer these lashes ?

A.—Yes.

Q.—Do you think it was a reasonable thing to do ?

A.—I thought so under the circumstances, and I still think so.

We have selected only a few samples from the answers given by the two officers in question. In fact, their answers are a study in insolence and irresponsibility. We do not know that those who appointed these officers are not more to blame than the officers themselves. They perhaps knew not what they were doing. But those who selected them should have known that these officers were unfit for the post to which they were called. On the merits, we are of opinion that the introdction of Martial Law was, so far as local circumstances are concerned, totally unnecessary and the Act was administered in an improper manner.

5—Patti and Khemkarn

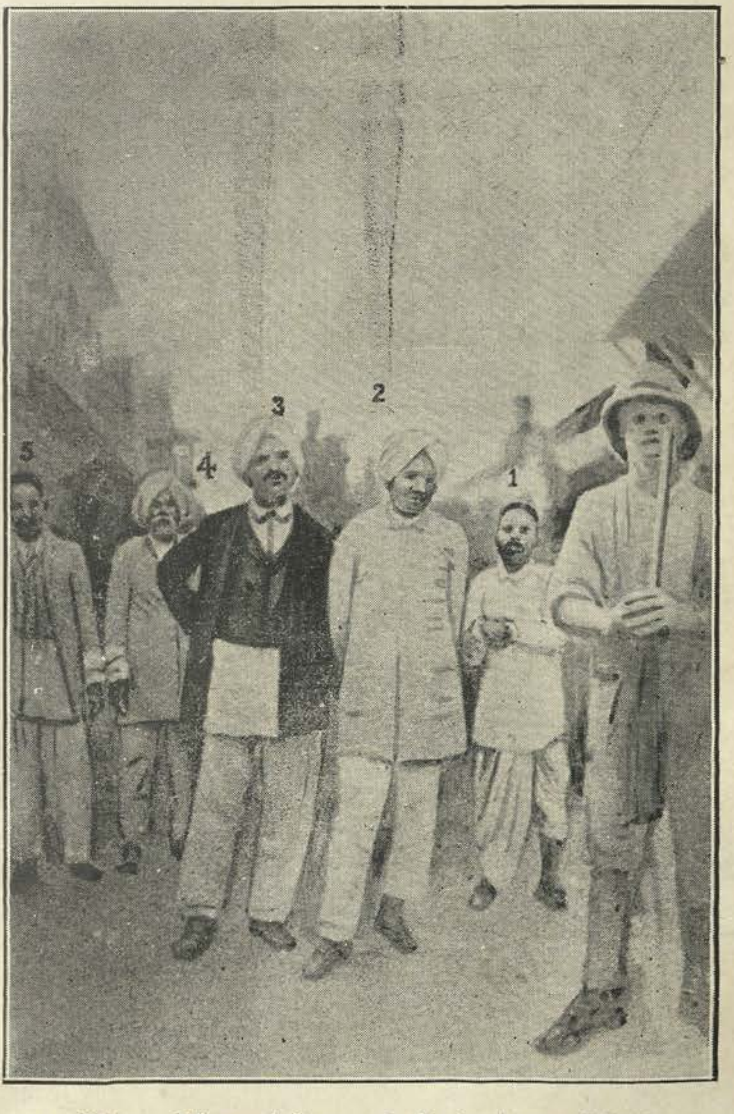
These are two small railway stations, a few miles from Kasur. At Khemkarn, the station property was looted and wires cut. As stated by Mr. Marsden, it was a small thing and done by "apparently the lower classes, shopkeepers, riffraff labourers and people of that type". And at Patti, as stated by Mr. Marsden, the chief inhabitants of the town gave assistance to the officials and the police, and all was quiet. Yet the effect of Martial Law was felt at these two villages also in full force.

6—Gujranwala.

Gujranwala District is in many respects one of the most important in the province, and Gujranwala itself, though a small town containing a population of 30,000, is the most notable for being the birth place of Maharaja Ranjit Singhji. It is also an important railway station, only 42 miles from Lahore on the main line. The places in this District which have come under our notice, besides Gujranwala, are Wazirabad, Nizamabad, Akalgarh, Ramnagar, Hafizabad, Sangla Hill, Moman, Dhaban Singh, Manianwala, Nawan Pind, Chuharkana and Sheikhupura. Gujranwala was cut up into two districts on the first of November last, the portion cut out being known as the Sheikhupura District. For the purposes of this report, therefore, the original District will be considered as one whole, coming under the jurisdiction of the same officer.

It is common cause that there were no signs of unrest upto the 13th April last, or, more correctly speaking, upto the 14th. So much was this the case that Col. O'Brien was in the ordinary course transferred, on the 12th, to Amballa, and was the recipient of an address from his friends and admirers at Gujranwala. In answer to a question by the Hunter Committee, he said that had he or the authorities known that there was any trouble brewing, he would certainly not have been transferred, but would have remained at Gujranwala, as, indeed, he was brought to Gujranwala immediately there was trouble, i. e., on the 14th. On the 30th March, there was no stir at all in Gujranwala, and there was no *hartal*. On the 4th April, the matter of the *hartal* was informally discussed by the members of the District Congress Committee in connection with Mr. Gandhi's message. A large public meeting was held on the 5th, at which 4 innocuous resolutions were passed dealing with the Rowlatt Act. The speeches made at this meeting were studiously moderate. Col. O'Brien was, however, anxious about this meeting. He sent for certain noted men of Gujranwala and warned them that if any disturbances took place they would be held responsible; and they asked the Deputy Commissioner, and the Superintendent of Police who was also present at the interview, to attend the meeting, if they chose to. The 6th of April opened with a complete *hartal*, and people, young and old, joined in fasting and prayer. The various statements made before us go to show that the authorities

Leaders of Gujranwala in handcuffs and paraded through streets.



1. Diwan Mangal Sen. 2. Lala Amar Nath.
3. Lala Hakim Rai. 4. Lala Rallaya Ram.
5. Pandit Diwan Chand.

tried their utmost to prevent the *hartal*, and even fasting, and great pressure was exercised on behalf of, or by the authorities to prevent the *hartal*.

Up to the 12th, as it has already been remarked, everything was calm and quiet. But suddenly the news of the arrest and externment of Mr. Gandhi, as also the arrest and deportation of Doctors Satyapal and Kitchlew, found its way to Gujranwala; so also did the happenings of the 10th at Amritsar and Lahore. On this, the common people, as well as the leaders, began to consider the advisability of another *hartal*, this time by way of protest against the said arrests and sympathy for those, who had died or were wounded by the firing at Lahore or Amritsar. The leaders had an informal conference, and after much discussion, they seem to have come to the conclusion that, whilst they recognised that, at that time of tension, a *hartal* might be a dangerous thing, they would not be able to restrain the ardour of the people, and that therefore they should try, if there was a *hartal*, to keep the *hartalists* occupied, and engage their attention by arranging an open air meeting. The authorities again tried, without success, to prevent a *hartal*, and the 14th of April saw another complete *hartal*.

The 13th of April and after, being the *Baisakhi* holidays, Gujaranwala had attracted a large crowd of holiday-makers, who are at no time averse to having a drink, and were least so on this occasion. So, on the 14th, at Gujaranwala, we find the elements that go to make a crowd unruly, *viz.*, the holiday mood of 'do as you please,' the drink, the resentment over the Gorvernment doings, the knowledge of mob excesses elsewhere, and idleness.

Early in the morning, it was rumoured that a dead calf was hung up on one of the railway bridges near the station. There is no doubt that, whoever did it, it was a most imprudent act, calculated to rouse the worst passions of the Hindus. Various theories have been put before us—one is, that it was the work of the police, who did not like the union between Hindus and Muhammadans. It has been developed in the Gujaranwala statements. The authorities have not been able to trace the mischief-makers. There can be little doubt that it was done by those who wanted to disunite the two sections. The effect, however, was quite the contrary. The people simply considered the hanging of a dead calf to have been instigated by the authorities, the more so, because pork was found to have been thrown by some one on a mosque. And this belief knit the two closer together. A crowd, therefore, proceeded towards the station railway bridge. Meanwhile, a train, going to Wazirabad from Lahore side, had arrived. A *khansaman* on it gave the news of the massacre of the 13th. The train was packed with holiday-makers. Some of the crowd were evidently bent upon stopping the train from proceeding further. They seem to have thrown stones at the train. They then began to set fire to the Gurukul bridge. The attempt, however, was indifferently made. Whilst this was being done, the Governor of the Gurukul,

Lala Rallya Ram, Mr. Labh Singh, Bar-at-law, Mr. Din Muhammad, pleader, and others, scenting the danger, proceeded to the scene of action. A European officer and a few constables were also seen approaching the bridge. The fire was put out by the Gurukul staff, assisted by the Indian gentlemen just mentioned. It is an extraordinary thing that the Superintendent of Police said that "it was no business of the police to extinguish fire, but their duty was to protect public property." (St. 282)

The crowd, then, proceeded to the Kachi bridge, which lies on the other side of the station. Here, the Superintendent of Police, Mr. Herron, was trying to disperse the crowd, and thought fit to fire, inflicting several casualties. Meanwhile, the leaders were trying to restrain the crowd and keep the people within the town limits. They had, therefore, organised a meeting which was proving quite successful, and might have proved entirely successful, but for an unfortunate occurrence. The men, who were wounded, were brought to the meeting, we presume, to exite its sympathy. The attempt entirely succeeded. The meeting broke up, and a crowd proceeded towards the station, bent upon seeking vengeance. Valuable properties, one after another, were destroyed, including the Church, the Post Office, the Tahsil, the Court House and the railway station. It seems that the police were mere onlookers, and made no attempt to check this incendiarism. In the statements before us, it has actually been suggested that the police even incited the mob to incendiarism, and the evidence contained in them certainly lends colour to the suggestion.

Col. O'Brien returned post haste to Gujranwala. He seems to have telephoned to Lahore for a blank card. Examined by Sir Chimanlal Setalvad as to what powers he had, he said, "I had a conversation with the Chief Secretary on the telephone on the 15th, and said to him, I might probably have to take certain actions and I hope that they will be legalised afterwards, if done in good faith." "But that was before the declaration of Martial Law?" asked Sir Chimanlal Setalvad. Col O'Brien replied, "yes." Sir Chimanlal further asked, "You telephoned to him that you would have to take certain actions, and you wished that your actions should be legalised, if done in good faith, and he issued a blank cheque?" The answar was, "yes." He said, "Use your common sense. It would be alright." If this be the genesis of the Indemnity Act, we have no hesitation in saying that it was discreditable. What action was taken by this officer, "in good faith," will be seen presently.

We are satisfied that the destruction of the valuable property, including a place of devotion, was wanton and unjustified, and no firing on the part of the Superintendent of Police, or even the wicked hanging of a dead calf on the bridge, could possibly be held to justify incendiariam. The firing and, especially, the hanging of a dead calf constituted grave provocation, but they could not be pleaded in justification of excesses.

Sardari Lal of Gujranwalawounded in arm by bomb from aeroplane.

When Col. O'Brien returned, the mob's fury had subsided. He had asked for assistance, and it came promptly at 3 o'clock in the shape of aeroplanes, which dropped bombs on utterly innocent people. At no place, where bombs were dropped, was any meeting going on. Bombs were dropped on the Khalsa Boarding House. This is how a student describes the scene. "We heard the noise of aeroplanes at about 3 P. M. ... ... They remained hovering over the Boarding House for about 10 minutes. ... ... Suddenly a noise was heard and a shell came down, which struck our confectioner Ganda Singh. ... ... A small piece of it injured the finger of my right hand. A boy fell down on account of the shock." (St. 296, p.408) The Superintendent of the Boarding House has also made a statement. He says:—"No political meeting was ever held in our school, nor is it allowed. On the 14th April, none of the boarders went to the city. Our hostel and school are at a distance of about half a mile from the city and more than a mile from the station." (St. 297, p. 409) According to the evidence given by Captain Carbery before Lord Hunter's Committee, his orders were "to disperse crowds going or coming". So far as the bomb-throwing in the Khalsa Boarding House is concerned, there was no crowd either going or coming, there was no meeting and it appears to us that there was no necessity whatsoever for throwing bombs in the Khalsa Boarding House, and it was by a stroke of good luck only that no lives were lost.

It is interesting to find, from the officers concerned, how they dropped bombs and fired machine guns. People were bombed who were running back to their village, when the firing was started. The following dialogue took place between the Hunter Committee and the officer.

Q.—You first bombed, and they began to run away into the village ?

A.—Yes.

Q.—That is over the houses in the village ?

A.—Yes. I suppose some of the shots hit the houses.

Q.—The people were running away, they dispersed and got into some houses ?

A.—Yes.

Q.—You fired machine gun into the village; you may be thereby hitting not those people whom you dispersed, but other innocent people into their houses ?

A.—I could not discriminate between the innocent people and other people. I tried to shoot the people, who ran away and who I thought were coming to do damage.

Q.—The result of bombing was that they dispersed ?

A.—Yes.

Q.—They ran into the village ?

A.—Yes.

Q.—Was not your object accomplished ? Where was the need of firing machine gun indiscriminately into the village ?

A.—The machine gun was not fired indiscriminately. I shot at the men who were running away. I said, the crowd scattered and ran back into the village and I fired at the men.

The officer says he was at a height of 200 feet. He could see "perfectly well". To the question "What was the further need of machine, gunning them and killing them", the prompt reply was, "To do more damage".

Q.—Your object seems to be to hit or kill more people of that crowd, although they had begun to disperse, and were running away after the bombs were thrown ?

A.—I was trying to do it in their own interest. I also realised that if I tried to kill people, they would not gather again and do damage.

"The idea being to have a sort of moral effect" was the further question put by Sir Chimanlal. "Quite right" was the quiet reply. The officer then machine-gunned into another village. There he fired into a crowd of people who were returning to their village, having come from Gujranwala. The evidence before us shows that there was no crowd such as is described by the officer, but that there were stray parties of people who were utterly innocent. It is an admitted fact that they were all totally unarmed. The reason for firing into the Indian quarters of Gujranwala was that the people should not be in the street. "150 rounds" were fired "into the native city," and the officer, in order to make certain that he was understood, said to Sir Chimanlal "you must understand it was no good firing at the houses. I was firng at the natives into the native city."

In our opinion, all this firing from the aeroplanes was entirely unjustified. It was begun after the destruction by the mob was over, and the crowds had dispersed. There was, therefore, no question of preventing further damage. We believe, too, that the firing was thoughtless, if not vindictive, and the officers in charge of the machines, on their own showing, held the lives of the villagers cheap, and fired in order to terrorize the people. The casualties, according to the list supplied and embodied in the statements produced before us, amount to 12 killed and 24 wounded, and if the loss of life was not greater, it was no fault of the officers concerned. The bombs would not explode.

If there was no excuse for the bombing of the 14th, there was less to bring the aeroplane into play on the 15th, because Col. O'Brien had by that time more military aid than he needed, certainly all he had asked for,

Allah Ditta of Gujranwala wounded in leg by bomb from aeroplane.

Gopal Singh of Gujranwala–Thumb and lower jaw shattered by bomb from aeroplane

Sir Michael O'Dwyer seems to have been the originator of the suggestion of bombing from aeroplanes. Whether he was or not, it is certain that he approved of it. It should be remembered that the people of the Punjab were not used to the aeroplane or any other bombing. It must be admitted that aeroplane bombing can be justified only in proved necessity, and in the face of existing or imminent danger. All danger had been over in Gujranwala when the aeroplanes arrived. The mere presence of the aeroplanes was absolutely sufficient protection. The European population of Gujranwala was in no danger. Not a single European life was lost. Nothing has been shown to prove a military necessity for bombing. The official evidence shows that bombing was recklessly practised upon an unresisting people, and at a time when there was no danger, threatening life or property, and when the experience of Amritsar and Kasur had shown that the mob fury was a sudden and momentery outburst with no persistence about it. On the 15th, began indiscriminate arrests of barristers, pleaders and other leaders, some of whom, the authorities knew, had helped, at considerable risk to themselves, to curb the fury of the mob. There was at the time of these arrests, on Col. O'Brien's own showing, not a tittle of evidence to justify these arrests. They were made, as he says, in virtue of regulation 12 of the Defence of India Act regulations. This regulation simply authorises arrests on suspicion well-grounded. The only possible regulation which Col: O'Brien had in mind could be the following:—

"In exercise of the powers conferred by rule 12 A.A. of the Defence of India Consolidation Rules, 1915, the Lieutenent Governor is pleased to authorise all commissioners to arrest without warrant any person against whom reasonable suspicion exists that he is promoting or assisting to promote rebellion against the authority of the Government" If this is the regulation he had in mind, he, being a Deputy Commissioner, had no power of arresting under it. Moreover, it was a stretching of interpretation to have arrested the people, who had done no wrong to the knowledge of the Deputy Commissioner, as at least he then possossed. It was admitted in the evidence before the Hunter Committee, and it is amply proved before us, that these leaders were arrested there and then, some of them were not even permitted to put on their clothes or even their head-dress. They were handcuffed in pairs, and about 22 of them chained together were made to walk a distance of two miles through the city, headed by two municipal commissioners, one a Hindu and the other a Muhammadan and carried to Lahore in an open truck without arrangements for food or other necessities of life. The prisoners included the Governor of the Gurukul, Mr. Rallya Ram, nearly 63 years of age. He says, "I was in a batch of 22 prisoners. All were chained together and handcuffed in pairs. We were, in this condition, marched through the public streets, and were made to run. We were taken to Lahore in an open truck. One of us was not even allowed facility for answering calls of nature. He was asked to perform it where he was seated, and when we reached Lahore, I was

unable to get out of the prisoners 'van without the rest, who were chained with me, also coming down. I was, therefore, forcibly dragged down and much hurt owing to my suffering from lumbago." (st. 282, P. 388) Col. O'Brien was asked why he would not allow people time even to dress. His reply was that he was in a hurry to finish the arresting. It is pertinent, therefore, to enquire why he did not send these leaders in a van to the station. The irresistible inference is that he wanted to make a demonstration and terrorise the people. Col O'Brien considered that the arresting "was the kindliest thing to do".

On the 16th, Martial Law was proclaimed, and under it, the people of Gujranwala were subjected to humiliation, flogging and many indignities. In order to compel people to open their shops, the following remarkable order was passed :—

Notice under Martial Law Rule No. 2.

"As we have come to know that some shop-keepers, who live within the Municipal limits of Gujranwala, shut up their shops when the army and the police people go to them to purchase articles, or that they refuse to sell the articles to the army or the police soldiers for a reasonable price. Therefore, the undermentioned orders are issued that after the publication of this Notice, those shop-keepers, who would be found acting as mentioned above, would be arrested, and they would be liable to be punished by flogging.

(Sd.) F. W. BERBERY,
18-4-1919. Lieutenant Colonel,
Officer Commanding, Dist. Gujranwala."

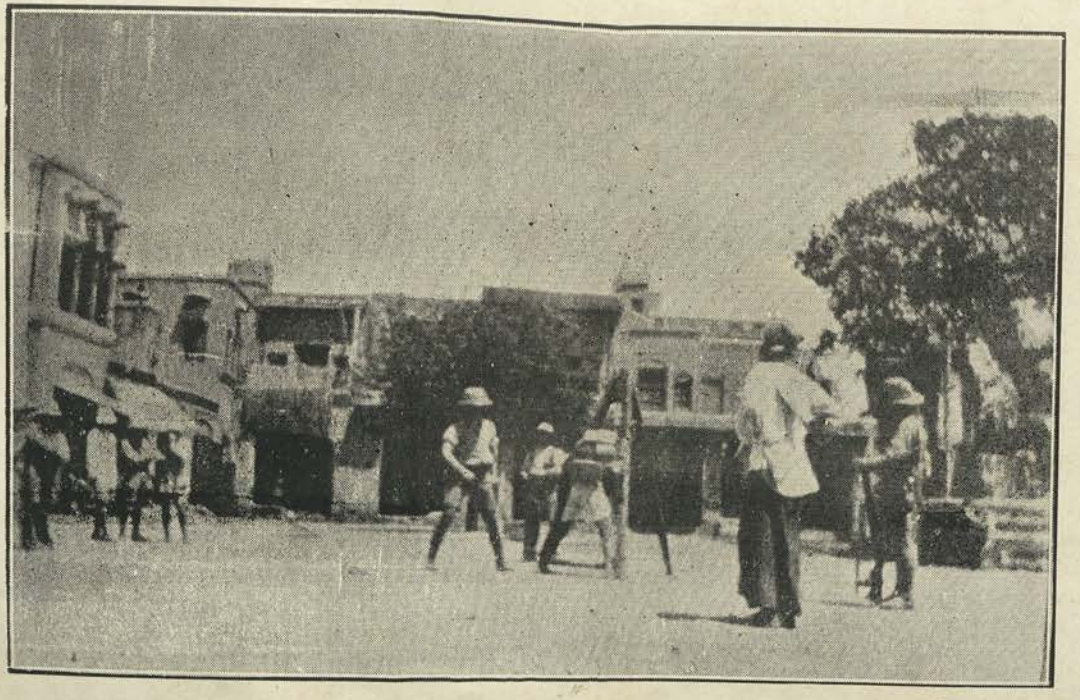
The following Martial Law notice shows what was meant by the Saluting Order, so much discussed by the members of Lord Hunter's Committee, and so much made of in the evidence before us :—

Martial Law Notice No. 7.

"We have come to know that Gujranwala District inhabitants do not usually show respect to the gazetted commissioners, European Civil and Military officers of His Imperial Majesty, by which the prestige and honour of the Government is not maintained. Therefore, we order, that the inhabitants of Gujranwala district should show proper respect to these respectable officers, whenever they have occasion to meet them, in the same way as big and rich people of India are respected.

Whenever any one is on horseback or is driving any kind of wheeled conveyance, he must get down. One who has opened or got an umbrella in his hand, should close or lower it down, and all these persons should salute with their right hand respectfully.

(Sd.) L. W. Y. CAMPBELL,
Brig. General,
Officer Commanding, District Gujranwala."



Public flogging at Gujranwala.

Col. O'Brien sought to justify this order on the ground of Indian custom. Neither custom nor prudence can possibly be held to justify an order so manifestly humiliating and degrading. (The evidence tendered before us goes to show that in its execution, soldiers had also to be saluted, and flogging was the punishment awarded for failing to *salam*.) "If any body did not salute them, he was struck on the back twice or thrice with a stick. Opposite the shop of Haveli Ram, a *haldi* seller, a person, who was a stranger and was buying *haldi*, was struck for this very reason that he did not get up and salute the soldiers. He had not seen the soldiers as he was with his back to the street. (St. 305, also Sts. 290, 293, 298, 300 and 301). (Students had to attend daily to salute the Union Jack.

Men of status were made to clean the drains in the bazar, although in some cases the Municipal sweeper had already cleaned them. (St. 304).

People were forbidden to carry sticks. Railway travelling was stopped for some time, and the curfew order was issued, thus reducing the people to a state of helplessness.

Then followed the prosecutions before the Martial Law Tribunals and the Summary Courts, and about these the same remarks are applicable as have been made about the Amritsar trials. There is abundant evidence to show that the evidence had been manufactured. The theory of rebellion practically broke down before Lord Hunter's Committee. The only ground Col. O'Brien had to give was that rebellion was "judicially proved." Almost every public leader was arrested. The treatment meted out to Diwan Mangal Sen and his family, the vindictive evacuation of Lala Amar Nath's house, the arrest and detention of people who were never tried, constitute a story of deliberate cruelty which was a disgrace to British Administration.

7—Wazirabad.

Wazirabad is the next important railway station, 20 miles from Gujranwala on the main line. It is also a junction station. It is a small place, with a population of about 10,000. Just after the *Baisakhi* fair, every year, large gatherings of people from surrounding villages and districts take place in Wazirabad. There was no *hartal* on the 30th March, or the 6th April last, but the crowds that gathered from the villages brought also the news of the happening at Lahore, Amritsar and Gujranwala. The people who had come from the villages, twitted the Wazirabadis for not observing *hartal*, and said that "Since the people of Wazirabad did not observe *hartal*, no body would take their girls in marriage" (St. 312, p. 434). There was a meeting on the 14th, at the Mosque, to consider the desirability of having the *hartal*. On the 15th, the *hartal* came off, but there were mischief-makers, who were not satisfied with the mere stoppage of business. The events, of which they had heard in an

exaggerated form, rankled in their bosoms, and they proceeded to cut telegraph wires, and damage the railway line. Some of these then proceeded to Rev. Mr. Bailey's house. They were joined by others on the way. The mob wantonly burnt the Rev. Mr. Bailey's house, including his valuable literary treasures. The police appeared to have been present at the scene, but they made no attempt to check this most unjustifiable incendiarism. Fortunately, no lives were lost. Not a single person of note seems to have taken part in this destruction. Some of the notables of Wazirabad appeared to have attempted to check the mob excesses, with more or less success. The Rev. Mr. Bailey's house stands on an isolated piece of ground, about two miles from Wazirabad and a mile from Nizamabad. So much for the mob action, for which there is no justification. The destruction of an innocent and popular missionary's house makes the action all the more regrettable and reprehensible. We have not been able to find out any particular motive for this action, save that the mob had yielded to an anti-European fury.

Col. O'Brien, accompanied by the police and the military, reached Wazirabad on the 16th. Arrests took place immediately, and the whole of the demonstration, like that of Gujranwala, took place in Wazirabad also.

On the 18th, a Darbar was held, at which Col. O'Brien is reported to have said :—"Listen, you foolish and mad people, you had thought that the British Government had ceased. Now your madness will be cured. We have got a prescription for your madness. Be it known to you all, that the Government has authority to confiscate the property of any person, to raze to the ground his house, nay, if it likes, it can set fire to it. Accordingly, first of all, I do hereby order that the whole property of Jamiat Singh Bagga be confiscated to the Government". (St. 313 ,p. 442.)

Martilal Law was proclaimed the following day. This is how its administration is described by Dr. Daulat Singh, late Secretary of the local Arya Samaj:—"Martial Law notices were posted at different places and on some buildings. These were affixed to the places and houses with which the arrested persons had connection. A set of Martial Law notices was also posted at the Arya Samaj Mandir, although the Arya Samaj had nothing to do with any of the events. I, who was against the *hartal* and took no part whatsoever in the movement, was to be held responsible for the safe custody of the Martial Law notices, as I happened to be the Secretary of the Arya Samaj. Two persons had to be specially engaged to keep watch, and I had to go personally several times to see the notices, that no mischief-monger might tear them away or damage them. Martial Law authorities were very particular that the notices were not injured or interfered with." (St. 308, p. 422) It was a breach of Martial Law regulations to remove or deface such notices, and occupiers of premises to which the notices were affixed were held responsible. Doctor Daulat Singh was arrested, and the registers of the

Arya Samaj were attached and removed. He was detained for 10 days, asked to give evidance against certain persons, and then discharged about the 30th May. He was arrested again on the 7th June. He describes how evidence was manufactured against him, how he was given no time even to engage a pleader, how on the flimsiest evidence he was convicted and how Col. O'Brien said:—"As Swami Shraddhananda is taking part in the agitation, you must be taking part also." (St. 308, p. 426)

It is further stated that if any person did not *salam* a European by mistake or oversight, he had his turban taken off his head and tied round his neck. He was dragged to the camp by the military. There he was either fined or flogged. (Sts. 308 and 313). One witness states that although he had salamed, but because his salam was not noticed, he was made to kiss the shoes of the officer in question. (St. 319). This evidence is abundantly corroborated by many witnesses.

Butter was regularly collected for the troops without any payment. When the collection of butter was stopped, one rupee per house was "realized for the expenses of the military." (St. 314) Only widows were exempted. The witness adds that when the money thus collected was exhausted, more was collected. The same witness says that, in addition, 67,000 rupees were collected as indemnity from Wazirabad. He was himself a municipal commissioner, and he had to do his share of collecting in his own ward.

He himself was arrested on the 7th June, and was given only one hour to produce his defence witnesses. Those who had arms were authorized to fire without hesitation on any mob, if they exceeded the limits of the law. (St. 309)

The evidence before us further shows that bribes were freely given to and accepted by the police from persons who wanted to avoid arrest or to get out of having to give false evidence.

A number of *charpais* (cots) were taken away from the people for the use of the military. They have neither been paid for, nor returned. (St. 310, p. 433).

As in Gujranwala, the Curfew order was imposed in Wazirabad also, and school children were compelled to attend roll call and salute the Union Jack thrice a day. "They were put to great trouble, specially by walking a long distance in the noon day sun." (St. 311, p. 434.)

Reference has already been made to the confiscation of Sardar Jamiat Singh's property. It is interesting to know exactly what this means. His son, in his statement, says, "When the Deputy Commissioner and other officers reached near our shop, I came to know that warrants had been issued against my father also. The police searched our residential house and sitting room, and scolded the ladies in the house in my presence. They then asked where Jamiat Singh had gone, or where they had con-

cealed him." (St. 311, p. 431) Although the son had definitely told the police that his father had gone to Jammu, he was constantly worried. On the 21st April, the confiscation order was pronounced. Four ladies and six minor children were summarily turned out of the house. "The ladies had only those few clothes on, which respectable *purdanashin* women generally wear within the four walls of their houses, and, the children were even more scantily dressed, and in fact, some of the children had been playing in the yard without any clothes. They did not allow the ladies to put on their shoes even, and the children who were naked were turned out as they were. The family of a man who was worth lakhs and who had donated thousands of rupees to schools, colleges, *dharmshalas* and other charitable institutions, and who had helped hundreds of people in the city in time of need, was that day without a house and without the necessaries of daily life." (St. 311, p. 432) Only those who know what *pardanashin* ladies wear whilst in their houses, and what they wear when they go out, can appreciate the enormity of the outrage done to the ladies in thus turning them out, and Sardar Jamiat Singh is the premier citizen of Wazirabad, a leader among the Sikhs, who had done valuable work during the War and was the recipient of a Sanad from the Commander-in-Chief. Sardar Jamiat Singh surrendered himself as soon as he returned, i. e., on the 26th April, but the confiscation orders were not withdrawn till the 4th of May. We have gone through the record, such as it is, of his case, and a variety of papers submitted to us, and we have no doubt that the conviction against him was wholly wrong. The charge sheet was not shown to him in the first instance. His counsel could not get a certified copy of it, nor were all the defence witnesses called. Sardar Jamiat Singh is 62 years old. He has a cataract in one of his eyes. He was treated as a common felon, and for some time was locked up in a solitary cell.

The trials of persons arrested here seem to have been more farcical than elsewhere. Here is a graphic description as to how evidence was manufactured.

"All the citizens were sent for by beat of drum to the police station. Minors and *Badmashes* (enternd in the register) were considered as informers. Any body, against whom the police wanted to get up a case, was brought before the boys who were tutored to give evidence, and thus the poor men were entangled. The same boys appeared before the Commission as witnesses; and it was on their evidence alone that the people were punished." (St. 313, p. 444).

8 Nizamabad.

Nizamadad is a small village hardly a mile from Wazirabad, and consists of one narrow lane full of houses and work-shops combined. It is a noted place for hand-made cutlery prepared by hereditary artizans with the rudest tools. There is no doubt that some of the men, as has been already stated, joined the crowd that burnt Mr. Bailey's house, but

the punishment meted out to the poor villagers was out of all proportion to the crime of a few of them. On the 18th of April, a special British troop train came from Lahore side and stopped before the village, which is situated near the railway. The soldiers surrounded the village. They looted the shops, took out flour, ghee, molasses and made the villagers carry these things to the train. For nearly a fortnight the people were made to attend the police station and had to sit in the sun from 7 in the morning till 8 in the evening. The people had fo close their workshops. (St. 329)

A lad named Muhammad Ramzan had unwittingly crossed the soldiers' cordon. He was grazing his goats. He was shot and he died on the spot. " Two or three British soldiers tied the dead body with his turban, dragged it and left it by the pond near the village." (St. 330)

Mir Wajid Ali, a Mughal, describes in a long statement how attempts were made to extort evidence, how people were made to attend the police station from day to day and wait there in the hot sun, and he winds up his statement:-"My son and I were searched and put in the lock-up. On the 9th of june, my son Islam Beg and myself were brought before the Deputy Commissioner, Col. O'Brien, at about 6 p. m. with 5 or 6 other persons of Wazirabad. We were all released by the Deputy Commissioner after undergoing the punishmant of rubbing our noses on the ground." (St. 327, P. 454).

Thus, when there was no evidence at all, on which to convict, a degrading form of punishment had to be invented in order to insult apparenly innocent men. 6500 rupees were exacted from these villagers as indemnity (ST. 327)

Witnesses 324, 325, 326 and 334 have given evidence showing how attempts were made by 1 the police by threats and actual corporal punishment to extort evidence.

9 -Akalgarh.

Akalgarh is a railway station beyond Wazirabad on the Wazirabad Lyallpur branch. It has a population of about 4000, and is noted chiefly for its being the residence of the celebrated Diwan Sawan Mal and his son, Mul Raj, Governors of Mooltan in the later days of the Sikh rule.

In Akalgarh itself, there was no disturbance of any kind whatsoever during the Month of April last. There was the *hartal* on the 6th and a public Meeting, at which Diwan Gopal Lal, one of the descendents of Diwan Sawan Mal, presided. On the 14th April, there was another *hartal* over the arrests and the events at Amritsar and Lahore. Telegraph wires were, however, cut on the 15th, when there was no *hartal* at Akalgarh. These wires were cut at a distance of about a mile, whether from Akalgarh or from the railway station. It was not the work of a crowd,

nor, so far as we can see, of any body from Akalgarh. The theory, suggested to us, was that the wire-cutting was done by those who were coming back from the Wazirabad *Baisakhi* fair, Akalgarh being 23 miles from Wazirabad.

On the 22nd of April, however, the Deputy Commissioner came, stopped at the canal bridge and sent for the gentry of the town. He required them to repair the road leading to the Dak bungalow, and ordered that it must be repaired quickly by the town people in such a manner that his motor could have an easy passage. Nearly Rs. 2000, therefore, were collected from the people, and the road extending over a mile was compulsorily fitted for the passage of the Deputy Commissioner's motor. The whole of the amount was raised in a single day from the small town. Not only, therefore, was the levy illegal and objectionable on principle, but it was also unconscionably heavy for a place so poor as Akalgarh.

Then followed, as at Gujranwala and Wazirabad, the arrests of the leading people. A batch of 30 accused was tried, 20 of whom were acquitted, 2 lads of 15 years of age were sentenced to simple imprisonment for one day, 6 were convicted and the case againsst 2 was withdrawn.

The intimidation of witnesses, the corruption that went on during nearly two months and the terrorism that reigned at Akalgarh are all set forth in the statements furnished to us, with a wealth of detail enough to carry conviction. We propose to sample out a few of these disgraceful incidents.

Nanak Chand was called to the police station and asked to give false evidence. On his refusal, " he was made to stand in the sun for half an hour." He was abused. He was told that he would be shot, if he did not give evidence. Thereupon, he gave a statement to dictation, but he says that he gave the true evidence before the Court. He adds that he saw other people being treated likewise. "People were forced to assemble at the Dak Bungalow. He was obliged to supply the military officers milk free of charge." (Sts. 343 to 345)

Diwan Gopal Lal referred to above was arrested on the 22nd April. He was detained in Jail for two months and was ultimately let off for want of evidence. He says, "I was arrested because I refused to pay money which the Revenue Assist. and M. Sahib Khan demanded from me as a bribe through the zaildar and Chaudhri Ghulam Kadir and Sirdar Khan. While I was in Jail, they received from my relatives, as a bribe, a sum of Rs. 5000 for me, and Rs. 1000 for my brother-in Law". (St. 340 p. 468).

Ram Lal, a student aged 15 years, was arrested on the 23rd April, and discharged on the 13th May. (St. 342).

Lala Ganesh Das Pasi and his two brothers were arrested. He states how a bribe of Rs. 2000 was paid; how he was still detained, how they were finally discharged, how on the 23rd of May his property was confiscated on the plea that he was an absconder. He says that his property was not restored to him, inspite of his acquittal, up to the 19th of July 1919. (St. 346)

Chaudhri Fazal Dad was a Lambardar and Vice President of the Municipality of Akalgarh. His crime was that he had appeared as a defence witness, on which account, he says, he was arrested, tried and fined Rs. 500. On May 26th he was, without any reason, as he says, dismissed from Lambardarship by Colonel O' Brien. He states that the road repairs, referred to above, were done during his Lambardarship. He states that " the people who were not of the labouring class were forced by the Revenue officer and the *Z*aildar to work without any payment." Out of the Rs. 1800 collected by force, "only Rs. 700 or Rs. 800 were given to the contractor." He adds, " All the people of the town were collected at the Dak Bungalow, and some machine guns and some big guns were fired from the railway line. The people were plainly told that they should not appear as witnesses for the defence, and ought to appear for the prosecution, as desired by the Sub Inspector of Police." (St. 336).

Rs. 1000 were also collected from the people as the expenses of the machine gun firing already referred to, and a small sum for repairing the telegraph wire. (St. 340 A)

10—Ramnagar.

Ramnagar is no bigger than Akalgarh. It is situated about 5 miles from Akalgarh on the bank of the Chenab. It is not on the railway line. The late Maharaja Ranjit Singh had a Palace there called *Baradari.*

There was a *hartal* on the 6th April, and a partial *hartal* on the 15th April. No damage is reported to have been done at Ramnagar, but it is alleged that an effigy of His Majesty was burnt on the 15th April, and the ashes thrown into the river. We have enquired into this allegation with the closest attention. Several hundred witnesses were examined by us. And though the evidence thus collected was convincing and conclusive to repudiate the charge, it was decided to invite the public in the openest manner to give us any information to the contrary that they might possess. A public meeting was, therefore, held on the 30th November 1919 in the open at Ramnagar, at which those who believed that the King's effigy had been burnt or had information on it, were invited to make either a public or a private Statement, but not a single witness came forward to state that there ever was any such insult offered to his Majesty. We are satisfied that it was entirely a manufactured charge. The statements, collected by us, will show that up to the 23rd April no mention was ever made of this matter by any of the

police officers. Col. O'Brien has stated in his judgment, wnich we have carefully examined, that the delay in mentioning the incident was due to pre-occupation on the part of the police. This is wholly unacceptable, for, there should have been a mention of the incident at least in the police diary. On the 17th April, the Inspector of Police, although he went round the whole of Ramnagar, made no mention of it. The alleged leader in the affair, although he was available, was not arrested before the 9th of May.

Yet the people of Ramnagar were, all the same, not only made to labour under a calumny, but the best of them were made to suffer heavily through a prosecution wantonly undertaken, supported by manufactured avidence led in a trial in which the canons guiding ordinary trials were set aside.

Lala Karam Chand, 60 years old, by temperament a religious man, living practically in retirement, was himself a victim. He was prosecuted along with 27 others and sentenced. He was in Goverment employ from 1877 to 1900 in the Postal and the Railway Departments. After 1910, "he practically renounced worldly affairs." He passed 9 months out of the year at Hardwar. He denies that "there was any funeral procession arranged for, or any effigy burnt." He admits that a few boys passed through the Bazar on the 15th April and shouted "Hai Hai Rowlatt Bill." (alas the Rowlatt Bill.) He says that on the 17th April a Sub-Inspector went to Ramnagar and recorded that there was *hartal* but nothing else. And it was on the 23rd April that the Revenue Officer went to Ramnagar and after consultation with the *Z*aildar, sent him and others to Akalgarh on the pretext of an enquiry. On the 24th, they were handcuffed and sent to Gujranwala and remained in jail upto the 16th May. Till then, they did not know for what purpose they had been arrested. They were brought back to Ramnagar on the 17th May. On the 19th, they were required to give the names of their witnesses and they were tried on the 22nd, with the result we have already mentioned (St. 422)

Lala Sundar Das States that even the despatch of telegrams by the people of Ramnagar in connection with the arrests was resented. He and others were produced, on the 11th June, before the Deputy Commissioner at Gujranwala, and before they were discharged, they were ordered by Colonel O'Brien "to draw lines on the ground with their noses and express repentance." (St. 419)

Lala Hans Raj says that Abdulla, Lambardar of Ramnagar, went to him on the 8th May, and told him that if he did not pay Rs. 200, he would be arrested the next morning. The witness protested. "The next morning," he says, "I found the brother of Abdulla, Lambardar, and another person belonging to a criminal tribe, sitting at my door with *lathis* (sticks) in their hands. No sooner had I opened the door than I was suddenly seized by them and dragged to the *Bazar.*" The witness still refused to pay the money. He was then forcibly taken to the police

station. He then describes how evidence was manufactured against him and others, after he himself had been given the option of becoming a crown witness. The witness was at Wazirabad on the 15th April and reached Akalgarh at about 5-15 p. m. It was, therefore, physically impossible for him to have taken part in any procession or demonstration at Ramnagar, at the time when the effigy is stated to have been burnt. (St. 417, p. 357)

Lala Gobind Sahai and others were arrested for having dared to go to the Deputy Commissioner in connection with this case, and were released on the 11th June, after undergoing the same performance as Lala Sundar Das. (Sts. 423, and 424)

Lala Ram Chand describes how at first the prosecution story, that an effigy was carried in a funeral procession and burnt with several maunds of wood, had been changed into the burning of a cloth doll (St. 425).

Sayed Hakim Shah, a retired station master, sets forth how the prosecution story shifted, how he himself happened to go to the river-side on the very evening and saw nothing burning, how on the 22nd May he was asked to give evidence for the prosecution and how he refused and was badly treated for his refusal. He has a record of 37 years' service in the railway department. (St. 432)

Bhagwan Das was approver in the effigy case. He has now made a long statement repudiating the evidence which he gave for the prosecution, setting forth the circumstances under which he did so. (St. 443).

We feel that Akalgarh and Ramnagar were made to suffer humiliation, loss of liberty, loss of money and terrible anxiety, simply because Col. O'Brien was bent on teaching a severe lesson to people, the who had for the first time in their lives begun to realise national consciousness and to interest themselves in public affairs. The tyranny was aggravated by reason of the presence of an utterly unscrupulous local official, Malik Sahib Khan, whose name figures prominently in the statements collected by us regarding these villages.

11—Hafizabad.

Hafizabad is 15 miles from Akalgarh on the Wazirabad Lyallpur railway line, and is a fairly large trade centre. It has a population of more than 5000 souls.

The *hartal* spirit, as a protest against the authorities' action at Lahore and Amritsar on the 10th, was travelling along the whole railway line and had reached Hafizabad also. And there was a complete *hartal* on the 14th April. A crowd, principally of drunken idlers, had gone to the station. Near the level crossing, about 800 yards from the station, this

crowd stopped the train and, in a wanton manner, attacked Lieutenant Tatam, who was in a first class compartment with his little boy. They broke the window panes of the carriage. Meanwhile, others in the crowd resented this barbarous behaviour and protected Lieutenant Tatam at some peril to their own lives. At the request of Lieutenant Tatam, the driver hurried away the train, which safely reached Wazirabad. On the 15th, a drunkard, called Top, led a crowd of about a hundred and broke the wires and damaged a pointsman's hut. Top was taken in custody, the crowd followed him to the Tahsil and broke the Tahsil windows by throwing stones. A shot fired into the air dispersed this crowd.

Colonel O'Brien went to Hafizabad on the 22nd April. Then followed a repetition of what has been described about Akalgarh and other places, resulting in the terrorising of a whole population.

Bihari Lal Kapur was arrested, together with his servant boy, for reasons mentioned in his statement, and in connection with the attack on the train. He says, two boys and a Government servant were produced as witnesses against them, but they were acquitted after having been kept in custody for one month and nine days. (St. 396)

Harnam Singh had to submit to extortion to the tune of two hundred rupees, in order to save his son, but it proved of no avail. The son was arrested, tried and imprisoned. (St. 397)

Hukam Devi states that her son had to go to jail, because she was unable to find money to bribe the police. (St. 398)

Ruldu Ram, a pleader's clerk, describes the way in which private feuds were taken advantage of, for the purpose of damaging the leaders, even those who had done valuable work during the war. He describes also the way in which the police concocted evidence. (St. 401)

Sardar Diwan Singh, Sub Editor, says, "First of all, 6 men, all of whom were respectable people, were arrested and handcuffed. They were not told the charges against them, nor were they given any other information. After the lapse of a month and a half, charges were framed against them. In order to get up false prosecution witnesses, the people were subjected to corporal punishment; filthy and abusive language was used against them in the bazar. They were severely treated and the police subjected respectable men to all sorts of hardships and indignities.....Telegrams were sent to His Excellency the Viceroy and the Lieutenant Governor, Punjab, about false prosecution witnesses. But no attention was paid nor any enquiry held..... When it became known to the Colonel that such telegrams were being sent, they were censored and refused. The Summary Court Martial disposed of all the Hafizabad cases in the course of one single day..... The accused in the Hafizabad cases included big land owners, *raises*, bankers, lawyers and other respectable people, and were marched through the streets and were deliberately humiliated." (St. 388, p. 517)

Lala Rup Chand Chopra gives a graphic account of the energetic measures taken by Colonel O'Brien regarding the recruiting, and then regarding the prosecutions under Martial Law. Not finding things to his satisfation, i. e., many people not having been arrested upto the 30th April, Colonel O'Brien is said to have removed some of the old officials and put in men of his own choice. On the evening of the 30th April, a proclamation by beat of drum was issued to the effect that every turban-wearer was to present himself the next morning in front of the Tahsil, and if any body absented, he would be shot. He adds that during the new regime, people were made to sit all day long in the open, and the process was repeated from day to day. (St. 390)

The same order, as at other places, was issued regarding school children. Some British soldiers helped themselves to various articles from shopkeepers, without making any payment. The witness went with Mr. Andrews to the inspector's house on the 20th October, and a case of extortion was brought to his notice on the part of the punitive police, with the result that two constables had to be dismissed and a *havaldar* degraded. Mr. Chopra concludes his statement by saying that he is an Oxford man, has resided in England for 13 years, belonged to the Indian Ambulance Corps raised in London, and that he has never taken part in politics, but that he comes forward with his evidence for the sake of seeking redress for the wrongs done to the people. (St. 390)

Lala Beli Ram Kapur was arrested, and locked up, with 23 others, in a room measuring 12 by 15, the same room having to be used by all of them for natural purposes also. They were kept as under-trial prisoners upto the 6th of June. (St. 405, p. 540)

Sardar Mewa Singh, a retired head clerk, in the Forest Department, describes the cruelty of the recruiting methods. He describes his own arrest as follows:—"On the 21st of April, I was arrested without a warrant. On the 22nd, warrants were drawn and the signature of the District Magistrate obtained. I was placed for two days in the Hafizabad lock-up, which was very dirty. 23 men were packed up there in a single room. It could hardly accommodate four persons. We were put to fearful discomforts, not being allowed even to ease ourselves, when we felt the necessity. Two of us were taken out at a time in handcuffs. At times, we had to pass stools in the lock-up. On the 23rd of April, 1919, we were removed to the Gujranwala District Jail. All the 23 persons were bound by the same chain. Handcuffs were put on the hands of every body We were taken there under strict surveillance and a guard of armed, military police. We were not allowed to answer a call of nature, or to drink water on the way. The treatment accorded to us by the menial staff was intolerable. On the 23rd of May, 1919, we were again taken back to Hafizabad for identification. I cannot express the horrible treatment that was meted out to us by the police on our way to Hafizabad,

Some seven or eight men were allowed their own food by the Superintendent, Jail, Gujranwala. When we were taken out from the Gujranwala Jail in handcuffs, the Jailor asked the Sub-Inspector of Police to allow us to take our meals which were ready, but the latter refused to allow us to do so. We had thus to fast for the whole day. We were brought down to Lahore on the 29th May. The papers were shown to the Public Prosecutor, who sent this case back, considering our offence to be slight. On the evening of 4th June, Mr. Wace called on us to put in a list of defence witnesses. Inspite of our repeated requests, we were not informed of the charges against us, nor were we given the names of the prosecution witnesses. The date for the hearing was fixed for 7th June, which left us a very short time to prepare our defence. We could not inform our relatives, nor engage the services of lawyers. One of my defence witnesses, Dr. Umrek Singh, Assistant Surgeon, was at Simla. He was not called. In cross examination, Dr. Daulat Ram admitted that he was on bad terms with me. Other prosecution witnesses appeared out of fear of the police. My defence witnesses, who are all respectable gentlemen, had deposed that I had been confined to bed on account of some trouble in the eyes, and could not have left my house. I am more than 60 years of age. I have never taken any part in any political meetings. Mr. Wace, after consultation with Colonel O'Brien, the Deputy Commissioner, fined me Rs. 500. My petition for mercy still remains undealt with. This is all due to the mischief of the police who had won over a few "*badmashes*" (hooligans) to support them. Thus all the occurrences took place on the same day, at the very place. The disturbances continued for two days, the 14th and the 15th. On the former, the police did not try at all to check the activities of the people; rather, they abetted them. On the latter day, the disturbances were quelled by simply firing a few blank cartridges and without the help of any additional police or military from outside. Had the police done their duty on the first day, these things would never have happened at all. The damage done to the buildings at Hafizabad might have amounted to a few rupees. Rs. 6,000 have been collected from the inhabitants in the form ofa fine. The people have to bear the expenses of the punitive police, and this is a source of great trouble to the poor subjects of His Majesty." (St. 389)

Lala Ram Sahai, head master, Anglo Sanskrit School, was also among those who were arrested. In his absence, his house was searched. The search continued upto 11 at night. He was taken to the Gujranwala jail and brought back to Hafizabad after a fortnight. He says :—"Here pressure was brought to bear upon me to become a prosecution witness. The Inspector of Police used no physical force, but he employed moral pressure of every kind. He first praised me as an educated man and then alarmed me that I might be hanged and all my property confiscated, or that I might be transported for life. First, I told him that I did not like to play the traitor, and he advanced try arguments as to how it was no treason to tell the truth. I then consulted my father and the religious

instructor of the school and decided that I must tell the truth and nothing but the truth. On my saying so to the Inspector, he told me that he wanted truth only. But when I made my statement, he suggested that I should not say that I was ready to speak at the peaceful meeting of the 6th April. He also suggested that if I was questioned as to whether the leaders took part in violence or not, I should answer that I was not expected to know it, for I was not present on the occasion. I, of course, fully believed and believe even now, that the leaders among the accused, such as Gurdial Singh and Lala Ram Sahai, did no violence. But I suppressed this from my statement, being influenced by the atmosphere that had been created around me. After I had given my statement, I was told that there was no evidence against me, and that I would be released and made to appear as a prosecution witness. I, of course, was prepared to tell the truth and did tell it, except that I did not mention that the accused did no violence. No question was put to me about violence in the court.

"On 21st May, 1919, we were again brought back to Hafizabad. Prostitutes and other low people came to identify us. This time, as the number was very large, and as there was no sufficient room in the prisons, we were kept outside in a big office room. We were handcuffed, day and night, and had to answer calls of nature in batches, in full view of each others' nakedness. We were handcuffed, two by two, and answered the call of nature in the same position. We slept at night in the open, with handcuffs on.

"On the 23rd of April, 1919, I was presented before Colonel O'Brien, who ordered me to furnish a security of Rs. 1,000, which I did and was thereupon released. After 4 days, the Deputy Commissioner sent for me again, and I was told outside his bangalow that I was under no restrictions any more. Colonel O'Brien then came out and said, "*Toba koro*" (cry penitence). I expressed, in word and action, my repentance, though I knew that I was innocent. He then said that I must "clear myself", by which he meant that I must appear as a prosecution witness.

" As written above, I appeared as a prosecution witness afterwards, according to my promise. The Deputy Superintendent of Police told me afterwards that he would have arrested me again, if I had not appeared as a prosecution witness. Martial Law was not yet over.

" I again want to emphasize the fact that I fully believe that the leaders took no part in the violence done at the station or in the Tahsil." (St. 413).

We quote at length from this statement, in order to show what subtle pressure was brought to bear on a cultured man to make him give false evidence, and how even Colonel O'Brien let himself to the coaxing process, not excluding threats. The indignities and the indecency, as described by the witness, during the confinement, mostly wrong-

ful, to which cultured or well-brought up men had been subjected, betray the degradation to which the officials had sunk in their desire to suppress agitation.

12—Sangla Hill.

Sangla Hill is a comparatively modern place. It is a railway station, 62 miles from Lahore, situated on the Lahore Lyallpur branch. It has a population of about 4,000 people. It was on the 12th April that a *hartal* was observed owing to Mr. Gandhi's arrest. According to Mr. Bosworth Smith, " the effect of the meeting in connection with the *hartal* was not at once evident. On the 13th, the *Baisakhi* fair passed off fairly quietly. ... ... On the 15th, telegraph wires were cut between Sangla and Salanwala. On the 16th, a Sikh with some other Sikhs, assisted by a large mob from the town, forcibly released a military prisoner at Sangla station. He was an Indian prisoner. On the evening of that day (15th), some men made a murderous attack on Mr. Wells, a Telegraph Inspector."

This account is altogether exaggerated. The testimony produced before us shows clearly that the Sikh who forcibly released a military prisoner had run amok, and there was no crowd behind him. It was an individual affair. There was no murderous attack on Mr. Wells on the 15th or any other day, and he was not seriously injured. It is perfectly clear from the evidence in our possession that the people of Sangla were in no way implicated in any attack on any body, or in any damage to property. But Martial Law was, all the same, proclaimed on the 19th April. The Deputy Commissioner visited Sangla and did nothing at the time, except warn the people against repeating the *hartal*. On the 22nd, however, an officer with British soldiers arrived, arrested 11 leaders and after a few hours' detention released them. Arrests, however, were commenced on the 26th April. The arrested people were released on the 29th. But on the 12th May, a military demonstration was held and shots were fired from the hill, evidently with a view to overawe the people. Captain Ewing of the mobile column stated before Lord Hunter's Committee that they had "a demonstration with a machine gun and Lewis gun firing before a large number of people." On the same day, 13 leaders were again arrested, handcuffed and marched under humiliating circumstances. On the 13th May, 64 further arrests were made. They were bound with their own turbans, a most disgraceful procedure and marched off to the Police Station. A roll call of inhabitants was taken daily for some days. On the 14th, 47 other arrests were made, and on the 18th, Mr. Bosworth Smith told the people under arrest that if they paid a fine of Rs. 50,000, they would all be released. Mr. Bosworth Smith admits that he wanted to levy a fine of Rs. 50,000 on the Sangla people, but denies that he made it a condition of release. All the same, the fact stands that, on the 19th May, 116 persons out of 124, all told, were released, the contention on the part of

the people being that some people, apart from those who were arrested, agreed to the fine of Rs. 50,000. The eight persons not released were tried on the 1st of June, convicted and sentenced to 6 months' imprisonment and a fine of Rs. 100 each, on evidence which was totally insufficient to sustain the conviction.

People were flogged upon pretexts the most trivial, admittedly without any previous medical examination, as a rule. Provisions were carried away from shopkeepers without payment. Respectable people were called upon to pull *pankhas* (fans) for the officers and to stand in the sunshine from time to time. School boys, including little children, were compelled to attend roll call from day to day, and made to stand in the hot sun and say, "Sir, we have done nothing wrong, and we will do nothing wrong in future." This was so strict that Mr. Balmokand could not get an exemption for his nephew, 7 years old. He tried his "best to get the boys exempted from roll call, but to no use". The boy, therefore, attended regulary for 3 days. On the 5th day, on his return, he was perspiring. "He fell down and began vomiting. Doctor Gian Chand of Sangla was called, but in vain. Then an army I.M.S., who was there, was called, but he too could not help. The boy died on the 7th May". The roll call was compulsory for 4 times every day. (St. 358).

Basant Ram was arrested along with 25 others on the 19th May. He and the others were released on the 22nd May, without any statements having been taken from them. He says, "During the period of arrest, the police did not permit us even to answer calls of nature, unless we paid some thing. We paid Rs. 2 daily for this very purpose." On the 23rd May, he was again summoned and was told by the *Thanedar* (Sub-Inspector) that if he still refused to give evidence, he would be taught a lesson then and there. He furthers says, "He began to beat me very severely in the *bazar*, and dragged me through the *bazar* to the police station". (Sts. 366 and 368).

Sohan Mal had several maunds of ice taken away from him by the military without payment. (St. 369).

Harish Chandra, a student, although he had *salamed*, was stopped by the military. He was there and then given 5 or 6 cuts with a cane on his legs, arms and back, without being heard. "The Commanding officer threw a leather hunter over me in rage, which clung round to my feet," says the witness, "but he drawing it back, they took their way." (St. 570).

Sardar Singh was pressed to give false evidence. He refused. He was, therefore, arrested and kept in the lock-up for 4 days. He says, "Even the members of the Municipal Committee came to the lock-up and asked us to give evidence, if we wanted to be released". The witness was in the lock up along with 97 other men. (St. 371)

Lachhman Das had the contract of a *serai* (Rest house). During the Martial Law days, the military made it their Head Quarters and did not allow any traveller to occupy it. He paid himself Rs. 75 as rent per month and Rs. 30 to his servants. He suffered a loss of Rs. 150 per month. The officers remained there for 2 months. He had to remain in his shop day and night, for the rations were taken from him. One night, one of the officers' servants came to fetch milk for the Extra Assistant Commissioner and the Inspector of Police. He was, therefore, obliged to light a lamp. This was treated as a breach of the *curfew* order by the Commanding Officer, and consequently he and his companion were arrested. He pleaded that he was bound to supply milk to the officers and that, if he had not, he would have committed an offence, and that he could not possibly supply the milk without lighting a lamp. The officers paid no heed to the plea. In the meantime, his eldest brother came out from the neighbouring house and enquired what the matter was, and so he, too, was arrested. They all remained in custody for 2 days, and were then released under security. 5 days later, they were summoned to the station and were sentenced to a fine of Rs. 50 and five stripes each.

Lachhman Das was pronounced to be medically unfit for receiving whipping; his fine was, therefore, doubled in lieu of stripes. (St. 372)

Sham Das was not allowed to drink water, whilst he had to stand in the heat of the sun when under custody. He, therefore, fell ill, but he received no medical attention. He was set free after 9 days. He says, "Even now, I do not know the reason of my arrest." (St. 373)

The authorities wanted the nephew of Nihal Chand, and as he was not at the time in Sangla, the uncle was arrested. He was kept standing in the sun like many other people. "Owing to my old age," he proceeds "and also owing to the strong sunshine, I fell down senseless 3 times. I was released after 4 or 5 days, without any explanation." (St. 374)

Jan Muhammad Patoli says that whilst they were made to wait from day to day, they could neither eat nor drink. He, too, like witness no. 374, fell sick owing to the hot sun. He was set free after 10 days. He adds that when he opened his shop, constables helped themselves to his goods. He rendered bills, but never received any payment. (St. 375)

Sohan Lal and 2 others, respected and well known residents of Sangla Hill, have made a joint statement. They state that Rai Sri Ram, Sub Divisional Officer, visited Sangla Hill on the 18th. He saw the people, made no arrests and went away. On the 19th, Colonel O'Brien visited Sangla Hill. He, too, saw the people and said that he was pleased to pardon them regarding the *hartal*. The arrests only began on the 22nd April. (St. 376, p. 503) If what Mr. Bosworth Smith has stated regarding the disturbances at Sangla Hill had been true, the two responsible officials would not have gone away without making any arrests. The suggestion naturally is that it was Mr. Bosworth Smith

who altered the position and prompted the arrests, and has magnified individual offences into popular disturbances, so far as Sangla itself is concerned. It is true that telegraph wires were cut near Sangla. The Moman station, which is not far from Sangla, was burnt and looted, but unless Sangla people could be directly traced to have taken part in the wire-cutting or the burning of the station, they could not be held liable.

The above 3 witnesses give particulars of the different arrests with names. These arrests we have already referred to, in describing the administration of Martial Law in Sangla. The paragraph in the statement, showing how evidence was manufactured, will bear repetition. The witnesses state, "On the 11th May, by means of violent threats, beating and exposure in the sun, the police succeeded in forcing 29 persons to stand as witnesses for the prosecution. This number included boys of ten years, and 14 men of the railway staff. One was Prem Singh Bazaz, who had been previously convicted for abduction by force and sentenced to 3½ years." (St. 376, p. 504)

Dr. Karam Singh Nanda relates how he, in common with others, had to give daily attendance for identification, and stand in the sun without water and food. He says that many fainted, and that he suffered so much from the heat of the sun from day to day that he fell ill and was invalided for 2 months. He says that he was identified as being in Sangla on the 12th; whereas, he was in Gujranwala and had to give evidence in the court on that day. He refers also to the fact that 180 men, who were arrested, were detained for 9 days, and were asked to pay Rs. 50,000 if they wished to be released. (St. 380)

Kundan Lal, commission agent, states how British soldiers helped themselves to goods from shops without payment. (St. 381)

13—Moman.

Moman is a railway station, 6 miles from Sangla on the Lahore side. There is no doubt that a party proceeded to this station from the surrounding villages and burnt and looted it, a procedure, for which there was no provocation whatsoever, and which was an act of pure wanton destruction. It is not certain whether the people from the surrounding villages burnt the station, or whether it was a party of outsiders. In any case, the high-handed measures taken by the authorities by way of reprisals were totally uncalled for. We have not burdened our notes with many statements regarding Moman, because it is practically a part of Sangla, and the people of the surrounding villages came in for the same ill-treatment that the people of Sangla had been subjected to.

14—Manianwala (and neighbouring places.)

This is a village hardly containing a population of 500 men, and it is one of the villages near the railway station, Dhaban Singh. This station

was burnt and looted by the people from the surrounding villages on the 16th April, 1919. The villagers had heard exaggerated reports of what had happened at Amritsar, which evidently excited them to this act of incendiarism ; and, as one of the witnesses states, what began as an act of vengeance ended as one of loot on the part of evil-doers.

But, bad as the action of some of the villagers was, the reparation exacted by the authorities was heartless, and passed the bounds of decency. On the 19th April, a troop train arrived at the Dhaban Singh station. Guns were pointed towards Manianwala, some soldiers alighted from the train and proceeded to the village, shooting as they went. One man at least was shot dead, others were wounded. One at least was maimed for life and rendered unfit for work. There seems to have been no warrant for this shooting. Women fled from their houses on hearing the shots, including those who were about to be mothers. Sardar Atar Singh, a Lambardar of thirty years' standing, and founder of the village, narrowly escaped death. His house was searched, cup-boards were broken open, and cash and other things removed. Atar Singh is said to be 115 years old. He is certainly over 100 and can hardly move about, and passes his days seated on a bedstead. He and Inder Singh were arrested ; he, being unable to walk, was put on a horse. They were both taken to the station, and confined in an iron waggon which served as an improvised lock-up. There, they were detained for some days. This waggon, being made of iron, without any lining, was naturally unbearable during the hot days of April, and in this way, several other villagers had to pass their days often without food and water. (St. 577).

A few days later, Mr. Bosworth Smith came with a party of soldiers, more than once. Mr. Labh Singh, an ex professor, M. A., and Barrister, was specially sent by us to Manianwala to make further investigation as to the evidence of a shocking character given to us. He has brought statements which are reproduced as a part of our own record. This is what witness Teja Singh deposed before him:—

" I had not yet left for the bangalow, where most of the villagers had gone by the order of the police. It was in my presence that Mr. Bosworth Smith gave a severe beating to Munshi Nawab Din and Lehna Singh. He asked him to give evidence against Bhai Mool Singh, forcing him to say that the latter had delivered a speech against the Government. After placing him in the custody of a constable who was ordered to take him to the bangalow, Mr. Bosworth Smith went towards the women. He removed their veils and used abusive language. He called them " flies, bitches, she-asses " and worse things. He said to them, " Your skirts will be examined by the police constables. When you were sleeping with your husbands, why did you allow them to get up and go". He also spat on them. (St. 580).

Gurdevi, the aged widow of Mangal Jat, stated before Mr. Labh Singh, "One day during the Martial Law period, Mr. Boseworth Smith gathered

together all the male persons of our village, over 8 years, at the bungalow, which is some miles from our village, in connection with the investigations that were going on. While the men were at the bungalow, he rode to our village, taking back with him all the women, who met him on the way, carrying food for their men to the bungalow. Reaching the village, he went round the lanes and ordered all the women to come out of their houses, himself forcing them out with sticks. He made us all stand near the village *Daira*. The women folded their hands before him, he beat some with his stick, spat at them and used the foulest and most unmentionable language. He hit me twice and spat in my face. He forcibly bared the faces of all the women, and brushed aside their veils with his own stick. He called them "she—asses, bitches, flies," and "swine", and said, you were in the same bed with your husbands, why did you not prevent them from going out to do mischief? Now your skirts will be looked into by the police constables." He gave me a kick also, and ordered us to undergo the torture of holding our ears by passing our arms under and round the legs, while being bent double." (St. 582) This statement is supported by several women of Manianwala.

Nawab Din, Government school teacher, says that Mr. Bosworth Smith pressed him to say that Mool Singh had spoken against the Government, and states, "But when I repeated that it was not the fact, he began to belabour me with sticks, and beat me so long and so cruelly that the marks of injury were visible on my wrist and ankles for a long time after." He said that I was a Government servant and I should, therefore, give evidence in favour of the Government. He went on beating me for some time, after which he ordered a constable to take me to the bungalow. (St. 578)

One Lehna Singh also received similar treatment. "As we left for the bungalow, the Sahib addressed himself to the women, whose cries fell upon our ears, as we went along." (St. 579.)

We have dwelt upon these incidents at some length, and we consider that an Officer, who is capable of behaving in the manner Mr. Bosworth Smith seems to have, is totally unfit to occupy a post of any responsibility in a civilized Government or to wear His Majesty's uniform.

The other statements, in connection with the incident at Manianwala, show how over eighty villagers were arrested and subjected to the greatest inconvenience, how the villagers were obliged to pay for meals which the Government was bound to supply them whilst they were in detention, and how they were pressed under a variety of threats to give false evidence, how flogging was administered, how Mr. Bosworth Smith conducted his trials, and how on the kind of evidence, described in the statements, villagers were tried before the Martial Law Commission, and some of them transported for life. Happily the sentences

were reduced, and, under the Royal Proclamation these very men have been discharged. But no such discharges can possibly atone for the grave injustice done to the villagers, the majority at least of whom appear to have been utterly innocent. A punitive police has been imposed on the villagers, and a heavy indemnity was levied upon them by Mr. Bosworth Smith, which was subsequently reduced.

We cannot close this brief review of the barbarities of Manianwala without mentioning that Mr. C. F. Andrews personally visited the place on behalf of the Congress Sub-Committee, and he brought evidence supporting the statements about the inhuman treatment described above.

15—Nawan Pind. (*Chak No. 78*)

This again is a very small village, smaller even than Manianwala, in the Tahsil, Khangah Dogran. This is also near the railway station, Dhaban Singh, and therefore, came in for practically the same treatment as Manianwala, except that the women folk seemed to have escaped the disgraceful treatment that was meted out to their less fortunate sisters of Manianwala. That some villagers might have taken part in the burning of the Dhaban Singh station is quite likely, but there can be no justification for the cruel and vindictive punishment of a whole village, and yet the selection we have made out of nearly 40 witnesses, all speaking about similar or the same incidents, shows that the same treatment was meted out to the residents of Nawan Pind as to those of Manianwala.

Khushal Singh states that the day following the burning of the railway station, the inhabitants of the surrounding villages, including Nawan Pind, had gathered on the railway station. The Tahsildar was there to select a man for the membership of the District Board, and on the arrival of the men, the booking office was on fire. After giving their votes, the men went away. The Tahsildar must have known most of the voters, and yet many of them were arrested in connection with the burning of the station. This witness states that, on his happening to be at the railway station the 3rd day after the fire, he learnt that the Sub-Inspector had been asking the porters to identify those who had burnt the station. The porters protested that the people were too many, and it was night time, and that they could not, therefore, identify them. The Sub-Inspector seems to have cajoled them. He said he would collect people from those villages and they (the porters) should only point out some of them and that he would see to their arrest. The next step was that all the people, except women and children, were ordered to appear before Mr. Bosworth Smith. No sooner did the *Sahib* arrive there, than we were all placed in rows. The porters, as well as the railway staff, came with the Sahib. The porters were ordered by the Sahib to identify from the rows of the people those men who were concerned in setting the railway station on

fire; those who were touched by the porters were separated from others, and bound hand and foot. The identification was conducted in the following manner:—"A man was identified by one porter, with a *Lambardar*, *Zaildar* and the Sub-Inspector of police at his elbow. Then again, another porter was made to identify the same person, in like manner. Thus some 28 or 29 men were arrested. One Bhagwan Singh begged to state that he had not left his home on the said day. The Sahib ordered him to be bound to a tree and flogged 12 times, because he had made a submission. After that, all the persons that were identified by the porters were taken to the railway station, where the names of the people had been called by the *Patwari*. Ishwar Singh was not present. The *Sahib* enquired whether there was any relative of his present. The *Patwari* replied that his brother-in-law, meaning me (Khushal Singh), was there. The *Sahib* at once ordered my arrest. We were all taken to the *Sarai* (Rest house) and shut up in a room, and a guard was posted outside We remained there for 2 days, without anything to eat or drink. The relatives who came there with food were turned back.....On the, 9th day, we were taken back to the Canal bungalow. Ishwar Singh also arrived on that day. The Sub-Inspector told him that if he deposed in favour of the prosecution, he would not be arrested. Teja Singh, son of Maya Singh Kambo, of Nawan Pind, was also there at that time, and was made a prosecution witness. Sadhu Singh, goldsmith, Jwala Singh, *Zaildar*, and Banta Singh, son of Jwala Singh, had also been arrested, and they were set free by the Sub-Inspector of police on their promise to appear as prosecution witnesses. No sooner was I made a prosecution witness, than I was also released. Every body, man or woman, from our village, was made to sit before the Tahsildar. Every body who was arrested was called and punishment pronounced against him. No evidence was taken. If any one said anything, he was beaten." (St. 611)

Here we have a full view of the so called trials conducted by Mr. Bosworth Smith, as also of the way in which prosecution evidence was manufactured. Mr. Wathen, the Principal of the Khalsa College, Amritsar, one of the biggest educational institutions in the Punjab, has left on record his view of how justice was miscarried in Nawan Pind. We reproduce below the whole of his argument :—

"The case of Bhagwan Singh aud Maghar Singh, sons of Jewan Singh of Nawan Pind, Chak No. 78, Tahsil, Khangah Dogran, Dist. Gujranwala.

(1) These two men were convicted on the 9th of May, 1919, under article 6 (a), (b), (c), Indian Penal Code, the charge being that they took part in burning Dhaban railway station, and were sentenced to two years' rigorous imprisonment and Rs. 200 fine, each.

The parties are now appealing against their conviction on the following grounds.—

(*a*) They were not present that day at the railway station, and offered to produce several witnesses to prove an *alibi*. Their witnesses were not called by the court.

(*b*) They were identified by coolies of the railway, who were to them complete strangers, and it is suggested that the coolies were prompted, possibly bribed, by certain enemies to single out these two brothers.

(*c*) The enemies, it is suggested, are Jowala Singh *Z*aildar and Jewan Singh Lambardar, who have an old quarrel with the family of Jewan Singh. This quarrel, which is about a Lambardarship, has been going on for about 5 years. Evidence about it can easily be had and was offered, but was not called for.

(*d*) This statement has been made to me by the youngest brother of the accused, Jagat Singh, a boy of 18, whom I know well and who has been my pupil for four years in this College and School. Of Jagat Singh's personal loyalty, I have no doubt whatever. I am in a positiou to know what Jagat Singh's feelings are, and a suggestion that Jagat Singh was a politician of anti-British tendency would be regarded here as ludicruous; also the fact that these brothers who support the boy sent him here suggests that they are loyal; for, it is usually the loyal Sikhs who send the sons from a far to an institution which is supposed to have the special favour of the *Sirkar*. I have made enquiries among the railway coolies, many of whom know the two convicted brothers, and their universal opinion is that the brothers are perfectly innocent, and the case has been got up against them by their enemies.

(*e*) The point which seems to vitiate the evidence against the men is that the third brother, Mangal Singh, was also identified by the same coolies as having been present at the railway station. It so happened that on the very day when he was alleged to have been at Dhaban, he happened to be staying with Jagat Singh at Khalsa College and was seen there by many reliable witnesses, including the Vice-Principal and some members of the staff.

He (Mangal Singh) actually came to see me in order to get leave for Jagat Singh. I wrote and told the Deputy Commissioner of this, and on learning in the court, immediately ordered Mangal Singh's release. I suggest that had the court realised that Mangal Singh, whose *alibi* was

proved, was the brother of Bhagat Singh and Maghar Singh, it would have regarded the evidence as to indentifying them as vitiated, for, the same coolies who identified Bhagat Singh and Maghar Singh also identified Mangal Singh.

(Sd.) G. A. WATHEN

Principal

Khalsa College, Amritsar.

(St. 613)

The parties in question were hastily discharged on the production of Mr. Wathen's letter, but every body cannot have the good fortune of having an intermediary known to a man occupying Mr. Wathen's position, as yonng Jagat Singh proved to be.

Bishan Singh gives a detailed account of the trial. He describes how, when a railway Babu said he could not identify, the *Lambardar* and the *Zaildar* coaxed him, and how a man who had been away from Nawan Pind was thus identified and convicted. (St. 612)

Surain Singh was asked about the presence of Mangal Singh in the course of the trial of a batch of prisoners by Mr. Bosworth Smith. He proceeds, "I said he was not present there. But certain other people, such as Jwala Singh *Z*aildar and Jiwan Singh, deposed that he was in the riot. Upon this, Mr. Bosworth Smith sentenced me to 3 months at once. I was let off as it was found afterwards, that Mangal Singh was at Amritsar on the day of the occurrence at Dhaban Singh, from the letter of the Principal, Khalsa College." (St. 614) We presume that Surain Singh was sentenced on a charge of perjury. He was a *Lambardar*. It was possible for him to escape full imprisonment, because of Mr. Wathen's letter, but although he has been proved to be innocent, his dismissal still stands.

Sohan Singh was also sentenced for the same reason, and released too upon the same discovery. He too was a Lambardar and was dismissed like Surain Singh. (St. 615)

Nandi, wife of Khushal, deposing about her son, says," No defence was even demanded. The fact is, he, against whom the railway coolies reported, was punished. No one was asked to even give his own statement. A man belonging to their *kot* (village) objected to such a procedure. He was fastend to a *shisham* tree and severely lashed." (St. 616)

As in other places, so in Nawan Pind, the officials helped themselves freely to people's goods. Thus goods, worth more than 108 rupees, were taken from Hira Singh in the shape of flour, *dal*, sugar, ghee and milk. The villagers made collections, and paid the poor man. (St. 618)

Kishan Chand says, he supplied Mr. Penny's and Mr. Bosworth Smith's camp and others, with rations to the extent of 400 Rupees. The villagers made up the amount. (St. 619)

Jwali, wife of Kahan Singh, states that her husband, 70 years old, weak as he was, was also arrested. She says, "The police on duty would not allow us to give food to our relatives without payment. I had to pay Re. 1 per day per head, as was done by others." (St. 620)

Nand Singh says, "The whole male population of the village, from 10 years upwards, was sent for. They were made to sit in rows in the sun, from morning till evening. Mr. Bosworth Smith was there. My brother, Bhagwan Singh, stood with foldded hands, and said that he was innocent and had not committed any crime. Upon this, Mr. Bosworth Smith became angry and ordered him to be beaten. A rope was sent for, which was brought by Satroo *Chaukidar*, with which Bhagwan Singh was bound at once. Satroo was ordered to cane him, and he gave 12 lashes. Mr. Bosworth Smith was standing by him and said, he did not mind if he was dead. He became unconscious, water was poured into his mouth and after a little time, he came to his senses. He was then taken away by the Sub-Inspector and arrested. This frightened the whole people, and none dared to speak. Soldiers with rifles were standing round all, and Mr. Boswonth Smith said that if anybody spoke, he would be also treated ikewise." (St. 621)

This village was fined Rs, 10,000. One-third was taken during the last *Rabi*. (St. 622)

16.—Chuharkana.

This is an important Mandi, viz., a market-place, visited by hundreds of men from the neighbouring villages, who bring their stock to the market. The village of Chuharkana lies about a mile and a half from the Mandi. The station Chuharkana, is near the Mandi.

The *hartal* was observed on the 12th April. A public meeting, announcing it, was held on the previous day, in which all, including the Municipal Councillors, took part. Nothing happened upto the 14th. By the 15th, however, the news from Amritsar and Lahore had become common property, and people were much agitated. Some people, living at the Mandi, and others, from the villages, who were at the Mandi, proceeded to the railway station, and in broad day-light, took implements from the railway gang, damaged the line and burnt the station.

This was followed by the arrival of the military, and machine guns, with an armoured train. There was considerable indiscriminate shooting. Rai Sahib Sri Ram Sud has sought, in his evidence before the Hunter Committee, to justify the shooting, but the whole of the evidence in our possession contradicts his statement. Indeed, he seems to be condemned out of his own mouth. It should also be remembered that the shooting took place before the proclamation of Martial Law. Now, R. S. Sri Ram Sud is a Sub-Divisional Officer of many years' standing, he

has served in the district since August 1918; he, therefore, knew the people. He made himself principally responsible for the firing, and when he was cornered by Pandit Jagat Narain, he said that his authority was derived from the Criminal Procedure Code. In answer to Sir Chimanlal, who enquired on what he came to the conclusion that he should fire, he said:—"Because we already came to know that the mob had already collected there, and there was reliable information of it." Again he says:—"I had already heard that the people of Chuharkana were rushing to the market to loot." "Therefore, without any further enquiry, you began to fire" asked Sir Chimanlal. "Yes, we determined to open fire" was the answer. He was then asked:—"Your idea was that you wanted to strike terror." He replied,—"Well, if necessary. And we found it necessary." "And after that firing, you proceeded further to the station?" asked Sir Chimanlal. "Yes" was the reply. The Rai Sahib then described the movements of the people.

Q.—What do you mean by moving? They were not committing any mischief?

A.—No, not at that time. People were coming out and going into the village.

Q.—You do not know what their object was in coming out and going into the village?

A.—Well, their object was to attack the armoured train.

Q.—From a distance, how did you know that they were collecting to attack the armoured train?

A.—Unfortunately, I cannot illuminate things which are in my brain.

Q.—Parden me, Lala, we are dealing with what materials you then had and what you saw then. I want to know, when you refer to their movements, what was the actual movement. Will you kindly tell me?

A.—I said, they were coming and going and I fancy they were collecting.

Q.—With what object you cannot say?

A.—They were collecting for some sinister purpose.

Q.—From the fact that you saw some people were going to the village and certain people going out, you concluded that they were collecting with some sinister object?

A.—They saw our armoured train and yet they did not hide, what was the conclusion?

Now this evidence was given by the Rai Sahib on the 17th December. The evidence collected by us on our own behalf was long before

that time and it was checked by one of us on the 6th December, and it goes to show that there was no crowd collecting, and that the movement that the Rai Sahib saw was the very opposite of what he imagined it to be. The people were going out and hiding themselves through fear.

Dula Singh, a Jat, who knows what he is talking, and who seems to know every inch of the ground, says:—" They fired with the machine gun at the men who were leaving the village out of terror. I saw three persons falling down wounded by the machine gun fire. Maula Baksh and Kartar Singh, Members of the Committee, were also in the carriage." (St. 468)

Ganpat Mal says, " Firing from the machine guns lasted for a long while and people went on running hither and thither..... On the 17th April, the same course was followed, the British soldiers came with machine guns. They alighted from a train and fired on the people who were running hither and thither. " (St. 458).

Thus, whilst we will not go so far as to say that firing before Martial Law could not be justified, we believe that the firing referred to by the Sub-Divisional Officer was hasty, premature, indiscriminate and due to panic or over-zeal. To strike terror was no part of the officers' business. It is a sign not of strength but of weakess, not a vindication of justice, but a perpetration of injustice. A guilty conscience alone resorts to terrorism. We admit that the incendiarism, the looting and the wire cutting were all bad, unwarranted and disgraceful, and that the culprits deserved condign punishment. But nothing that the people did could possibly justify the random firing that was resorted to and that resulted in the loss of innocent lives and permanent injury to several innocent people, and the other barbarous measures that were taken, inorder to "terrorise" a whole people.

The other measures were more or less the same everywhere. The evidence about looting by the soldiers is stronger and more voluminous for Chuharkana than elsewhere. Cattle were forcibly seized and milked for the soldiers. Goats, utensils, eatables were taken away even in the absence of the owners. It is difficult to estimate the material loss that the people must have suffered during the Martial Law regime.

Sucha Singh says, "The police got one bedding from me by frightening me and it has not been returned as yet. " (St. 449)

Shaman deposes to the effect that "his crops were forcibly taken by the sepoys who were there, for the use of cheir horses. " (St 464)

Mohan Lal says, " When Mr. Bosworth Smith came here, provisions of the value of Rs. 45 were taken away from our shop, but no value has been realized upto this time. " (St. 474).

Haveli Ram says, "My shop and house were locked up for 10 or 15 days.....Many of the Mandi shops were searched. The British soldiers promenaded the Mandi, and tyrannised over the people. They used to enter the shops and take away anything they pleased.....The soldiers paid nothing to me as the price of the things they bought from me." (St. 453)

Ganpat Mal says:—"They took away anything they saw for their ration. Hens, eggs, goats and milk, all these, were forcibly snatched from the people. The policemen came to the people and asked for beddings, which people had to give because they were very much afraid. Until now they have not been returned. The police took buffalo milk forcibly from me and nothing was left for my children. I gave one bedding, which has not been returned to me as yet. .....During the Martial Law days, I had to pay Rs. 25 from *mandi* side, and Rs. 10 from the village side, for defraying the expenses of the Military rations." (St 458)

Certain shopkeeprs, who had supplied the military with rations, sent in to the authorities a list of the articles supplied. The reply sent by the Superitendent of Police, Gujranwala, was:—"It be sent to the Sub-Inspector with the direction that this money can under no circumstances be realized now. The applicants be made to understand that they should not trouble us again and again."

The villagers were prevented from cutting their crops for some days. In some cases, their crops were confiscated without any just cause. These acts are practically admitted by Mr. Bosworth Smith who was chiefly responsible for the Martial Law administration in these parts, *viz.*, between Sangla Hill and Sheikhupura.

Shan Singh says: "My pecuniary losses amounted to about 2,000 rupees on account of the damage done to my crops." (St. 454)

Jiwaya says: "I had my crop of gram, 3¼ *qillas*, near that of Sher Singh, which has been used by the army for their horses and was never paid for. Even when they were asked not to do it, they threatened me stating that if we prevented them from taking the green fodder, they would take us before the *Sahib*, and we would be punished." (St. 456) Ganpat Mal says: "It was also ordered that all that were present should remain in the village and no one should go outside into the fields to reap the wheat crops. He ordered the *Patwari* to go round in the fields, so that people should neither reap their crops, nor give anything to their animals to eat or take care of them. Accordingly, the cattle wandered uncared for, and the crops were ruined. Some of the crops were damaged by the military We got only one-fourth of the output of the crop." (St. 458, p. 597)

About the so called trials and the procedure adopted prior to them, the statements bristle with facts corroborating what has been stated by

us about other places. Mr. Todar Mal says that when the identification parade was going on, Mr. Bosworth Smith said: "I want only big men, they are *gandi makhi*, I do not want common people." This witness was pointed out as one of the guilty ones by Sardar Kartar Singh. He says, "I immediately challenged him and asked him why he had singled me out." He said that he could not give the reason, as the C. I. D. had prohibited him. He would have to do what was required," (St. 450, p,589). He was tried, but acquitted by the Martial Law Commission. Kanshi Ram says, "The defence evidence, which we wished to produce before the Deputy Commissioner, was not allowed, nor was anybody's statement recorded." (St. 451 p. 590). Maya Singh says that his son Ujagar Singh had gone out to fetch medicine and was arrested together with others. He protested, and "thereupon Langra Sahib (i. e., Mr. Bosworth Smith) ordered him to be fastened to a tree and to be given 25 stripes. ..... He was confined in the cell for 10 days, and when the accused were identified in the Canal Rest House, none identified him, and he was accordingly let off." (St. 448). Haveli Ram says: "One day, Ladha Singh, the watchman, informed all the Mandiwalas that all should present themselves the next morning at the canal bungalow, and that the absentees would have their properties forfeited. We reached the bungalow the next morning, and had to sit there without any food or drink. We were all required to stand in the sun at 12 noon, and had to do so for full 2 hours. All those that were pointed out by porters at the instance of the Lambardar were arrested and sent to the Police Station. They were given nothing to eat or drink, and if anybody wished to give them anything to eat or drink, he was beaten and abused. They were taken to Lahore the next day, and were brought in groups, and their sentences were read to them." (St. 452, p. 592). Sardar Shan Singh says, "I was confined in the *Sarai*, with other arrested people, after being hand-cuffed behind my back. I had to stay there for about 15 or 16 days. I could not even take my meals; nor could I bind my turban on account of the handcuffs being put on my hands from behind. I was kept handcuffed even during the night. Other people, who were confined with me then, used to put food into my mouth; others would bind for me my turban on my head My elder brother, Kahan Singh, was also confined with me there. He had one Arab horse which Ali Mohomed, Sub-Inspector of Police, asked him (my brother) to give to him, and he (the Sub-Inspector) would let him go. My brother replied that he was quite innocent and would not give his horse for nothing. The Sub-Inspector of Police was very angry at this refusal of my brother, and he added that he would charge him with many offences. The first thing that he did was to put surreptitiously some articles of a railway Babu in the house of my brother, and then after an investigation, got those articles produced from his house.....The Sub Inspector of Police asked me to pay Rs. 500, if I wanted to save my skin. I refused to pay, and on that, I was also *challaned* together with my brother. But afterwards my wife borrowed the amount of Rs. 500 from

some one and paid the same to the Sub-Inspector, through Sundar Singh Zamindar, Sheikhupura, Chak Manora. Upon that, the Sub-Inspector of Police promised to release me.....The Sub-Inspector stopped the men, who were made to depose against me, from giving their evidence, but he put only one ordinary witness instead. This resulted in my release on account of the ineffectiveness of the evidence. (St. 454, p. 594). Even a blind man was not free from interference. Ladha Mal, a blind man, was asked to produce his son, and, as the son was not then present, he was arrested, and discharged only after the mother had brought the son. (St. 467). Ganpat Mal states that Mr. Bosworth Smith ordered the villagers to gather together on pain of their property being burnt or confiscated. He says :—" Accordingly all people, out of fear, assembled in the Durbar Sahib. The 'Langra Sahib' ordered the *Patwari* to bring the census report. Lala Sri Ram, the Deputy of Sheikhupura, read out the names from the report of those who were not present. The women were sent for, through the police. The Sahib ordered them to produce their husbands; otherwise, their houses would be burnt and lands confiscated. After giving this order, the women were asked to go; and the brothers and fathers of the absentees, who were present there, were arrested and taken away." He further says, " The arrested men were brought in batches of 10 or 12, and sentenced to two years' imprisonment each, and fined Rs. 200. No evidence was taken, only they were asked to beg pardon and the people replied, 'Sir, we are innocent; if we have done anything, we should be pardoned." (St. 458). Sardar Harnam Singh says, he pays a revenue tax of Rs. 400, and that he bought Rs. 800 worth of War Bonds. He pays Rs. 60 as house tax. His brother Khushal Singh was arrested. He engaged Mr. Martin for his defence on a payment of Rs. 1000, but he says, "No body allowed him to plead. No body heard the defence witnesses, who were present; nor were they sent for. Khushal Singh's case was disposed of within 5 minutes." He says, " In all summary trials, Mr. Bosworth Smith, or any Inspector of Police present used to address the accused thus. 'Do you beg for pardon?' To this the accused invariably replied, 'Sir, we are innocent, we should be pardoned.' But this was recorded on the file as if the accused had made a confession of their guilt. No defence witness was heard; nor was any time given to prepare the defence. On the first day, about 100 people were convicted, and within 2 or 3 hours their judgments and orders were also written." (St. 447).

Rs. 1500 were levied from Chuharkana as a fine. Towards this, Mangal Singh and his brother had to pay Rs. 230 (St. 460.) The firm of Lala Faqir Chand Jangli Mal paid Rs. 50 for the maintenance of troops in the month of April, Rs. 114 for the punitive police, Rs. 20 for the Lieutenant Governor's Memorial. "These Sums were realized forcibly from us," says the agent. (St. 480).

17. Sheikhupura.

Sheikhupura is a historic place, 25 miles from Lahore, and the last place to be noticed in the Gujranwala District. It derives its name from the pet name of the Emperor Jahangir, and it was the residence of Rani Nakain of Maharaja Ranjit Singh. It has a population of about 2,500 people.

Sheikhupura observed a *hartal* on the 6th of April. It was spontaneous and complete, inspite of the interference by the Sub-Inspector of Police with the people. There was a meeting in the evening, where, as admitted by the officials, temperate speeches were made. The Sub-Divisional Officer, Rai Sahib Ram Sud, unsuccessfully attempted to stop the meeting by summoning the pleaders and using threatening language towards them. Then upto the 13th, there was perfect peace. The news of Amritsar and Lahore, however, had its effect upon Sheikhupura's population, and the morning of the 14th saw another spontaneous and complete *hartal*, when, too, there was no untoward incident. It has been alleged that a baker's shop was forcibly closed that day and that the baker was assaulted. The statement is denied, inspite of a conviction registered by the so called Summary Court. During the night, however, some telegraph and signal wires were cut by unknown persons, very probably from Sheikhupura.

In any case, the trouble did not arise out of the *hartal*, but all the same, Martial Law was proclaimed on the 19th, and everything that has been narrated of the other places happened in Sheikhupura also. The pleaders came in for special attention. They were subjected to special humiliation, they were arrested and detained for 40 days and finally discharged without a trial and without being told why they had been arrested. A special feature in Sheikhupura was that the whole of the male population, over the age of ten years, was made to sweep a large area of land, just in order to humiliate the people. They were also made to attend from early morning till evening, for 7 days for the purpose of the so called investigation. School boys had to attend, as in other places also.

A 60 years old respected Lambardar, of 38 years' standing, and a retired Inspector of Police, was arrested, simply because his sons were not in Sheikhupura, when they were wanted. His property was confiscated and his tenants prohibited from cutting the crops.

The soldiers and the police freely helped themselves to the goods of the people. The usual pressure was applied for extorting evidence and the trials resulted in the same miscarriage of justice, as elsewhere. But unlike the other places, Mr. Bosworth Smith reported the pleaders to the High Court, with a view to their being deprived of the right of practising. Out of nearly 70 statements, we have selected about 30 for presentation, which support all the statements made above.

Sardar Boota Singh, B. A., L. L. B., was a member of the District War League, who had assisted in recruiting and had received a certificate for his services. He says that he took no part in either *hartal*, being engaged elsewhere on both the days. Writing of the 14th April, he says, " No mob was seen collected in any place, no demonstrations were made any where and nothing unusual was done by the people."

Together with the other local pleaders, he was suddenly arrested on the morning of the 19th. " All of us were put in charge of some 25 soldiers, who carried loaded guns with fixed bayonets. We were made to parade the city in this condition and were more than once made to sit upon filthy ground in the presence of our co-villagers. After making a full display of our humiliating condition for about an hour, we were marched double speed towards an armoured train."..... I was abused, jeered at and beaten with a stick on account of my not keeping pace with the others owing to my ill-health." The prisoners were taken to Lahore, the journey occupying two hours. Their repeated requests to be allowed to answer nature's call were refused by the guard, and no food was supplied to them till late in the evening. " From the railway station, we were taken to the Central Jail, Lahore, where we were handcuffed and taken to solitary cells. For 40 days we were thus detained, thereby suffering the greatest possible discomfort and hardship". As if all this was not enough, further humiliation was heaped upon them, even as they were discharged; for, they were taken handcuffed to Sheikhupura, marched to the police station and then to the Naib Tahsildar's house in the town, evidently in order to mock them, and it was there that they were finally discharged. (St. 486).

Lala Ushnak Rai, B. A., L. L. B., is a first grade pleader of 9 years' standing. He has been a hereditary Lambardar of two villages, owns extensive landed property, and has continuously aided the War funds. He says, " Upto April last, I never took part in any political meeting". On the morning of the 15th, he was sent for by the Sub-Divisional Officer. He promised to co-operate with the officers in the maintenance of law and order. The same evening, the Sub-Divisional Officer went to Chuharkana, a step which seems to be inconsistent with his evidence before Lord Hunter's Committee, before which he stated that the peace of Sheikhupura was apparent and not real. It should be remembered that he left Sheikhupura, inspite of the wire-cutting incident, already referred to. The witness says that he co-operated with the local Extra Assistant Commissioner upto the evening of the 18th April. He even presented himself on the 19th before the Sub-Divisional Officer, and reported that all was well in Sheikhupura, but a few minutes later, he was arrested in his own house and was not allowed either to close the doors of his house or to put on his jacket. He adds, "I was then made to squat on dirty ground, while they were waiting for Gosain Maya Ram, whose office was only a few yards off from mine. I had no desire to squat down, as I was

not tired, but I was made to squat in order to humiliate me." Speaking of the railway lock up at Lahore, he says, " It was totally unfit for habitation, as it had been used previously as a latrine, and was reeking with foul smell". They were made to leave their turbans and shoes outside the lock-up. Gauhar Singh, being a Sikh, protested against the removal of the turban, and wanted to keep his spectacles on, as he could not see without them on account of his age. His protests were disregarded." He was dismissed from his Lambardari without his being informed of it, and his appeal to the higher authority was also dismissed without his being heard. (St. 485)

Gosain Maya Ram, also B.A.,L.L.B., says that the arrests took place early in the morning. " We were not properly clad. Some were arrested in their night shirts and *pyjamas*, whilst Maulvi Alim Din, Pleader, had only a shirt and a *dhoti* on. Our request to have our clothes brought was met with a curt refusal and a frown." He further adds , to illustrate the studied manner of the humiliation. " Myself, S. Buta Singh, Maulvi Alim Din, pleaders, and Jamiat Singh were put in one compartment, and were ordered to sit on the floor, although there were benches to sit upon. Sardar Buta Singh had taken a purgative the same day, early in the morning. He wanted to make water, and requested one custodian to allow him to do so, but to no purpose. All of us repeatedly made the requests, whereupon one of the soldiers replied, "Can't you swallow it?" After describing the other scenes, he says:—"The hardships, which we had to undergo in the jail, are simply indescribable. The ordinary jail food is fit for cattle, and not for human beings. We were allowed to leave our cells for half an hour only in the morning, and half an hour in the evening, for bathing etc. Even this one hour was many times denied to us by the warders, who used to open and shut our doors at will." (St.: 483). This witness relates an interesting conversation he had with the Sub-Divisional Officer, who tried to warn him first, and then the other pleaders, from going to the meeting of the 6th April, and when he succeeded in showing that there was nothing wrong about the meeting and nothing inconsistent with the pleaders' licenses to go to the meeting, the appeal was made on personal grounds, to which the Gosain weakly yielded. Then the Sub-Divisional Officer sent for other pleaders and told them that the Gosain had promised not to join the meeting. When the latter heard of this, he said, "I felt hurt, and thought that the Sub-Divisional Officer had made a wrong use of my name to influence the others ; so I wrote to him that I meant to go to the meeting, and that he had no right to use my name in this fashion." (St. 484)

Sardar Pritam Singh, Pleader, who happened not to be arrested, witnessed the ushering in of Martial Law, which : was proclaimed in the evening of the 19th April. He thus describes it :—"The proclamation was read by the Sub-Divisional Officer, Rai Sahib Sri Ram himself, and after the reading was over, the people were told by him that

he had been invested with powers to shoot them, in case they repeated the *hartal* a second time. On this occasion, he made a thrust at the chins of several old respectable people with the end of his stick". He then describes the machine gun demonstration, referred to before the Hunter Committee.—

"About the end of April, a moving column of British and Indian soldiers made a demonstration of the strength of the *Sirkar* (Government) with a number of machine guns and motor cars mounted with guns. Several iron pieces were placed against a mound, facing the machine guns. After the machine guns had been worked, and the iron pieces pierced with gun fire, they were shown to the people, who had been made to see the *Tamasha* by the order of the authorities. They were told that those persons would be made the targets of these very machines, if they rebelled against the *Sirkar* again. This show of power was, however, preceded by the reading of a proclamation, issued by the Lieutenant Governor, wherein he had advised the people to co-operate with the Government in bringing about normal conditions."

This demonstration of power, side by side with an appeal for co-operation, seems to be an incompatible mixture.

There was another demonstration, on or about the 7th May, of a different character, this time intended not merely to terrorise, but also to humiliate. We again give it in the language of the same witness:—

"He gathered together in the sun all the people of the place including, among others, pleaders who had not been arrested. The pleaders were separated from the rest and made to stand in two rows; the front row consisting of those who had not joined the meeting of the 6th of April, and the back row consisting of those who had joined that meeting, but without taking any active part in it. Mr. Bosworth Smith then began his speech, and he took the Indian pleaders as his text. He said, among other things, that the pleaders of India were a low class of people (Kamin), who agitated against the *Sirkar* and made the innocent *Z*amindars their tools. He asked me, personally, as to what my father was, and where I had received my education. On being informed that I was the son of a school master and had my education in the Forman Christian College at Lahore, he wondered how I could have at all taken to the agitation. Mr. Bosworth Smith went even so far as to call me a 'little worm', in the presence of the other pleaders.

"After he had done with the pleaders, Mr. Bosworth Smith made Sardar Gauhar Singh, a retired Inspector of Police, parade before the people, barefooted and handcuffed, in the sun. The *Sahib* told the people that Gauhar Singh was a disloyal subject of the Government, and that three of his sons had been sent to jail for their misdeeds. The Government would forfeit his pension and deport him to Burma.

"He then advised the people generally. He said that they were all "*Suar log*" (Swine) and "*Gandi Makhi*" (contemptible flies). He actually spat on the ground, saying, *kala log*, (black men) *gande log*, (contemptible people), *sab ek rang ka* (all of one colour), inasmuch as they had rebelled against the *Sirkar* by the closing of their shops. "He told them that they never should listen to the pleaders, who always cheated them, but go for advice to their Lambardars, *Z*aildars, Tahsildars and Deputies." (St. 503)

Here we have a special insult offered to the pleaders, an attemt to wean the people from those whom they considered their friends, the studied degradation of a respected Inspector of Police, because of the supposed misdeeds of his sons, and a vulgar abuse of the whole of his audience, and all this by an officer, who was in charge of the district, and who was sent to restore order, and to punish the evil doers.

The case of Gauhar Singh shows to what extent the officials went in relentlessly persecuting innocent people. Sardar Gauhar Singh and his family have practically been ruined, and in bringing ruin to these men, the officer who especially interested himself in them did not hesitate to resort to questionable means. If the statement of Sardar Amar Singh, his son, is to be relied upon, Rai Sahib Sri Ram had his eyes upon this family for some time. "Accordingly", says this witness, "on the 19th of April, 1919, my father was arrested and sent to the Lahore Central Jail, without being guilty of any crime, but he was released that very day. What happened to us at Sheikhupura that day is beyond description. All our houses were locked up and all ladies and children turned out. The crop in the fields was confiscated, a guard was stationed there, and we were prevented from reaping it then. On this account, we suffered a heavy loss, which is well known to the people of our village. We were constantly threatened with our houses being set on fire". On the 20th April, the witness, along with two brothers, was arrested. His brother-in-law was also arrested, also a friend of his, together with two servants. Sardar Amar Singh says that they were made to suffer simply for my sake, as they were my servants. And these five, that is, the brother-in-law, the friend and the two servants were released without trial on the 28th May. The witness himself was brought to Sheikhupura on the 24th May. He was presented to the public, handcuffed, on the pretence of identification. He says this was done merely to disgrace me in the eyes of the public. On the 26th, he was brought before Mr. Penny, but as there was no evidence at all against him personally, he was discharged. (St. 490).

Witnesses 492, 493, 497, 499, 500, and 501 depose either to pressure having been brought to bear on them to give evidence against Gauhar Singh, or to having been themselves arrested, charged and convicted for no other fault than that they would not perjure themselves. Sardar Gauhar Singh, himself describing his case, says, "Inspite of my sons having voluntarily surrendered as required by the authorities, my house,

stables and other quarters remained locked up for about 8 days, and a strong police guard was placed around our house and the fields. So we had to remain out homeless. Our crops suffered a great deal owing to our not being allowed to look after them. Our poor tenants, who were to receive 2/3 of the produce suffered as well. These tenants had to pay full canal dues without any reduction. On the 17th of May, I was arrested again and was released on the 30th of May, 1919." He was dismissed from his Lambardarship, without being asked to show cause. (St. 488).

Although there was no damage done in Sheikhupura, and no damage done by the crowd of people to the wires, indemnity was levied. Gosain Maya Ram, Pleader, says, " the value of the loss cannot exceed Rs. 5 at the most. At first, the indemnity proposed was Rs. 9000 which was subsequently reduced to Rs. 100, out of which nearly Rs. 60 were recovered from 4 pleaders, who had the misfortune to be sent to jail for forty days, for no fault of theirs." (St. 483)

Lala Thakar Dass has brought to light what Mr. Bosworth Smith admitted in his evidence, namely, that he wanted a *tobaghar* (house of repentance) to be erected. The witness's contribution was to be Rs. 1000 (St. 507).

Before closing our review of the events of Sheikhupura during April, it is necessary to glance at a portion of the evidence given by Colonel O'Brien, Mr. Bosworth Smith, Rai Sahib Shri Ram Sud, who show the animus that they brought to bear upon their work. It will be remembered that Colonel O'Brien justified the arrests without warrants, of people in general, on the strength of powers given to the Commissioners under the Defence of India Act. The ordinary common sense view of the section, which we have already quoted, would be that the Commissioners did not include Deputy Commissioners; where powers have been given to Deputy Commissioners, they have been specifically mentioned. However, as far as Sheikhupura pleaders were concerned, Col. O'Brien shifted the ground by saying that they were arrested for organising *hartal*. Mr. Bosworth Smith, who was never before in Sheikhupura and, therefore, had never seen the pleaders before, has not only condemned them as a class without cause, but had the effrontery to report them to the High Court. Rai Sahib Shri Ram Sud has admitted that he had a ground of complaint that one of the pleaders was (a) " a subscriber to the Tribune", (b) " was seen bareheaded with another pleader on the day of *hartal*, and (3) " as the president of the meeting, after the 6th April, he got letters of regret from some of the pleaders;" while another was (a) " a subscriber to the Moslem Herald, (b) "was seen at the home of another pleader", and (c) " had written a letter to the President of the meeting, regretting his inability to attend it."

We have not dealt with the summary trials in any detail nor with extortion. The evidence on both these points is to be found in the

Sheikhupura statements in a full measure. The summary trials were a farce. The evidence on extortion is most damaging.

18—Lyallpur.

Lyallpur is the Head Quarters of the Lyallpur District. It is a new town containing a population of over 15,000. It is one of the largest depots for the exportation of wheat in the province. There was a spontaneous and complete *hartal* on the 6th April, and there was a public meeting also, at which resolutions were passed and carefully prepared, written out speeches, moderate in tone, were delivered. The meeting was held after due consultation with the authorities. Nothing happened up to the 12th. But, by that time, the news of the arrests of Mr. Gandhi, Dr. Kichlew and Dr. Satyapal had arrived and also about the firing at Lahore and Amritsar. This brought about another spontaneous *hartal*. The leaders tried to avoid it, but they were not able to control the feelings of the people. They, however, rendered to the authorities great assistance in observing peace. Rumours about the alleged firing of the Golden Temple had considerably disturbed the Sikh population specially, and the *hartal* was prolonged. But, through the tact and vigilance of the leaders, the *hartal* was broken up on the 15th. There was no disturbance whatsoever in the town. Wires were cut near Lyallpur, but there was no connection between the wire-cutting and the *hartal* or any person in Lyallpur. Bundles of *Bhusa* (chaff), stacked at the station, were burnt. This was considered to be the work of incendiaries. Innocent people were arrested and put to a lot of trouble in this connection, but upon a claim made on behalf of the Secretary of State for compensation, a full enquiry was held and the magistrate dismissed the claim, and found that the burning of *Bhusa* was not the work of incendiaries. Unfortunately, the enquiry was held too late for the protection of the innocent people. We have annexed the judgment to the statements recorded by us. The magistrate says, "The *Bhusa* appears to have gone on fire between 8-15 p. m. and 8-45 p. m. The fire was noticed by the picket at about 8-40. The night was dark, there was strong wind blowing from the direction of the factories at the time. This wind later developed into a dust storm of great violence.

"The stack or rather pyramid of bales which was nearest to the factories had taken fire. The fire had begun on the side nearest to the factories. The *sirki* covering or roof over the bales had caught fire. The fire communicated itself to the bales at once. The *chaukidar* of the *Bhusa* stacks was absent at the time. The store keeper or the Officer in charge of baling operations arrived shortly after the fire had begun. I reached the spot with cavalry very shortly after the fire had begun. A few people from the factories, a few members of the Municipal Staff and the store-keeper alluded to above were the only persons on the spot when I arrived. There was no information of any crowd having visited the stacks or of any

single person having been seen near the stacks. The absence of the chaukidar seems to have been due to laziness and not to have been arranged or premeditated. Neither patrol nor picket saw anything suspicious in the vicinity of the goods yard. The subsequent dust storm and the covering of the ground by foot-prints of the helpers who tried to prevent the fire spreading to other stacks prevented all possibility of evidence.

"A very exhaustive police enquiry was made; no trace of anything bearing on the burning of the *bhusa* came out. There were some approvers in the Lyallpur cases, who were associates of and in the secrets of those who were convicted in the Lyallpur disorders. None of these however had any information to give in regard to the burning of the *bhusa*, which does not seem to have formed part of the plans of their associates.

"There was a strong suspicion at the time that this was the work of an incendiary, because,

(1) Similar acts had occurred elsewhere in connection with the disorders.

(2) A plot to burn *bhusa* had been alleged to have existed at Toba Tek Singh.

(3) Of the fact that goods had been removed from the goods yard the day before.

"The police enquiry, however, has failed to connect the burning of this *bhusa* with the act of any incendiary or with any riot or rioters. Those convicted in jail in Lyallpur disorder were questioned by me. They have now, after conviction, no object in concealing what they knew, and have given information on a number of other points, but none of them have any information to give about the *bhusa*.

"I have examined the theory of whether it was the act of some villager or villagers, but no clue has been obtained.

"Four factories were working on the day in question. One of them was in close proximity to the stacks. During the winter months no fires were caused to the *bhusa* by factories working; but since April, there have been a number of fires in piles of open cotton in factory yards, due to cinders from chimneys etc. It is possible, though not likely on account of the distance, that this may have been the cause of the *bhusa* fire.

"I have been unable to find anything, except suspicion, to point to this injury having arisen from riot and unlawful assembly within the area.

"I am unable, therefore, to make the assessment contemplated in Section 15 A (2) (c) of the Police Act."

Incidentally, the magistrate has remarked, " there were no riots or disturbances at Lyallpore that day; though shops were shut, no disorder or unlawful assemblies were noticed in the town itself. " (St 517A).

So much was Lyallpur free from violent tendencies, that Mr. B. W. Smith, Superintendent of Police, in giving his evidence before the Hunter Committee, said that Martial Law was not " essential ", though he considered it was " desirable; " and yet there was all the military display, all the terrorism, prosecutions, salaming orders, restrictions upon travelling and unwarrantable attempts to discredit and to undermine the influence, such as it was, of the natural leaders of the people.

It was not before the 22nd that arrests were commenced. Lala Chint Ram Thapar says:—

" On the 22nd, the people were not even out of their beds, when machine guns were placed all round the city which was surrounded by British Soldiers. About twelve people were arrested, I being one amongst them, . . . On the 2nd of May, we were produced before the court, handcuffed in twos. We protested . . . . . In this way, we were taken from jail to court and from court to jail, and as long as we remained in the court, we remained handcuffed and were not allowed to sit. Efforts were made to make me an approver, and an autograph letter of the Deputy Commissioner was sent to me through a friend of mine." But the witness was unbending. After conviction, the prisoners were taken to Lahore. The witness says :—" At about 11 a. m. in the scorching heat, we had to walk from the jail to the station with hand-cuffs and fetters on. Our ankles were wounded owing to the fetters." (St. 521, p. 664).

Lala Bodh Raj, Chairman of the District Congress Committee, Director of the Punjab National Bank, Limited, at Lyallpur, and Vice-Chairman of D. M. A. S. High School Committee, a legal practitioner of 22 years' standing, was also among those who were arrested. Unlike the Gujranwala District, the prisoners were told what charge they were to be tried under. It was under Sec. 143 of the Indian Penal Code regarding the formation of unlawful assembly. So they applied for bail and the application was rejected on the ground that some other charges, too, were under contemplation. Describing the treatment, whilst under detention, the witness says that although under-trial prisoners are entitled to have their own food from their houses, their application that they should be allowed to have their own food brought to them, was not only rejected but they were taunted with this that " as they could observe fast, they should be satisfied with jail food. " During the trial, they were kept standing from 10 a. m. to 7 p. m. They, therefore, requested that they should be allowed to have refreshment during the day at their own expense. It was allowed for the first day, but for the rest of the days they were told that they were not entitled to it. The Magistrate refused to allow them the inspection of records before or

after the commencement of the proceedings, and yet they were asked to name the defence witnesses. (St. 517). Lala Amir Chand arrived at Lyallpur on domestic business on the 13th April. He had arrived from Calcutta at Lahore on the 5th April. He, too, was arrested. The trial was postponed from time to time at the instance of the authorities. The last date fixed was the 14th of June, but, suddenly without a warrant, the date was anticipated and the trial took place on the 5th of June. The witness says, he was convicted without being able to produce his witnesses. He was charged afresh on the 6th and was sentenced to undergo imprisonment for 3 months, and on the 18th of June he was awarded 2 years' imprisonment. In common with so many sentences that were revised by the Lieutenant Governor, his sentence had also undergone revision and he was discharged on the 18th of September. He was arrested again and made to furnish security, but for reasons best known to them, the police withdrew the case. The witness states that he subsequently learnt that he was arrested on the suspicion that he might have destructive instruments with him, as he had come from Bengal. He concludes :—"This was why the officers came with pistols in their hands to my house to arrest me.". (St. 524)

Sardar Sant Singh, Vakil, gives a graphic description of the trial of the pleaders and others. He shows how at every step they were obstructed in their defence, and delay was caused, during which time, they were kept under detention, and although the case was not finished when Martial Law ceased to exist, they were convicted. Fortunately, as the trial was finished after Martial Law, they were able to appeal. The convictions were pronounced to be illegal by the Superior Court, and the cases were remanded for retrial. They were then released on 23rd July, but they were promptly re-arrested, though this time they were allowed out on bail.

They, therefore, all in good faith, re-started their practice, but they were immediately sent for by the Magistrate, and informed that they were still under-trial men, and were "guilty of improper conduct" for resuming their practice. The witness says that although the warning was concluded in the form of advice, they considered it prudent not to resume practice. The last act in the drama, however, was not yet finished. On the 1st of October, non-bailable warrants were issued.

They were arrested, and the witness says, "we were subjected to the indignity of sleeping in a dirty room, on dirty mattings on the floor; our request to send us to the judicial lock-up in the jail was disregarded." Ultimately, however, owing to the agitation that was set up by the Hon'ble Pandit Madan Mohan Malaviya in the Imperial Council regarding this atrocity, the proceedings were withdrawn and the pleaders discharged from detention. (St. 516).

Mr. Ram Dass Chhokra, Barrister-at-Law, says that, for the offence of reading a paper on *Satyagraha*, he was interned " within the municipal limits of Lyallpore ", and this internment lasted till the abrogation of Martial Law ". " But ", he says, " an order, which was harder than the one of internment, was one regarding the fixing of Martial Law notices at my office in the Kacherry Bazar. My office is at a distance of at least ½ a mile from my residential house, and to guard the Martial Law notices from such a distance at the risk of one's complete liberty was a very hard job. I made a modest request to the Commander in regard to this matter, which was not, however, granted. I said to the Commander that as my office was at a considerable distance from my house, the Martial Law notices might be handed over to me personally instead of being fixed to my office during my absence, for, in the latter case they might be torn away before I came to know of their existence. I also made a second request to him, and that was that I might be allowed to paste the notices on to a board, which I would make arrangements to exhibit at my office during the day time, but which could be put away during night, and so I could be saved the night watch of notices. The Commander said those were quite reasonable requests and he would consult the Deputy Commissioner and let me know. The next day, I was informed that I could go to the office of the Superintendent of Police every evening, and find out if there were any Martial Law notices. As regards the second request, he kept perfect silence.

I saw the Deputy Commissioner after these orders had been passed against me, and asked him bluntly why I was being prosecuted. He said he had not been receiving good reports about me. I said, "That is exactly what I have come to know. Will you kindly tell me specifically what it is that you have against me." He promised to look up Police papers. I went to him twice after this, but each time I was informed that he had had no time to do so. And I do not know, till now, the reasons for the strange action of the authorities." (St. 520).

The pressure, put upon witnesses to give false evidence, was practically of the same character, as described elsewhere. A remarkable expression was made use of by an officer to a witness, who was expected to give evidence in particular, "*ya takht lo, ya takhta milega*," meaning, 'choose between the throne and the gallows.' If the witness gave evidence as desired, he was to be free; if he did not, imprisonment was to be his lot (St. 530). See also Statements 51[8], 522, 525, 526, 531, 533, 536, 537 and 54[8].

19—Gujrat.

Gujrat is a historic place, famous for the battle of Gujrat during the Sikh war. It has a population of nearly 20,000. It is a Railway Station, beyond Wazirabad, on the main line, and nine miles from it.

Kundanlal of Gujrat, age 10, sentenced to transportation for life for 'waging war.'

An attempted *hartal* for the 6th April was prevented by the efforts of a local merchant, Lala Ram Chand Tandon, the President of the Sanatana Dharma Sabha. But on the 13th, some students from Lahore and belonging to Gujrat, as also a party that had gone to Wazirabad for the *Baisakhi* festival, returned by the late night train about 11 p. m. They formed themselves into a kind of procession, and entered the town, crying out against the Rowlatt Act. In the morning, they spread the news of the doings in Lahore and other places, and succeeded in inducing the shopkeepers to close their shops. The *hartal* having taken place, the authorities sent for the Municipal Commissioners, and asked them to keep watch in their respective wards. Accordingly, during the night of the 14th, they, with the help of their friends, looked after their respective wards, and nothing untoward happened during the night. On the 15th, the boys and others who had joined them proceeded to the Mission School, and asked the Head Master to close it. The latter, however, refused, and is said even to have caned some of the boys. Thereupon, the boys threw stones at the windows and smashed some panes. They did similar damage at the Station, burnt some papers, but before they could do anything more than break a few window panes, they were fired upon, and they dispersed. There were no casualties.

There was nothing beyond the above incidents. No responsible person had taken part in the promotion of the *hartal* or in what followed. Yet Martial Law was proclaimed in Gujrat on the 19th April. Mr. Williamson, the Deputy Commissioner, knew nothing about the Martial Law. He did not want it, and when he received a telegram announcing Martial Law, he questioned whether it could be Gujrat, in the Punjab, at all. He thought it must be Gujrat, in the Bombay Presidency. But he was mistaken, and Gujrat, which had done nothing to deserve it, was handed over to the Military, and remained under their sway till Martial Law was done away with in June.

In Gujrat, there are two factions, in one of which local officials seem to be involved. The other is headed by Seth Charag Din, a prominent citizen, and, till recently, an Honorary Magistrate and Municipal Commissioner. The official faction, therefore, appears to have determined upon breaking up their opponents. And Mr. Har Gopal, a Barrister of Gujrat, and others were arrested and detained in custody for a long time, They were tried by the Martial Law Tribunal and honorably acquitted; the judges remarking that the officials who had given evidence on behalf of the prosecution had perjured themselves. Lala Ram Chand Tandon, who had assisted the authorities during the War, and who holds Government *Sanads* for various acts, was also harassed. Respectable pleaders and others had their houses searched without the slightest cause.

Seth Chirag Din himself was dispossessed of his magistracy and commissionership. He holds several *Sanads* from the Viceroy

downwards., He holds a Kaisar-i-Hind medal. We was responsible for singly supplying 2co recruits. We invite attention to our selection of the Gujarat Statesments. Mr. Har Gopal applied for permission to prosecute the officials concerned for perjury, but the permission has not been granted.

All the other hardships, referred to in the other districts, were the lot of the residents of Gujrat also. It may be stated that there has been no political life in Gujrat. It does not boast of even a District Congress. Committee.

A punitive police has been imposed upon Gujrat without any justification whatsoever. A tax of Rs. 42,000 has been fixed, and is to be exacted in six instalments. The first instalment has already been collected, Strange as it may appear, one-fourth of it has been exacted from Lala Ram Chand Tandon, and one-fourth from some pleaders. We consider that the incidence of the tax is as inequitable as the tax itself.

20. Jalalpur Jattan.

This is a small village in the Gujrat District, about eight miles from Gujrat. It is an important weaving centre.

There was no *hartal* here on the 6th April. On the 15th, however, what may be termed a sympathetic *hartal* took place. There was no damage done by the crowd. A procession was formed, in which all participated. A telegraph wire was cut by some one during the night of the 15th or 16th.

Apparently, for this offence, Martial Law was duly proclaimed. Arrests of respectable people followed. Seventeen were arrested in all. One was discharged without being brought up before the court. The others were produced before the Martial Law Commission. Of these, ten were discharged and the remaining six were sentenced to a variety of terms of imprisonment.

School boys, including little chlldren, had to attend the Thana three times a day during Martial Law.

An indemnity of Rs. 12,000 has been imposed on this village without any justification. One-sixth of it has already been collected.

21. Malakwal

Malakwal, an important railway junction, is reached from Lala Musa which is on the main line, and which is over ten miles from Gujrat. It has a population of 3,000. At Malakwal, on the 17th April, some men probably railway labourers, had torn down a rail, thus endangering the lives of passengers. A train was, as a matter of fact, derailed, but happily no damage was done.

Martial Law was proclaimed in due course, and there was a repetition of the usual things. On enquiry, we found that over forty arrests were made, including young students and about twenty of the railway clerical staff. Of these, eight were acquitted, and over fifteen, released without ever being brought to trial, though, they were detained for a long time in custody. Respectable men were compelled to pull *pankhas* for the officers. They were also called upon to clean streets and do other sanitary work. School children were compelled to appear three times a day to salute the Union Jack.

The railway clerical staff was dismissed, although acquitted. Some of these were servants, who had an unbroken record of over thirty years' service.

We have now reviewed, in the briefest manner possible, the events of April last in the five districts, in which Martial Law was proclaimed, *viz*, Amritsar, Lahore, Gujranwala, Lyallpur and Gujrat. In spite of our desire to do full justice to the tragedy in the Punjab, for it was nothing less, we have been unable to do so. It is not possible for us to condense into the compass of a brief review the story of persecution, corruption and disregard of human feelings, that is revealed in the evidence we are presenting to the public. We have endeavoured to hold the scales evenly. We have endeavoured to make every allowance for the exceptional circumstances in which the officers suddenly found themselves placed. Yet, we have come to the conclusion that the measures taken by the authorities to suppress what have been termed disorders were far in excess of the requirements.

What was the nature of the disorders, and how did they arise? These disorders consisted in incendiarism in isolated places; murders of innocent Europeans; cutting of telegraph wires; burning, in an indifferent manner, of one or two small bridges, and derailment in one or two places. It is admitted that they were not universal, that the armed population remained unaffected, took no part, directly or indirectly, in the disorders; that the vast masses of the peasantry took no part in violence; that the population, even according to the official testimony, alleged to have have been concerned in the disorders, was only 4½ lacs out of 2 crores, the total population of the Punjab. According to the evidence in our possesion, the only places where violence did take place were Amritsar, Kasur, Gujranwala, Wazirabad, Nizamabad, Hafizabad, Moman, Dhaban Singh, Chuharkana, Khem Karn, Patti and Malakwal, containing a population of about 2¼ lacs. But it has to be remembered that of this population of 2¼ lacs, it is clear from the evidence both before us and the Hunter Committee and that obtainable from the records of the several trials, that only a very small fraction could have taken an actual part in the alleged 'disorders. The European lives lost were four. We cannot too strongly condemn this action of the mob.

But how did a people, generally peaceful, find it in them to burn public property and commit murders? We have attempted to give the answer. Sir Michael O'Dwyer put an undue strain upon the proverbial patience of the people. By his vilification of the educated classes, by his methods of recruiting and collecting the War Loan and other funds, by his suppression of the public press, he had caused immense irritation among the people. His utterly unjustifiable deportations of Mr. Gandhi. and Doctors Kitchlew and Satyapal lighted the material he had made inflammable. Being defeated in his attempt to prevent the peaceful demonstration of the 6th April against the Rowlatt legislation, he thought he would make one supreme effort to crush the spirit of the people, struggling to find a free and disciplined expression. He mistook this healthy plant for a poisonous weed to be rooted out by every means; and he resorted to the madness of the deportations just mentioned. It would still perhaps have been well, if he had issued peremptory orders to his subordinates not to be free with their rifles. But it was impossible for him to be temperate and furious at the same time. The unwise firing at Amritsar strained the temper of the people to the breaking point. The crowd became mad, and, in its fury, committed arson, murder and pillage, and spent its fury in three hours. The other places, mentioned by us, caught the infection from and copied Amritsar; we are, however, thankful to be able to say, without any further destruction of life except at Kasur.

Was this a state of rebellion or a waging of war? Was this a state beyond the power of the civil authority, taking assistance, if necessary, from the military to cope with? Was it a state necessitating supersession of law? We have answered the question in dealing with each place separately, and the cumulative effect of the whole examination strengthens the conclusion that, so far as the published evidence before the Hunter Committee and the evidence in our own possession shows, there was no necessity whatsoever for the promulgation of Martial Law. The secret evidence led before Lord Hunter's Committee will have to be extraordinarily clear and overwhelming to establish a case for Martial Law.

The theory of rebellion or war completely broke down before the Hunter Committee. There was no proof of organization outside the Punjab and behind the so called conspiracy. On the contrary, Col. O'Brien—one of Sir Michael's trusted Lieutenants—had to admit that he had no evidence to support the theory of rebellion, that it was mere guess work and that his arrest of the leaders of Gujranwala, too, was based on mere table talk. He admitted that he had nothing to connect the leaders directly with violence, but that he wanted to hold them responsible, if there was any violence at all in Gujranwala. The other witnesses fared no better. They only betrayed their own incapacity for assessing the values of acts and events.

The fact is, it was necessary, for Sir Michael's theory that the Rowlatt agitation was mischievous, to establish a wide spread conspiracy. The wish was father to the thought, and he saw, and he made others see that in every speech of the leaders there was sedition, in every *hartal*, a conspiracy, and in every Hindu Muhammadan fraternization, a menace to British rule. No wonder the conspiracy theory broke down.

And if Martial Law was unjustified, much more so was its prolongation for nearly two months. The measures taken under it were such as to disgrace any government, calling itself civilized. Its inauguration was heralded by the massacre of the innocents of Jalleanwala Bagh. The tone of frightfulness set up by General Dyer was approved by Sir Michael O'Dwyer during the two dark months that followed. If our figures are correct, and we hold them to be so, nearly 1,200 lives were lost, at least 3,600 men wounded, and some permanently disabled. The vengeance taken was out of all proportion to the wrong done by the people—a wrong, moreover, which was initiated under grave provocation. The slow torture administered to the survivors during the martial law period, we have sufficiently described. We can only hope that the revelations presented by us will make a repetition of the atrocities impossible.

CHAPTER VI.

Conclusion.

We have now dealt with the five districts in which Martial Law was proclaimed,. We have dealt with Sir M. O'Dwyer's regime, and we have endeavoured to examine the Rowlatt Act and the *Satyagraha* movement.

We desire to state that we have endeavoured to keep ourselves to the facts before us, and not based our conclusions on anything outside the evidence, printed separately, supplemented by the evidence given before Lord Hunter's Committee and the record of the Martial Law Tribunals.

We have been obliged in places to use strong language, but we have used every adjective with due deliberation. If anything, we have understated the case against the Punjab Government. We recognise that we have no right to exact an impossible standard of correctness from the Government. In times of excitement and difficulty, any officer is prone to make mistakes, inspite of the best intentions in the world. We recognise, too, that when the country is on the eve of important changes introduced in the administration, and the Sovereign has made an appeal to the officials and the people for co-operation, we should say nothing that may be calculated to retard the progress.

But we feel that it is not possible to ignore acts of atrocious injustice on a wholesale scale by responsible officers, as it would not be possible, no matter how bright the future might be, to ignore the criminal acts of the people. In our opinion, it is more necessary now than ever before that the official wrong should be purged, as well as the people's. The task of working the reforms and making India realise her goal in the quickest time possible would be well nigh impossible, if both the people and the officials did not approach it with clean hands and clean minds. If, therefore, we recommend that officials who have erred should be brought to justice, we do so, not in a vindictive spirit, but in order that the administration of the country may become purified of corruption and injustice. Whil-t, therefore, we believe that the mob excesses in Amritsar and elsewhere were wrong and deserving of condemnation, we are equally sure that the popular misdeeds have been more than punished by the action of the authorities.

(We believe that had Mr. Gandhi not been arrested whilst he was on his way to Delhi and the Punjab, and had Drs. Kitchlew and Satyapal not been arrested and deported, innocent English lives would have been saved, and valuable property, including Christian Churches, not destroyed. These two acts of the Punjab Government were uncalled for, and served like matches applied to material rendered inflammable by previous processes.)

In examining, in detail, the events in the different districts of the Punjab, we have refrained from saying anything regarding the Government of India. It is impossible, however, to ignore or slur over the inaction, if not the active participation, of the Central Government in the official action. His Excellency the Viceroy never took the trouble of examining the people's case. He ignored telegrams and letters from individuals and public bodies. He endorsed the action of the Punjab Government without inquiry. He clothed the officials with indemnity in indecent haste. He never went to the Punjab to make a personal inquiry, even after the occurrences. He ought to have known, at least in May, everything that the various official witnesses have admitted, and yet he failed to inform the public or the Imperial Government of the full nature of the Jalleanwala Bagh massacre, or the subsequent acts done under Martial Law. He became a party to preventing even a noble and well-known English Christian of unimpeachable veracity in the person of Mr. C. F. Andrews from proceeding to the Punjab, whilst he was on his way, not to inflame passions, but simply to find out the truth. He allowed Mr. Thompson, the Chief Secretary to the Punjab Government, to indulge in distortion of facts and insult the Hon'ble Pandit Madan Mohan Malaviya, whose statements, made in the Council, have almost all been now proved to be true out of the mouths of the official witnesses themselves. He expressed such a callous indifference to popular feelings and betrayed such criminal want of imagination, that he would not postpone the death sentences pronounced by the Martial Law Tribunals, except after he was forced so to do so by the Secretary of State for India. He seems to have closed his heart against further light by shutting out questions by a responsible member of the Council, like the Hon'ble Pandit Madan Mohan Malaviya. He would not visit the Punjab for local inquiry. We refrain from criticising his attitude over the Rowlatt agitation. But a sense of public safety forbids us to ignore His Excellency's inability to appreciate and deal with the situation in April. Whilst, therefore, we do not think His Excellency was wilfully neglectful of the interests of those who were entrusted to his charge by His Majesty, we regret to say that His Excellency Lord Chelmsford proved himself incapable of holding the high office to which he was called, and we are of opinion that His Excellency should be recalled.

We summarize below our other conclusions :—

1. The people of the Punjab were incensed against Sir M. O'Dwyer's administration by reason of his studied contempt and distrust of the educated classes, and by reason of the cruel and compulsory methods adopted during the war, for obtaining recruits and monetary contributions and by his suppression of public opinion by gagging the local press and shutting out nationalist newspapers from outside the Punjab.

2. The Rowlatt agitation disturbed the public mind and shook public confidence in the good will of the Government, This was shared

by the Punjab in a fuller measure, perhaps than elsewhere, because of the use made by Sir M. O'Dwyer of the Defence of India Act for purposes of stifling public movements.

3. The *Satyagraha* movement, and the *hartal* which was designed as a precursor of it, whilst they vitalised the whole country into activity, saved it from more awful and more widespread calamities, by restraining the violent tendencies and passions of the people.

4. The Rowlatt agitation was not conceived in an anti-British spirit, and the *Satyagraha* movement was conceived and conducted in a spirit entirely free from ill-will and violence.

5. There was no conspiracy to overthrow the Government in the Punjab.

6. The arrest and internment of Mr. Gandhi, and the arrests and deportations of Drs. Kitchlew and Satyapal were unjustifiable, and were the only direct cause of hysterical popular excitement.

7. The mob violence which began at Amritsar was directly due to the firing at the Railway overbridge, and the sight of the dead and wounded at a time when the excitement had reached white heat.

8. Whatever the cause of provocation, the mob excesses are deeply to be regretted and condemned.

9. So far as the facts are publicly known, no reasonable cause has been shown to justify the introduction of Martial Law.

10. In each case, Martial Law was proclaimed after order had been completely restored.

11. Even if it be held that the introduction of Martial Law was a state necessity, it was unduly prolonged.

12. Most of the measures taken under Martial Law, in all the five districts, were unnecessary, cruel, oppressive and in utter disregard of the feelings of the people affected by them.

13. In Lahore, Akalgarh, Ramnagar, Gujrat, Jalalpur Jattan, Lyallpur and Sheikhupura, there were no mob excesses at all worthy of the name.

14. The Jalleanwalla Bagh massacre was a calculated piece of inhumanity towards utterly innocent and unarmed men, including children, and unparalleled for its ferocity in the history of modern British administration.

15. The Martial Law Tribunals and the Summary Courts were made the means of harassing innocent people, and resulted in abortion of justice on a wide scale, and under the name of justice caused moral and material sufferings to hundreds of men and women.

16. (The crawling order and other fancy punishments were unworthy of a civilized administration, and were symptomatic of the moral degradation of their inventors.)

17. The imposition of indemnity and of punitive police at various places, notwithstanding exemplary and vindictive punishments meted out, through nearly two long months, mostly to innocent men, and the exaction of fines and illegal impositions were an uncalled for, unjust, and added injury.

18. The corruption and bribery, that took place during Martial Law, form a separate chapter of grievance, which could have been easily avoided under a sympathetic administration.

19. The measures necessary for redressing the wrong done to the people, for the purification of the administration and for preventing a repetition in future of official lawlessness are :—

(a) Repeal of the Rowlatt Act.

(b) Relieving Sir M. O'Dwyer of any responsible office under the Crown.

(c) Relieving General Dyer, Col. Johnson, Col. O'Brien, Mr. Bosworth Smith, Rai Shib Sri Ram Sud and Malik Sahib Khan, of any position of responsibility under the Crown.

(d) Local inquiry into corrupt practices of the minor officials, whose names have been mentioned in the statements published by us, and their dismissal on proof of their guilt.

(e) Recall of His Excellency the Viceroy.

(f) Refund of the fines collected from people who were convicted by the Special Tribunals and Summary Courts; remission of all indemnity imposed on the cities affected; refund thereof where it has already been collected ; and removal of puntive police.

It is our deliberate opinion that Sir M. O'Dwyer, General Dyer, Col. Johnson, Col. O'Brien, Mr. Bosworth Smith, Rai Sahib Sri Ram Sud and Malik Saieb Khan have been guilty of such illegalities that they deserve to be *impeached*, but we purposely refrain from advising any such course, because we believe that India can only gain by waiving the right. Future purity will be sufficiently guaranteed by the dismissal of the Officials concerned.

We believe that Col. MacRae and Capt. Doveton have failed equally with Col.O'Brien and others to carry out their trust, but we have purposely refrained from advising any public action against them, as, unlike the others mentioned by us, these two Officers were inexperienced and their brutality was not so studied and calculated as that of the experienced Officers.

M. K. GANDHI.
C. R. DAS.
ABBAS S. TAYABJI.
M. R. JAYAKAR.

THE CONGRESS PUNJAB INQUIRY, 1919-1920.

The Hon'ble PANDIT MADAN MOHAN MALAVIYA,
Additional Member, Imperial Legislative Council, and
Ex-officio President, Punjab Sub-Committee,
Indian National Congress, 1919.

The Hon'ble PANDIT MOTILAL NEHRU, *Additional*
Member, United Provinces Legislative Council, and
Ex-officio President, Punjab Sub-Committee,
Indian National Congress, 1920.

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AMRITSAR.

1

The Statement of **Mr. Girdhari Lal**, *Deputy Chairman, The Punjab Chamber of Commerce, and Managing Director, The Amritsar Flour and General Mills Company, Limited, Chattiwind Gate, Amritsar.*

I reached Amritsar by Calcutta Mail from Cawnpore on 11th April 1919 about 11–30 a.m. In the train at Amballa station, early in the morning, a friend of mine, Mr. Vidya Dhar, informed me of some serious trouble there. This was confirmed by the Railway staff all along the line, but no details were available. At Manawala, the mail was held up for some minutes and then started again. From and on the canal bridge near Amritsar, I saw batches of policemen guarding the Railway lines. When the train steamed into the station here, the whole place looked like a regular Military post, with soldiers and guns scattered all over. The military consisted of Europeans, Baluchees and Gurkhas. On the main down platform, I saw a long armoured train. Some persons on the station, whom I knew, wanted to tell me all about what had happened, but could not talk freely, through fear. No coolie or conveyance of any kind was to be had. Just as I came out of the platform, Sardar Bikram Singh met me, and advised me either to go back where I had come from, or not to enter the city in any case. Being extremely nervous, as it appeared to me, he did not talk to me long.

By the kindness of a Railway servant, after waiting for 20 minutes, with great difficulty, I got a coolie to carry my luggage as far as the Golden Temple. At the foot bridge there was a guard of some European soldiers, who would not let any one enter the city without searching all things thoroughly. Sticks of all kinds were taken away from every one. After a thorough overhauling of all my things I was allowed to proceed further. No one was permitted to go over the carriage bridge. This continued for days, till the 15th April probably. At every step outside the city, one could see nothing but only Military or police at short distances with rifles and bayonets. Not a single policeman was to be seen on duty anywhere within the city. This state of affairs lasted till the 14th or 15th April. The first thing that struck me immediately on entering

the city was the stoppage of water supply completely. This continued till the 15th or 16th April. Later in the evening, I found the electric connection all over the city proper also cut off. To the best of my memory, this inconvenience also lasted at least up to 18th or 19th April, if not later. While proceeding to the Golden Temple I saw marks of violence. Telegraph wires were cut, some buildings were burnt. Although shops were closed, the city was quiet, but every person looked depressed and terrified.

I have no personal knowledge of what happened on the 10th of April 1919, as I was away, but from careful enquiries made after my return from various persons, I have ascertained the following facts :—

About 10 a. m., Drs. Kitchlew and Satyapal were sent for by the Deputy Commissioner. I am also informed that, prior to this, an informal sort of a conference took place, of all or most of the important Europeans of the town, at the Deputy Commissioner's bunglow or at some other place, in which Europeans, having business in the city, were asked to go with revolvers, which every one did, as is apparent from the fact that Mr. Stewart and others had revolvers in their trouser pockets. Hans Raj went with Doctor Kitchlew to the Deputy Commissioner's Bunglow, where a motor car, with Mr. Rehill, Superintendent Police, and armed soldiers in it, was ready. The Deputy Commissioner told both Doctors Kitchlew and Satyapal that he had orders to deport them. They were not told where to. Each wrote a letter of farewell to his people. About an hour after, Hans Raj (who became an approver and gave evidence in the Amritsar conspiracy case) was given permission to return to the city. He delivered the respective letters and took round Lala Mani Ram, father of Doctor Satyapal, in a second class hackney carriage through some of the bazars, and went on asking people to close their shops, and to go and see the Deputy Commissioner, and to pray for the release of the deported leaders. The whole city went into *Hartal* almost immediately. People began to form into groups, which soon became a mob, and began to flock towards the Hall Gate side, with the intention of approaching the Deputy Commissioner with their request. The authorities had made their arrangements, before the deportation order was served upon Drs. Kitchlew and Satyapal, but about this time, when the people were collecting in the bazars, the police in the Kotwali telephoned to Mr. Plomer, as to what was happening in the city. Mr. Plomer, Deputy Superintendent Police, came

riding with the mounted soldiers, with fixed bayonets and with Messrs. Connor (P. C. S.), Becket (I. C. S.), Seymore (P. C. S.) and Lala Kundan Lal, and took his position at the lamp post at the foot of the carriage over-bridge. Then a crowd of people with bare heads, without any sticks or any other weapon of any kind, came on to the carriage bridge from the Lohgarh, as well as Hall gate sides. The latter crowd passed through Hall bazar and did not molest or ill treat or threaten any of the Europeans in Hall Bazar. Nor did they damage any property at that time. On coming to the carriage bridge, some one in the crowd said to the force at the lamp post, that they wanted to go to the Deputy Commissioner with their (*fariad*) petition, asking for the release of the leaders arrested, as they had committed no crime. No reply was given, but the people were only asked to disperse, and either Mr. Plomer or Mr. Seymore began to abuse all present, and lash them with a hunting crop. The crowd insisted on proceeding to the Deputy Commissioner, and Mr. Plomer's party receded gradually towards the Railway Station Road on the Civil Station side. The crowd pressed on. When Mr. Plomer's party got at the end of the over-bridge, near the foot bridge, in front of Madan's shop, the first volley was fired into the crowd, and some persons were hit, out of which two or three died at once. Some say that Mr. Plomer gave the order to fire, others mention Mr. Becket's or Mr. Seymore's name in this connection. Mr. Plomer and party receded further back towards Court Road, and when a part of the mob collected together to look after their wounded, another volley was fired from the square near Rai Bahadur Gagar Mal's well, and more people got hurt. Then the crowd ran back to the city. Some of them who kept behind to remove dead bodies and wounded persons, took them and placed them in the Hall Bazar, near the main Masjid. The sight of the mutilated bodies of the dead persons enraged the people, who formed into a crowd again, picking up whatever they could lay their hands on, like sticks and dandas, (staffs) wooden logs and firewood pieces etc., and began to advance towards the bridge again. Most of the people from the Hall Gate side went up the carriage bridge, and those from the Lohgarh side went up the foot bridge, and some of them towards the railway station.

In the meanwhile, the Deputy Commissioner and the people in the District Courts got news of the first firing, and of the presence of crowds of people, and they came near Madan's shop. Some lawyers also volunteered and asked the permission of the Deputy

Commissioner to try and pacify the people, which was readily given. Then Messrs. Gurdial Singh Salaria, Behari Lal, Todar Mal and Ghulam Yasin, all Barristers, and Messrs Maqbool, Duni Chand M. A., Kesho Ram, and others, all pleaders, also came near Madan's shop. The Deputy Commissioner with other officers and some soldiers went up the carriage bridge. At this time, a part of the crowd was seen going towards the station yard, and, apprehending danger, Mr. Plomer asked Mr. Ghulam Yasin and others to go there and try to disperse the crowds. Mr. Yasin and the other persons, appealed to, at once proceeded to the station. On reaching the station, they were instrumental in getting the crowd out of the yard, after they had done some damage to the railway iron materials. Mr. Yasin and others came back to the city side. Other lawyers, named above, managed to get the foot bridge also cleared, but as soon as this was done, Mr. Plomer barricaded the bridge and stationed troops on the top of that bridge. Officials had also been divided by this time. Mr. Plomer was on the foot bridge, and others near the lamp post on the carriage bridge. Mr. Yasin and his companions were near the Telegraph Office, and with the co-operation of other friends, had cleared the foot bridge, when some 10 or 12 soldiers came from the fort side, and from within or near the Telegraph Office, fired a shot at the crowd. No Civil officer was with them. This incensed the people, who thought that even when they had come down the foot bridge, the firing was begun behind them and they were betrayed by their own men. Then the mob pushed towards the foot bridge again. Another volley was fired from the foot bridge, when some of the lawyers were still complaining to Mr. Plomer about the firing from the Telegraph Office side, and remonstrating with him to get back and not to excite the people any more. As their advice was not listened to, the lawyers, who were on the foot bridge, retired, finding that the situation was beyond their control. After the first firing, another part of the crowd began to rush towards the carriage bridge. Here, Messrs. Gurdial Singh Salaria and Maqbool Mahmood rushed to persuade the crowd to get back. They shouted out to the Deputy Commissioner and the officers not to fire, but to give them a little time to enable them to disperse the crowd. The Deputy Commissioner said 'all right', but just as they had succeeded in their attempt, one or two persons in the crowd threw stones, a piece of wood, or a stick at the soldiers, and instantaneously, fire was opened. Mr.

Salaria and Mr. Maqbool, who were in front of the crowd, were saved by the merest chance. About 20 died, and 10 to 15 wounded bodies were removed by the people, (the authorities rendering no help) and placed in the big Mosque in Hall Bazar. A part of the mob, that had seen the fearfully mutilated bodies of their friends and neighbours, lost all control, and committed acts of violence by burning some of the public buildings, looting Bank property, and murdering three Europeans in Hall Bazar, and one near the fort, and another in the Railway Yard, and also beating one European lady. I have hardly come across any man in Amritsar who does not strongly condemn every one of these acts. Mr. Stewart and Mr. Thomson were my personal friends, and I was shocked to hear of their sad end. These acts of violence and lawlessness ceased by 4-30 p. m., and thereafter the city was absolutely quiet. Every one in the city is of opinion that the police did not make the slightest attempt to prevent the violence in the city. There were in the main *Thana* about 80 to 100 policemen fully armed, and also very near to the places of disturbances. If they had only performed their duty, everything would have been safe. Mian Ahmed Jan (D S.P.) was approached by S. Basant Singh of the National Bank of India for help, but he refused and did not give any assistance. Mian Ahmed Jan is said to have stated that Mr. Mahomed Ashraf, Inspector, ought to have taken steps to protect lives and property, and Mr. Ashraf replied that, when a senior officer was present, he could do nothing. As a matter of fact, there were some constables put in charge of the National Bank, and yet clothes and other stuff were looted there in the evening. It is a matter of common knowledge in the city that people were allowed to loot without any opposition on the part of the constables stationed there, and that they could have prevented the looting of the National Bank.

From the 10th down to the 14th, the city police remained entirely inactive. The night patrol duty was performed by the people themselves voluntarily, for the protection of the city. Many of these volunteers belonged to respectable families and they did their work very satisfactorily. No untoward event happened and no offence reported during these four or five days. People were naturally depressed and, being helpless, were anxiously waiting for the authorities to redress their wrongs.

On Ram Naumi day, the Deputy Commissioner is invited by some of his friends to witness the show from the Allahabad Bank.

This time also he came. Respect was shown to him by the playing of "God save the King" by each band as it passed. People were shouting most cheeringly, "Gandhi Maharajki Jai", "Kitchlewki Jai", "Satyapalki Jai", & "Ramchandarki Jai". It appears that the Deputy Commissioner did not like to hear these shouts and felt uncomfortable, especially when the last batch in the procession of the Mahomedan Volunteers came up with a flag and began to clap and shout. The Deputy Commissioner could not look on the scene without losing his balance and said, "There will soon be a row here". It was apparent that he was burning with excitement. He went inside the Bank premises and was offered soda to drink, when even his hands shook with excitement. Some say that the order to deport the leaders, Drs. Satyapal and Kitchlew, was brought from Lahore by Col. Smith overnight on the 9th April 1919; others say that Col Smith saw the procession and got excited and is said to have asked the Deputy Commissioner to deport Kitchlew and Satyapal at once, as the orders for their deportation had come. On the Deputy Commissioner not agreeing to do so, Col. Smith went to Lahore, and brought a letter from the Lieut. Governor asking the Deputy Commissioner to deport both the leaders at once. In both statements, it is said that Col. Smith did go to Lahore about this matter. He boasted of all this to a prominent Rais of the town. Col. Smith also expressed his views very strongly to people and even said that he would do all he could to see that the Congress was not held there. His remarks made to Dr. Paira Mal very recently, are significant of the part played by Col. Smith in always advising the authorities to bombard the town or to give the people another dose of shooting.

On the 11th April 1919, people wanted to take all the dead bodies to be buried or burnt in procession at one time, but Mr. Ghulam Yasin, Mr. Maqbool and others brought news that the Military authorities would not allow more than four persons to go with each dead body No one believed them, but Messrs. Kesho Ram, Mohd. Sadiq and others were asked to go to the authorities and obtain permission to perform the last ceremonies without any restrictions, and to say that the people would be back by four. The Deputy Commissioner agreed to the above, but asked for all to return by 2 p. m., else, those found out of the City later than 2 p. m. would be shot. Processions were carried in great enthusiasm and all was finished by 1 p. m. Speeches to keep order were made by different persons at the burial grounds. About 4 p. m., I called at Lala Todar Mal's house to discuss with him the need

of some efforts to be made for the ending of *Hartal*. There I found many gentlemen sitting in consultation already. Lala Dholan Das was one of them. He stated that he was called by the authorities at the Railway Station and told by them to request the public to open their shops. When Lala Dholan Das went to meet the officials, there were present in the refreshment room at the Railway Station, among others, Mr. Seymour, the Deputy Commissioner, the Commissioner and the D. I. G. Police. All were in excited temper, so much so, that Mr. Seymour is reported to have said that for every European life one thousand Indians will be sacrificed. Some one suggested the bombarding of the town, and Lala Dholan Das informed the officers, that if, in any way, any part of the Golden Temple was touched or damaged, there would be no end of trouble, as this temple was held secred all over the Punjab. In the meeting at Mr. Todar Mal's place, nothing could be decided upon, as all present expressed having no influence with the public in those days. Then all of us went to Dr. Bashir's place, where a large crowd gathered and on account of feelings having been excited by the speeches of Hans Raj and his followers, the majority was against the ending of Hartal, but as nothing definite could be settled, the meeting terminated. Later, Lala Dholan Das and myself made efforts till late in the night up to 2 a. m. to have the Katra opened, but did not succeed.

On the 12th, the funeral processions of persons, who had died of wounds caused by the firing at the bridges, passed in the streets followed by thousands of people. Just as people were returning from the burial grounds to the city, they were met outside the Sultanwind Gate by a strong force of the Military and police with an armoured car, and some ten or twelve persons were arrested and taken to the Kotwali (Police Station), but after being made to stand in the sun for hours were released. Later on in the day, Bugga was arrested with others, and then followed a quick succession of indiscriminate arrests of persons of all classes, which terrorised the whole city, as every one was in constant dread of being siezed upon for no reason or offence. To add to the anxieties of the people, numerous house searches, on the slightest pretext, were made all over the city. And the inmates of the houses, including ladies, were bullied and abused, and men were beaten and many humiliations practised. This continued from day to day and greatly increased after the promulgation of Martial Law. The Police took every possible advantage of the situation and harrassed the public in

various ways. During these days, whenever the officials entered the town, they were accompanied by a large number of troops, which scared people away to their houses. I went round to the house of Lala Duni Chand, M. A., and others, to induce them to see the officials and ask them to adopt a conciliatory policy, but none ventured to do so. On the 12th April, in the evening, I heard that a meeting had been held at Dhab Khatikan by Hans Raj, and it was announced at that meeting by Hans Raj, that another meeting would be held on the 13th April, 1919, in Jallianwala Garden under the chairmanship of Lala Kanhya Lal.

On the 13th April, about 12 o'clock, when I was at the house of a friend of mine (Mr. Hakim Singh) near the Golden Temple, Lala Daya Ram Suri came there and informed us, that there was a proclamation near the Kotwali that no one should attend any meeting and that the city was under Martial Law from that date. Mr. Daya Ram said that the people ran away when they saw the troops and that very few persons heard what the proclamation was. I can say positively that no such proclamation was made in my side of the city nor any printed notices distributed or posted anywhere in the town. I did not pay attention to what Mr. Daya Ram said then. Later, I thought over it and was puzzled greatly, as the Government had not notified the introduction of Martial Law at all. On the 12th April, I had received a note from a friend of mine, Mr. Roberts, who had come from Ujjain, asking me to see him in the Cambridge Hotel which is in the Civil Lines. On receipt of this, I tried to get a pass for going out of the city, but I could not succeed that day. About 3-30 p. m. on the 13th April, 1919, I decided to venture out even without a pass, thinking that I would return at once if challenged. I got to the Hotel all right, and after having some talk with Mr. Roberts, his wife, Mrs Roberts, I left the Hotel to see the Deputy Commissioner and to ask him whether Mr. Roberts should enter the city or not. This course was adopted not because I feared any trouble, but in order to assure Mr. Roberts who did not like to take any risk, as he was told by some Europeans whom he had met, that it was not safe to enter the town. We all reached Ram Bagh garden, near the Club, about 4-15 p. m. Mr. Rehill and other Military Officers were standing near the Club Gate. This garden was used as Military head quarters in those days. I saw the troops stationed there getting ready. Mr. Rehill was approached by Mr. Roberts, and he was directed to go to the Deputy Commissioner who had gone to his

Bunglow. We drove there and were told by a policeman on duty that the Deputy Commissioner had just gone in a Motor car to the fort. We decided then to return to the Hotel, and Mr. Roberts said that he would write to the Deputy Commissioner and fix up a time for meeting him. When we reached the Hotel I saw troops coming out of the gardens and passing in front of the Cambridge Hotel. First of all was a body of Baluchees about 40 to 50, followed by Gurkhas about the same number, and then Baluchees again. Behind them were two Motor Cars. In the first there were two or three European Military Officers whom I did not know. In the second Car were Messrs. Rehill and Plomer, and then came one armoured Car in which there were 10 or 12 European soldiers. Last of all were some 5 or 6 European soldiers on foot. I saw them going to the city round the corner of Rai Bahadur Gagar Mal's temple. Just then the information about the proclamation flashed through my mind, and I drove back to the city at once by the Ram Bagh gate. I called out to the people on the way not to go to any meeting or collect in the Bazar, but to go to their houses and remain there quietly. I came to my friend Mr. Hakim Singh's house to stop him and his sons from joining the meeting that evening. I left word with his son that I was going to Lala Dholan Das's house for the same purpose. On reaching there at about 5 p. m., I found Lala Dholan Das's eldest son, Mr. Sita Ram, his nephew, Mr. Gobind Ram, and two or three other persons. They were all looking towards the meeting from the top roof of the house. I took binoculars from Mr. Sita Ram to see who was speaking. I saw Pandit Durga Das, and was just mentioning this fact to Mr. Sita Ram, when I saw Gurkhas, with rifles in their hands, rushing into the garden from the Queen's Statue side, and form into two lines to the left, as they entered on the Hansli,—a raised ground in the Jallianwala Bagh covering the canal that feeds the Golden Temple tanks. They were 40 to 50 in all as far as I could judge from a distance. Immediately an order was given to fire. No warning was given to the people to disperse. There were 5 or 6 European Military and Civil officers, including Messrs. Rehill and Plomer, one Inspector of Police, Mian Mohd Ashraf, two Baluchee Officers, Mit Singh Sub-Inspector, two or three policemen in uniform, and some others, including Bhagwan Singh and Wedhawa Singh in plain clothes. I think Inspector Jawahar Lal, of the C. I. D., was also present. The firing continued incessantly for about 10 to 15 minutes at least, without any

perceptible break. I saw hundreds of persons killed on the spot. In the Bagh there were about 12 to 15 thousand persons and they consisted of many villagers, who had come to Amritsar to see the Baisakhi fair. Quick firing guns were used. The worst part of the whole thing was, that the firing was directed towards the gates through which the people were running out. There were small outlets, 4 or 5 in all, and bullets actually rained over the people at all these gates. Shots were also fired into the thick of the meeting. There was not a corner left of the garden facing the firing line, where people did not die in large numbers. Many got trampled under the feet of the rushing crowds and thus lost their lives. Blood was pouring in profusion. Even those who lay flat on the ground were shot, as I saw the Gurkhas kneel down and fire. As soon as the firing stopped, the troops and officers all cleared away. No arrangements were made by the authorities to look after the dead or wounded. I was told later that Mr. Rehill and Mr. Jawahar Lal could not bear to see the firing through and went outside the garden to avoid the sight.

Hundreds of persons had got into Lala Dholan Das's house, and amongst those were 6 or 8 badly wounded persons. It was with some difficulty that I succeeded in clearing out the crowd from the house. I then gave water to the wounded and rendered such assistance as was possible under the circumstances. While I was so engaged, the eldest son of my friend Mr. Hakim Singh came running to me and said that his father had not returned to the house till then. I got extremely anxious and asked the boy to remain in the house to quiet his mother and others, and I went to look for my friend in the Jallianwala Bagh. I went round the whole place and saw almost every body lying there.

There were heaps of them at different places, and people were turning over dead bodies to recognise their relations or friends. The dead bodies were of grown up people and young boys also. At or near the gates the number was very large, and bodies were scattered in large numbers all over the garden. Some had their heads cut open, others had eyes shot, and nose, chest, arms or legs shattered. It was a fearful and ghastly sight. I noticed one or two buffaloes also killed on the ground. I think there must have been over one thousand dead bodies in the garden then. Having satisfied myself that my friend was not amongst the lot there, I returned to his house to see if he had come home in the meanwhile. On reaching I found Mr. Hakim Singh at home, but his younger son

and a friend of the boys were not to be found. Again I ran to the garden to look for these two boys and went round the garden for the second time. By that time over 3 or 4 hundred dead bodies must have been removed. I roughly calculated five to six hundred still lying there. I did not find the boys and when I was still looking for them, I was informed that they had got back to the house.

I saw people were hurrying up, and many had to leave their dead and wounded, because they were afraid of bei g fired upon again after 8 p m. Many amongst the wounded, who managed to run away from the garden, succumbed on their way to the injuries received, and lay dead in the streets. I reached my Mills just close upon 8 p m. It was thus that the people of Amritsar held their Baisakhi fair.

On the 14th April, I left my Mills to look round the Jallianwala Garden in the morning, and as I passed near the corner of the garden towards the Bazar near the Hansli, I saw about 7 or 8 dead bodies lying there still, in and about the manhole. I could not make up my mind after this sight to enter the garden again, and returned home. One of the cremation grounds is close to my Mills, and while sitting out in the verandah of my Mills Office near the gate, I could see dead bodies being carried in very large numbers. About 3 p. m. I got news that a meeting of local Raises, Municipal Commissioners, Magistrates, and Merchants was called at the Kotwali at 2 p. m. by the Deputy Commissioner. The meeting was held in the Public Library Hall. I reached there about 4 p m., and was told that the Commissioner had already been round, and made a speech in Hindustani, saying something to the following effect :—

"Tum log aman chahatta hai, ke larai? Ham har tareh se tiyar hai, Sarkar zabardust hai. Sarkarne Germany ko fateh kiya hai, aur sab kuch kar sakti hai. Hukam aj General Sahib denge. Shehar unke kebza main hai. Ham kuch nahain kar sakte. Tum ko hukam manana hoga."

Translation of the above speech :—

"You people want peace or war? We are prepared in every way. The Government is all powerful Sarkar has conquered Germany, and is capable of doing everthing. The General will give orders to-day. The city is in his possession. I can do nothing. You will have to obey orders."

Mr. Kitchen, the Commissioner, did not stop long. He spoke for about 2 minutes only. General Dyer with Messrs. Miles Irving, Rehill, Plomer, and the military guard, came late about 5 p. m. He rushed into the room, followed by others, all exceedingly angry, and he made a speech in urdu, standing, with the result that all of us had to stand. We were there from 100 to 150. Among other things he said :—

"Tum log khub janta hai, ke ham sepoy hai aur fauji hai. Tum jang mangta hai ke aman? Agar jang mangta hai to sarkar jang karne ko tair hai; aur agar aman chahatta hai to hamara hukam mano, aur dokan sab apna kholo, warna ham goli marega. Hamare waste maidan-i-jang France aur Amritsar aek hai Ham fauji admi hai, sidha jata hai, dain nahin jata aur bain nahin jata. agar jang chahata hai, to bolo, aur aman hai to hamara hukam aekdam dokan kholo. Tum log Sarkarke barkhilaf bat karta hai, aur Germany aur Bengal ka pharaha howa admi baghi bat karta hai. Ham un sab ka bekh nikalega. Hukam mano aur ham kuch nahin chahatta sunna. Ham tis sal se ziada fauj main kam kiya hai. Ham Hindustani sepoy aur Sikh log khub samjhata hai. Tum ko aman karna hoga warna banduq se dokan khulwai jaiga. Tum log badmash admi ka pata ham ko do, ham un ko goli marega. Hamara hukam mano aur dokan kholo, aur jang karna hai to bolo."

Translation of the above :—

"You people know well that I am a soldier and a military man, you want war or peace? And if you wish for war, the Government is prepared for war. And if you want peace, then obey my orders, and open all your shops, else I will shoot. For me the battle field of France or Amritsar is the same. I am a military man, and will go straight, neither shall I move to the right nor to the left. Speak up, if you want war. In case there is to be peace, my order is to open all shops at once. You people talk against the Government, and persons educated in Germany and Bengal talk sedition. I shall uproot these all. Obey orders. I do not wish to hear anything else. I have served in the military for over 30 years. I understand the Indian sepoy and Sikh people very well, You will have to observe peace, otherwise the shops

will be opened perforce with rifles. You all must inform me of the *budmashes*. I will shoot them. Obey my orders and open shops, and speak up if you want war."

And the whole of his speech was in the same strain. He was followed by Mr. Miles Irving the Deputy Commissioner, who spoke in a very bitter tone and said :—

> " General Bahadur ka hukam tum ne suna. Sab shehar un ke ikhtiar main hai. Un ka hukam dokan kholo, wajab hai tum mano, aur jo kisi ko taklif ho to bata do ham sonega. Jo Angrez Sahib bahadur maregai hain woh tum ne bahut bora kiya hai, un ka badla tum se aur tomhare bachon se liya jawega. Tum log aek dam dokan khol do. Sarkar tum se bhaut khafa hai. Tum Sarkar ka muqabla nahin kar sakte. Ham Sarkar ke barkhilaf bolne wale ko khob saza dega."

and so on.

Translation of the above—

"You have heard the order of the General. The whole city is in his charge. His order is to open shops. Desirable for you to obey. If any one has any trouble, say so, I shall listen. You have committed a bad act in killing the English. Their revenge will be taken from you and from your children. You people must open shops at once. The Government is very angry with you. You can not fight the Government. I shall severely punish any one who will talk against the Government.

As soon as the Deputy Commissioner had finished talking, Lala Kesho Ram said "Sir, I wish to say some thing." "Huzur main kuch arz karna chahtta hun."

Thereupon the Deputy Commissioner roared in most angry tones "kaun bolta hai" "who speaks," Lala Kesho Ram said quietly "Sir I am speaking." "Main hun, Huzur." Mr. Miles Irving remarked then, in a more conciliatory tone, "Ap hain Lala Kesho Ram, kiya kehna hai." "Are you Lala Kesho Ram, what have you to say."

Lala Kesho Ram then stated that it would be better if one Sikh, one Hindu, and one Mohomedan Municipal Commissioner were appointed to have the shops opened with the help of Bazar Chaudhries. Lala Kesho Ram was just talking, when some merchants said, that they cannot close their shops at 8 p. m. which

is rather an early hour, and would like permission being given to keep the same open till 10 p. m. at least. General Dyer replied that he could not change the order that evening, but would see to it from the next day, (the 15th April). As Khan Bahadur Ghulam Sadiq was about to say something, the Deputy Commissioner interrupted him and remarked, " Keep quiet Khan Sahib, it is all the result of wrong information given to me by you, gentlemen." :—

" Chup raho Khan Sahib, ap Sahiban ki ghalat batin ham ko kahna ka yeh natija hai."

After this the meeting was over, General Dyer and his party, followed by troops, left the Hall.

On the 15th, the shops opened, and the Hartal was at an end. On the resumption of the usual business in the city after the Hartal, instead of dealing with the situation calmly and in a conciliatory spirit, the authorities adopted various devious methods to strike terror in the hearts of the people. All the lawyers of the town were made special constables, insulted and abused, and made to witness public flogging and to carry furniture like ordinary coolies. All persons in the city were made to salam every Englishman. Disobedience to this resulted in arrest and detention in the lock up. Some were ordered to stand in the sun for hours in the hot season, and others made to learn salaming by practising it for some time. Handcuffing of respectable persons was the order of the day. The inhuman and barbarous order of crawling was kept up for days. Even a blind man had to do so, and was kicked for failure. The ways of police torture were numerous and brutal. Lashing, after tying up the hands high, was common. Men's hands were frequently put under legs of cots, over which many persons sat. Permission was not easily granted to persons in custody to attend to calls of nature. Abusing, slapping, pulling of peoples' moustaches and beards were considered light punishments. Even burning coal was put on the palms of a person, making him confess to what the Police wanted him to say. Nails were driven in the hands of another, and one man was forced to drink urine, and sticks were thrust into the anus of others.

The police began to arrest people from 12th April, as far as I remember. There was no break after that, and people in every sphere of life were arrested from day to day, while employed peacefully in their occupations. No charge was stated, those suspected

of the alleged " rebellion or waging war " were taken by force from their houses, handcuffed at once, and put into the lock-up for days and months without being informed what they were accused of, and no opportunity was ever allowed them to see or consult friends or relations. When Mr. Badrul Islam Alikhan was arrested, the impression created in the public mind was, that all persons connected with the Congress movement in the city would suffer likewise. As I was and am still one of the General Secretaries of the Congress Reception Committee, I was told that my turn would also come.

I had been to Cawnpore for about a fortnight in March last and returned on the 29th of the same month. I left Amritsar again on the 7th of April for Delhi and Cawnpore, and returned, as I have said, on the morning of the 11th. I left a relation of mine very ill at Cawnpore. Since my arrival here, I had wired twice or thrice enquiring about the health of my relation, but got no news at all. This made me anxious. I then tried to get a pass to enable me go to Cawnpore. In those days, no one was allowed to leave Amritsar without a Martial Law pass, which was obtainable with the greatest difficulty. The Inspector of Police, Mian Mohammad Ashraf recommended and the Deputy Commissioner endorsed my request for a pass, which was finally sanctioned by the Military Officer in charge. He was kind enough to allow me to take a clerk or servant with me. An esteemed and an influential friend of mine in the city was with me at the time. Mr. Rehill, Superintendent Police, happened to come into the room when my pass was being signed, and he himself replied to some of the questions put by the Military Officer about me. Mr. Rehill raised no objection whatever to my leaving the station.

I left Amritsar on 21st April by the Calcutta Mail. No one was allowed on the platform until the train steamed into the station. This caused such a rush that people could with great difficulty get accommodation before the train started, and many were consequently left behind. On the Beas River bridge, just in the middle of the river, the train was held up, and policemen stationed at both ends of the train, came into the compartment and minutely searched the luggage of every Indian, irrespective of his position and status in life Every Indian lady had to submit to this humiliation. No European was interfered with in any way.

I reached Cawnpore late on the 22nd April, and after stopping there for a few days and when my relation was better, left for Lucknow, Delhi and other places on business. I returned to Cawnpore and reached my cousin's bunglow about 4 p.m. and there I was informed by him, that he had learnt from the local police about an order of arrest issued against me. I was never more surprised, and decided, at once, to surrender myself to the Police Superintendent Cawnpore, and to enquire of the charge against me. The Superintendent seemed to be astonished at my surrendering, and enquired if I was really "Girdhari Lal". He could not tell me what I was accused of, and he showed me the original telegram received from Amritsar. He was very polite to me, and said he would keep me in European lock-up, as there was no train direct to Amritsar at that time of the evening. To save me from this detention he even decided to send me away via Lucknow, and sent only one Sub-Inspector and one policeman with me, both in plain clothes, and they were instructed by him to see to my comforts on the way. He personally came with me in his own motor car to the station and was very nice to me in every way. I expressed my thanks to him.

We reached Amritsar late in the evening on 21-5-19, and drove straight to Mr. Rehill's (Superintendent of Police) bunglow. I had to wait there for about an hour in his compound, and when one Inspector and 4 policemen came with rifles and bayonets, I was called by Mr. Rehill, and, seeing a newspaper in my hands, he thundered at the Sub-Inspector, who had come with me from Cawnpore, as to why I was allowed to read a newspaper. The Sub-Inspector quietly replied that the Superintendent Police at Cawnpore had given instructions not to interfere with me in any way on the journey, but to leave me safely in Amritsar, and then to return. Mr. Rehill asked me how I had gone away from Amritsar, and he was reminded by me that he was present when the pass was being signed for me. I was handcuffed at once, and my enquiry as to why I was arrested was not answered. Orders had apparently been already given to put me in the lock-up in the District Court, where I reached about 10 p.m. My whole luggage was then searched and a list made of all things. I had nothing to eat since 11 in the morning of 22nd, and was not provided with anything till the morning of 23rd about 8 a. m. The room I was locked up in, measured 11 feet long, 9 feet broad, and 12 or 14 feet high. There were 10 or 11 persons in it. One of them was a

sweeper, another accused of murder, and others accused of other offences, and some arrested under Martial Law. In one corner was placed a pot for urine, and the smell coming out of it was stifling. There was not room enough for me to stretch myself, and I had to manage it somehow. In the morning, we were all allowed to attend to calls of nature for a few minutes only, and were shut up again. No one was allowed either to bathe or to change clothes. There were persons in the cell who had been there for over 1½ months and they were in a most dirty condition. No one was told as to what the charge against him was, and no one was allowed to communicate with relations, or friends, or legal advisers. Meals were served at 8 in the morning and about 5 in the evening. The place got very hot and stuffy during the day, and every now and then we cried, in vain, for water. Very rarely, if any constable felt charitably disposed, he gave us water.

About 2 p. m. on 23rd May, 1919, I was taken handcuffed in a carriage before Messrs. Sukha Singh, Jawahar Lal and Plomer in the Library, to make my statement. S. Sukha Singh questioned me chiefly. His manner was most insulting and offensive. He asked me why I had gone out of Amritsar, and if I had given any report of the happenings here, outside, to any one. He appeared to be sorry to know that I possessed a Martial Law pass. S. Sukha Singh was told about the stations I had visited on business, since I left Amritsar. He said to me that I was getting a big salary from my Company and that I was not deserving of it, and he remarked to Mr. Plomer that men like me were destroying the trade of the Country and were a curse to the nation. I told him I knew Messrs. Kitchlew and Satyapal and was writing to the papers from time to time, and was a correspondent of the Associated Press. I admitted having sent telegrams to papers about the *hartal* there on 6th April, 1919. Mr. Sukha Singh was most disappointed when he found nothing incriminating in my luggage. He asked me if I knew Mr. Desai of Delhi, and whether I had got any wires from him on political matters. I answered that I had met Mr. Desai often, in connection with the affairs of the Punjab Chamber of Commerce at Delhi, of which I was (and still am) the Deputy Chairman. I further said that I had not received any telegrams from Mr. Desai on political matters, but had heard from him frequently about chairs and other furniture which I had bought from his Committee in Delhi for the Congress in Amritsar.

After some more silly questions, I was ordered back to be locked up again.

On 24th May, 1919, I was taken from the lock-up to the Subsidiary Jail, Amritsar, at about 2 p. m. There, I was locked up in a room similar to the one in the Thana lock-up, first on the ground floor, and then on the first floor. Here, the food given to us was disgraceful and absolutely unfit for human consumption. The bread was made up of some dirty blackish stuff and was not properly cooked, and the "Masran ke dal" (pulse) supplied was done in oil and half cooked. Every one of us was supplied with a "Jharoo" (broom) to sweep our own rooms, one earthen pot for water, and one iron cup to be used for all purposes. The man in charge of this prison treated every one of us, as if we were brutes. I was in this jail on 25th May also.

On 26th May, we were taken to Lahore by train. I was handcuffed with Pandit Kotu Mal, and Dr. Bashir with Mr. Gurdial Singh Salaria. We four were taken to the station in a carriage, the rest had to walk along. On the platform, we were put in a carriage meant for prisoners. Here, relations or friends of some of us came near our carriage. A little while after, Mr. Rehill also came to the station, and no one was allowed to come near us. A few minutes after his coming, the brother of a Mehomedan who was with us, shouted to him, that he need not be anxious and that money would not be spared to defend him. This poor man was at once handcuffed and marched off to the Kotwali. I was told at Lahore Railway Station, that two more men were arrested for trying to talk to their relations. We had to walk all the distance from the station to the Court, which is about 2 miles; and when some of us asked for water on the way, only 3 or 4 were allowed by the Police Sergeant to take it, but the Inspector of Police in charge got annoyed and marched us off at once. One man was again arrested near Mr. Puri's rink, and I learnt that he had only happened to pass close by us. On reaching the Sessions Court, we had to wait outside, the whole day. Our handcuffs were not removed. Late in the evening, about seven, we were taken to the Central Jail, Lahore. Sometime elapsed before we were admitted, as we heard the Jail authorities saying there was no room for us at all. We were all locked up, each separately, in a small iron cage approximately 6 to 7 feet long, 4 feet high and 2 feet broad, raised about a foot and a half from the ground. There were many such in a long

barrack in which we were confined. Here, the bath arrangements were most filthy. We were asked to have our bath, if we liked, in a small drain, the water in which was used for all sorts of purposes. Food here was as bad as in Amritsar.

On 27th May, 1919, Mr. Gurdial Singh Salaria and I were removed from these cells and transferred to a "kothree", cell, about 8′×8′ and 12 feet high, with a small enclosure in front about 12′×8′, where we were told we would get better food, as one of our relations had paid for this comfort. Here, we were given permission to change clothes and provided with pipe-water and we could bathe in tolerable ease. The food here was better than we had got so far.

On 28th May, 1919, we were transferred to the Borstal Jail, where the treatment meted out to us was just as in the Central Jail. The case of the Amritsar people did not come up for hearing till the 3rd of June, on which date four of us were only left behind, including myself, and the rest taken before the special tribunal. An order was given to all the accused to put in the names of their defence witnesses by 5th June. As the lawyers engaged were afraid of seeing their clients, the defence was entirely a sham affair. Those lawyers, who did risk seeing their clients, were allowed to do so for 5 or 7 minutes only, which was ridiculous, considering the grave charges pending against the accused. Permission to see one's relations was very sparingly given and that only for 5 minutes at the most. I was released by the orders of the Punjab Government, as I was informed, on the evening of 6th June, 1919, without any trial or conditions of any kind, and am certainly grateful for it, as I am thus enabled to serve, in my humble way, to the best of my power, my brothers in trouble, who are still in the jail.

2

The statement of **Mian Feroz Din,** *aged 60 years, Honorary Magistrate and Rais, Hall Bazar, Amritsar.*

I have been an Honorary Magistrate since 1898. I am also a merchant, and own several shops, buildings and other immovable property in and outside this city.

Q.—Where were you on the 10th of April?

A.—In my shop at Hall Bazar up to 12-30 p.m. Then I went to my house outside the city to get my meal, leaving my younger son in the shop. I remained at my house till 5 p.m. When I went to the Railway crossing near my house, there were some Police Guards posted under Mr. Marshal. I remained there for about one hour, and then I came back to my house and did not again go out that day.

Q.—When did you first hear of the deportation of Drs. Kitchlew and Satyapal?

A.—At my house, shortly after I came home for meal, I received a telephone message from my shop.

Q.—Up to 12-30 p.m. when you left your shop, was there any commotion, agitation or disturbance in the city?

A.—Nothing at all.

Q.—Did you get any further information or message before you went to the Railway crossing?

A.—I had another message on the telephone from my shop, that there had been firing on the crowd at the Railway Bridge, and that some of the dead and the wounded had been brought to the bazar, and that seeing the dead bodies and the wounded persons, people had become very much excited and agitated.

Q.—Did you hear why the crowd had gone to the Railway Bridge?

A.—I heard that my son (who had sent me the message through the telephone) had seen the crowd when it was going. The people were bare-footed and bare-headed and unarmed, without even sticks in their hands, and that they were saying, that they were going to the Deputy Commissioner to ask him to release their deported brethren.

Q.—Did you see anything else on that day?

A.—I saw from the roof of my house that the Church outside Ram Bagh Gate was on fire.

Q.—I suppose you heard subsequently that other buildings had been set on fire, that some Europeans had been killed, and that some property, clothes and other things, belonging to the National Bank, had been looted?

A.—Yes, but I also heard that, so far as the looting is concerned, it stopped at about 5 or 6 in the evening, immediately on the appearance of four unarmed constables.

Q.—Have you lived in Amritsar all your life ?

A.—Yes, I was born here.

Q.—Do you know all classes of people at Amritsar, their temper, and their habits of life generally ?

A.—I know them to be quiet and peaceful generally, but I know that there are some gambling dens in the city, and the people belonging to these dens are "Badmashes", and they always protect themselves by making regular monthly payments to the police. I believe the authorities know of it. These gamblers are the rowdy lot of the city.

Q.—Do you know any of these gamblers?

A.—I know many of them by reputation. They sometimes came to my court, and they are well known in the city as gamblers.

Q.—Are you aware of any one of these gamblers being arrested by the Police, or convicted of offences by the Martial Law Courts ?

A.—I am not aware of any such case.

Q.—Knowing the people of Amritsar as you do, was it anything unusual for a crowd of people to go to see the Deputy Commissioner, with a view to ask for the release of the two leaders ?

A.—It is not unusual, people are in the habit of going like this for "Faryad".

Q.—Did you go out at all on the 11th or 12th ?

A.—No.

Q.—Did you hear of any disturbance in the city on the 11th or on the 12th ?

A.—None, except what happened on the 10th for a few hours.

Q.—You are a very old resident of Amritsar. Can you tell me if you ever heard of any conspiracy to subvert the Government, or to kill Europeans, or to damage Government or European property ?

A.—I never heard of any such conspiracy.

Q.—Do you think it is at all likely, knowing the people and the circumstances as you do.?

A.—I do not think it was at all likely. The people were certainly desirous of having the Rowlatt Act repealed, but there could not have been any conspiracy like what you suggest.

Q.—Kindly tell us shortly what happened on the 13th ?

A.—The city was quiet. I was asked by the Deputy Commissioner to supply him with a motor car and as my driver was out at the time, my son drove the car and took it to the Deputy Commissioner. This was to the best of my recollection at about 11 o'clock. I heard later on from my son, that a proclamation was made in certain places in the city, prohibiting meetings or assemblies of any kind. I did not hear of any meeting at Jallianwala Bagh till the evening, when I was told in my house that there had been a meeting at Jallianwala Bagh, and a large number of people had been fired upon by the military.

Q.—Up till then, did you hear of any movement amongst the people in the villages to loot the city of Amritsar or to damage Government property in any way ?

A.—I never heard that, nor is it a fact, that there was looting anywhere, except what I have stated.

Q.—Do you think that the District of Amritsar was in a state of rebellion ?

A.—Up to the 13th, I did not see or hear anything from which it could be said that the district was in a state of rebellion. From the 13th, the military authorities stopped all communication between the city and other parts of the district. No one was allowed to go outside the city or enter the city without a permit. I had no information as to what was taking place in the district after the 13th.

Q.—Was there a strong police force in the city from and before the 10th of April ?

A.—Yes, the number was approximately 800 to 1,000 in the city, including the Police Station in the Civil Lines.

Q.—In your opinion, was military administration at all necessary?

A.—No, if the police had done their duty.

Q.—Can you tell me whether the people suffered in any way during the military administration?

A.—Yes, very badly. People used to be whipped for not salaming the General, and Mr. Plomer, without standing up. Those who did not salam were at times arrested. I saw a few cases of such whipping and of such arrests myself. The people were so terrified, that many had to keep standing practically the whole day, to prevent any mistake on their part, and to avoid any such punishment. I say, "practically," because they had to stand up every time they heard the sound of a motor car. I myself did so.

(2) The water and electric connection was cut off, and this resulted in a great suffering in the city.

(3) Further, I had heard of regular flogging in the Kotwali, and the Ram Bagh, which filled the people of the city with terror.

(4) Then there were indiscriminate arrests of all classes of people. The police in those days was all powerful. Persons arrested, were detained in custody for several days, ill-treated and then let off. I know of several of such cases. Many people complained to me of brutal treatment by the police, and asked for my help, as I was an Honorary Magistrate.

It is impossible to describe the feelings of the people during those days. They were dumb, terror stricken, and were treated like cattle.

Q.—Do you know Gholam Jilani's case?

A.—Yes, he told me of his case after he was released, and before he was called as a witness. He told me of the horrible torture practised upon him and showed me his wounds.

Q.—Why did you not take action as an Honorary Magistrate, or inform the authorities when such complaints were made to you?

A.—The police was all in all in those days, and if I had taken any steps, I would have been arrested. I believe there was a Martial Law order to the effect, that if anyone assisted any person in trouble, it would be looked upon as interference, and the person helping was liable to be punished under the Martial Law. I did make an attempt to help on one occasion, and I was reminded of this order. All the male inmates of Sheikh Mohammad Amin's house were arrested. This Sheikh Mohammad Amin is a Vakil. When he, his brother and his son were arrested, there was nobody in his house, except his sister and a baby of two years. I approached Mr. Rehill, the Supdt. of Police, and requested him to release any one of those three, on bail, for any amount that he thought necessary. Mr. Rehill not only refused my request, but warned me not to make any such request again in the Martial Law days, as no one should try to help another arrested under the Martial Law.

Q.—Did you personally suffer in any way?

A.—No, except the fright which everybody in the city suffered from. I helped the military authorities in every possible way. I supplied them with several motor cars. My sons served as Motor Mechanics and supplied motor accessories. They were in constant attendance at Ram Bagh. The military authorities were highly pleased, and gave us very good certificates and recommended us for reward to the Government. Personally, therefore, I did not suffer. I must say, however, that the pride which I myself, and my countrymen felt in British Justice has received a rude shock. None of us could ever have thought, that what happened during the Martial Law period was possible anywhere within the British Empire. Much of the ideal, which we cherished of British justice and beneficence, has been, I regret to have to say, shattered. So far as the people of Amritsar are concerned, I pray to God that we may not have to see those Martial Law days again.

3

The statement of **Mr. Maneckji Bhicaji Dhaber**, *Inspector, Messrs. Sanday Patrick & Co., Taylor Road, Amritsar.*

On 10th April, 1919, I went down to my office and passed Hall Gate exactly at 11-30. I saw no signs of excitement at the time. Shortly after 12, my peon in the office told me that firing was taking place outside the city. I had not till then heard any report of firing. I thought the peon was exaggerating matters. I kept quiet and went on working in my office, which is situate in old Dai Khana, (next door to Mr. Sarb Dial, Pleader). A short while after, I was again told by my peon about the firing taking place for the second time. I had heard this time myself the report of the firing. About 10 to 15 minutes after this second report, I noticed a dead body being carried in a *gadda* on which grass had been spread. The body had been brought from the direction of Hall Bazar and was being taken in the direction of chowk Farid. This I saw from the balcony of my office. There was great noise and clamour now going on in the street. The men with the dead body were clamouring that they had gone to submit their 'faryad' to D. C. quite "armless" (without any lathis) about the deported leaders, but they were stopped and fired on. About 15 minutes after this, I ordered the office to be closed, and went down myself to Hall Gate on my way home. My agent, Soona Data, and Haryasingh, broker, came with me to the bridge in order to see me pass safely through the crowd on my way home. As I got near to the foot bridge, I noticed military guards and Mr. Plomer and Mr. Seymour at the foot of the bridge (Madan's side) and town people on the top of the bridge. First, I persuaded the town people to get back and not to linger on, as it would serve no useful purpose. Some of these men left at my suggestion, but most of them stayed on. I went on inducing the people. I saw other gentlemen doing the same. The crowd eventually left the bridge. As soon as the crowd went down the bridge, the military came up and took their position on the top of the bridge (city side). I continued to induce the crowd to go home. About 5 to 10 minutes after this, lawyers came up from the direction of Aitchison Park and they too were persuading the people to go. Among these lawyers, were Messrs. Duni Ghand, M. A., and Maqbool Mahmood. At this stage, a shot was fired from the Telegraph Office and that excited

the crowd very much. I went up to the military on the bridge to represent to them that it was no use firing and exciting the crowd in this way. I added that neither the people nor the officials seemed to me to be sure of their plan and mind. This I added, because I considered the shot fired from the Telegraph Office to be quite useless and uncalled for, and its only effect was to excite the people. I went up to the military up the bridge, because I was under the impression that the military, guarding the Telegraph Office, were under the military on the bridge. On my remonstrating about the firing from the Telegraph Office, one of the military then (probably an officer, who had glasses on and was without a rifle) replied, " We want to kill as many damned swines as possible." On this I said, if you think it advisable to kill unarmed men, you may go on shooting as much as you can. Mr. J. Karanjia was with me at the time of this conversation. Mr. Gurdial Singh Salaria, Barrister, joined us at this stage, and helped to induce the people to go home. He came from park side.

I noticed now that a huge crowd was making for the carriage bridge from the Hall Gate side. This was seen also by Mr. Plomer, who rode with mounted police to the spot. I suggested to Mr. Gurdial Singh, rather urgently requested him, to gallop at once towards the carriage bridge and persuade the people to go back. He did so. He was on horseback.

I continued my work at the foot bridge helping to clear the square between the Telegraph Office and the foot bridge (city side). In order to induce the people to go inside the city, I had told them to go to Jallianwala Bagh, where a meeting would be arranged to discuss matters and to represent matters to the officials. Those men wanted a promise that they would not be molested by the military, if they gathered in the Bagh, and on that promise being forthcoming, they were prepared to leave. Thereon, I went up to the D. C. who was near Madan's shop and told him about the promise asked for. He said he had no intention to go into the town except to bring the Bank men and he asked me to go and make sure of the position at the Bank. I left for the Bank along with J. K. Karanjia. I had gone near Telegraph Office on my way to town when I heard a volley fired at the carriage bridge. The crowd then came up me as I entered the Hall Gate near Davee Sahai's house and told me that I had been false to them. I had promised them that they would be safe if they went home and here were their brethren returning city-ward from the carriage bridge,

when they were fired at. They also accused Salaria of being treacherous to them. They said, as they were returning, he gave the signal for firing, and added that all those shot at by this firing had been hit from behind. I did, in fact, see two men (I can't identify them) hit in the back. The Hall Bazar was then packed with men. It was impossible for me to go to the Bank, leaving the crowd in that condition. I therefore asked Mr. Karanjia to go to the Bank and find out if anything had happened there. Till he came, I was with this crowd in Hall Bazar. On his return, we went home together. We could not find the Deputy Commissioner, and as I was then exhausted, I returned home along with Mr. Karanjia.

4

The statement of **Lala Atmaram** s/o *Lalsukh Dial, broker by profession, Katra Jallianwala, Burj Meva Singh, Amritsar.*

On the morning of April 10, at about 11 p. m. I went to Bugga's shop on business. He and I are both brokers, and consequently have dealings with each other. When I arrived, I found Bugga, Ratto, Kishen Dial, Munshi Ram and 2 or 3 others in Kishen Dial's shop, which adjoins Bugga's shop. They were looking very sad and dejected and had removed their turbans. I asked Bugga the reason for this. Bugga replied that Kitchlew and Satyapal had been deported. Some one suggested that there should be a hartal. I was then called away to an adjoining shop, and within 5 or 10 minutes I heard there, that there was hartal all over the city. I proceeded towards Hall Gate on foot. Opposite Sirdar Bishen Singh's shop, in Hall Bazar, I met Pt. Saroop Narain Rozdon. We stood there conversing and saw a crowd approaching us down Hall Bazar. The crowd came and stood before Saroopji. All the people were bare-headed, and we were also asked to take off our caps, which we did. Some men in the crowd addressed Saroopji and said, "There has been great oppression:Kitchlew and Satyapal have been arrested." They also told us that they were going to the Deputy Commissioner's house to plead for Kitchlew and Satyapal, and from there they would proceed to the Gol Bagh. Saroopji then went home, and I proceeded with the crowd towards Hall Gate. One man was carrying a black flag. We proceeded to the cross-road, where some people said, 'We should

go to the railway carriage over bridge,' while others wanted to go to the foot bridge. Eventually, most people, including me, went towards the carriage bridge. When we arrived at the lamp post facing the bridge, we noticed 5 or 6 mounted officers, 3, or 4 of whom were Europeans, standing at the entrance to the bridge. They told the crowd not to go over the bridge but to take the road to the right or to the left. The men in the crowd, however, sitting down said that they would go over the bridge. One boy, aged 12 waved his turban near an officer's mount, whereupon the horses backed a little. The crowd was meanwhile increasing greatly, the officers then galloped away over the bridge and the mob followed them. I followed slowly, but some people rushed ahead down the road leading to the station. By the time I had crossed the bridge, some people had nearly reached the foot of the foot bridge. I saw a mounted officer near the foot bridge fire towards the approaching mob. One or more shots were fired, and 3 men fell down. I entered Lala Jai Chand's house where I went on the roof with Lala Jai Chand and others. I saw people carrying the 3 bodies going back over the bridge towards the city. A little later, I saw Plomer and Seymour, the additional judge, accompanied by 10 other mounted English troops and 5 or 6 mounted Baluchis going to the carriage bridge. I saw the mob going towards the Telegraph Office. A few thousands then came to the lamp post, where an altercation appeared to have taken place between them and the mounted officers. A Sikh gentleman, Mr. Gurdial Singh Salaria, then arrived on horseback. He went and spoke to the officers and then waved to the crowd to retire. The crowd retired 10 or 15 steps. Then I heard the order "Fire" given, and immediately firing took place. Many men fell. I heard "Cease fire," The crowd meanwhile fled, leaving the dead and the wounded. After a few minutes, Ratto came along with others. Ratto collected the bodies together. Dr. Dhanpat Rai arrived with stretchers from the hospital which is close by, but the stretchers were sent back. Salaria was also there. The bodies were taken away on gharries and charpoys. Later, I saw smoke issuing from the city and heard that buildings had been burnt.

After the firing by the single mounted soldier at the foot bridge, and before the firing on the carriage bridge, I heard the sound of a few shots. I do not know where or by whom these were fired.

I live in the house called Meva Singh's Burj, overlooking Jallianwala Bagh. I was not present at the hour when the firing took place on the 13th. I passed by the Bagh at about 6 p. m. that day, and looked over the wall between Lala Dholan Das's house and the Burj. I noticed heaps of bodies lying about, most of the bodies were near the exits.

Later on, I returned to my house. In the course of the night, I heard the wounded in the Bagh moaning and crying for water and help. I dared not leave my house to render any help because of the Curfew order, which prohibited people going out into the streets after 8 p. m.

I also noticed some people with lanterns moving about amongst the dead bodies.

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5

The statement of **Mr. Maqbool Mahmood**, *aged 23 years, Pleader High Court, residence "Shishmahal" Majitha Road, Amritsar.*

I am a Pleader and have been practising at Amritsar since 1918. I am a member of the Congress Reception Committee, as also of its Executive Committee. I took part in the agitation against the Rowlatt Bills, but did not take the Satyagraha vow, and have been trying to bring about a complete unity between the Hindus and Mehomedans.

On the 10th of April last, at or about midday, we heard in court that Drs. Kitchlew and Satyapal had been deported, that there was great excitement in the city in consequence, and that some people had been fired upon by the military. Some of the members of the Bar decided to try their best to keep the situation in hand, and prevent, if possible, any chances of friction between the people and the authorities. I was deputed to approach the Deputy Commissioner with this proposal. He welcomed the offer and asked us to hasten to the city to quiet the mob. Accordingly, we started. Messrs. Toder Mal, Duni Chand, M. A., Kesho Ram, Ghulam Yaseen, and myself went in a motor car. We met Mr. Plomer and the military and mounted police near Madan's shop. At this stage, a handful of people surrounded our car and complained that unarmed people who were going to see the Deputy Commissioner to ask for the release of Drs. Kitchlew and Satyapal

had been shot down by the police and military, unprovoked. We spoke kindly to them and asked them to be patient.

Mr. Plomer then asked me to cross the foot bridge and to take care of the Telegraph Office, and he asked some of my companions to go to the station side. I rushed on and crossing the bridge found a big crowd near the Telegraph Office. There were a lot of men in the Aitchison park also. I saw many with lathis and sticks in their hands. I saw a few stoning the Railway shed, and some cutting the telegraph wires. I went in their midst and requested them to be calm and to quietly gather in the park. At this stage, some one shouted out that there had been more firing in the Railway godown premises. The crowd was about to rush that way, when I volunteered to go there personally and asked them to stop in the park. I accordingly reached the Ry. yard with a few men following me and found 15 to 20 men in the godowns, but did not see any firing and then brought all the people to the park.

Then I joined my companions, Mr. Todar Mal and others who appeared in the park. We got the crowd about us and exhorted them to be sober and not to do any violence. They were excited, having seen their men shot dead and so would not listen. With a view to draw them away from that place, we suggested that they should repair to the Jallianwalla garden and hold a meeting there. They seemed to agree to this alternative and were going to disperse, when a solitary shot was heard from the direction of the Telegraph Office. The people again got excited. However, with great difficulty, Mr. Todar Mal and I led them to the Hall Gate, our other companions being asked to arrange matters at the foot bridge. Mr. Todar Mal and I succeeded in taking a large portion of the crowd inside the Hall Gate, when somebody shouted out that a fresh picket of soldiers had come on the carriage bridge, and that the military were going to besiege the city.

This news spread like wild fire, and all at once the whole crowd turned back and ran to the top of the carriage bridge. I also ran and came in between the soldiers at the bridge and the crowd. Mr. Gurdial Singh Salaria came galloping from the foot bridge side and joined me. The Deputy Commissioner was on horseback in the midst of the soldiers. Salaria and I shouted out to the Deputy Commissioner and the officers to get back and not to fire, as we still hoped to take the crowd back. A few of the crowd threw wood and stones at the soldiers. The soldiers

at once opened a volley of fire without any warning or intimation. Bullets whistled to my right and left. The crowd dispersed, leaving 20 or 25 killed and wounded. After the firing stopped, I went up to the soldiers and enquired if they had an ambulance car, or any first aid arrangements at hand. I wanted to run to the hospital which was close by for help. The soldiers would not allow me. Mr. Seymour, however, let me go and after great persuasion, I brought Dr. Dhanpat Rai from the hospital. Doctor Dhanpat Rai ordered his assistant to follow with some stretchers.

On my turning to the carriage bridge, Mr. Miles Irving regretted having had to fire, when Mr. Salaria and myself were in front of the crowd. Then I went to the city on a horse which was kindly lent to me by the Deputy Commissioner, and he asked me to find out the condition of Europeans in the National Bank. I hastened to the National Bank and found the Bank premises in flames and saw the godowns being looted and heard that the Europeans there had been killed. I informed the Deputy Commissioner accordingly. I say the firing was entirely unjustifiable. The Deputy Commissioner himself was present when the fire was opened. He knew that Salaria and I were members of the bar and were trying to get the people back to the city. It was by mere accident that our lives were saved. I still believe if the authorities had a little more patience, we would have succeeded in taking the crowd back. It is a matter of regret that when the authorities decided to fire, they did not make any arrangement for an ambulance car or first aid. I believe some of the wounded might have been saved if timely medical assistance had been forthcoming.

After the first few shots, the crowd rushed back, but the firing was continued even after they began running away. Many of them were hit on the back. Most of the wounded were hit above the belt on the face or on the head. From what I saw there myself, I have no hesitation in saying that such firing as was resorted to was unnecessary. The crowd could have been effectively dispersed without any firing or in any event by a few shots aimed at their legs.

I witnessed many pathetic scenes and some gruesome sights. I saw a corpse actually with an eye ball and the whole brain blown out. I heard a dying man gasping "Hindu Mussalmanki jai." One incident is particularly noteworthy. A boy of 16 or 17 years of age lay wounded with his entrails protruding, having been hit

on the belly. When Dr. Dhanpat Rai, Salaria and I approached him, he whispered: "I am dying, attend to my brethren. "Hindu Mussalmanki jai." The next moment he died. Many similar instances of notable sacrifice I noticed when I was pouring water into the mouths of the dying.

On the morning of the 11th of April, the Deputy Commissioner sent for Mr. Yasin and myself at the station and gave us an order to be conveyed to the public that the city was under military occupation, that no funeral procession would be allowed and that not more than four persons would be allowed to carry or go wit' each corpse. We told him that it was a religious ceremony and that people would be hurt. He then said eight men would be allowed for each corpse. We then went to the city and explained the Deputy Commissioner's orders to the people. The people did not listen and insisted on a procession and said it was a religious function. We came back to the Deputy Commissioner with those whom the people sent with us. We explained the whole situation to him. His attitude was most offensive. He became very angry and was trembling. He shouted at us "No more talking we have seen our dead bodies charred. Our temper is changed." We expressed our sorrow for the murders. This drove him wild and he shouted out "You are sorry now, you ought to have been sorry when you were attending those foolish meetings of yours, and you may be sorry before you leave." We simply said that we had never attended or addressed any foolish meetinges and withdrew. Col. Smith was present all the time at the station and suggested bombing of the city to quiet the mob. Mr. Wathen's attitude however was very fair and sane. He interposed saying that they should not take such a harsh view of the situation and should give them some latitude for their religious functions and behave more calmly and soberly.

About the end of April, a Sub-Inspector, Mirza Akram Beg, sent for me at Sant Ram Sapra's Kothi near the Rly. station to see if I could identify some men, who he thought were in the crowd at the Ry. station. There drove in a C. I. D. Sub-Inspector and asked me to accompany him to Sardar Bishan Singh, D. S. P., who wanted me in connection with Sergeant Rowland's murder. I prepared to go in my own trap, but the Sub-Inspector insisted on my accompanying him as he said I was under arrest. We went to S. Bishan Singh in the Aitchison Park, and he ordered me to be

taken to the Police Station. I was escorted there by the police and was made to wait a couple of hours, and was taken to a little room, and was prompted to say that I could and would identify the murderers of Robinson and Rowlands. I informed the police that I had already sent a written statement to them, and that I had stated that I could not recognize anybody. This statement was then brought to me and I was asked to tear it off with my own hands, and to submit a fresh statement, giving the names of those whom they had found out as culprits. I refused to comply with their demand and some threats were flung at me. However, I was subsequently allowed to leave.

I was cited as a witness for the defence by Mahashai Ratto, who was an accused in the National Bank murder case. Just before I gave evidence, Sukha Singh met me first outside the Court and said that many people had refused to give evidence for the defence and that I should do the same. I said my conscience was my own and I must give evidence of what I had myself seen. To that, Sukha Singh said that in these days nobody had a conscience, and those that had, suffered. He then threatened me and said he would see that my pleader's license was cancelled, and further that I would get into trouble.

6

The Statement of **Mr. Gholam Yaseen**, *aged 31 years, Bar-at-Law, Civil Lines, Amritsar.*

I am a member of the English Bar and have been practising for 5½ years. On the 10th April, I heard, while in the court of the Munsiff, of the deportation of Drs. Kitchlew and Satyapal. News reached me that there was a great deal of excitement in the city. Having finished the case, I went to the Bar Room. I found some members of the Bar discussing among themselves as to how they could render any help in the interest of law and order. Among these, were Messrs Todar Mal, Qureshi, Duni Chand, M. A., Maqbool Mahamood and others. We decided to see the Deputy Commissioner. Mr. Maqbool Mahmood saw the Deputy Commissioner on our behalf. He was pleased with the idea of our co-operating and asked us to proceed at once. About I P. M., Messrs. Kesho Ram, Todar Mal, Maqbool Mahmood, Duni Chand and myself

motored down. Near the Kutchery Octroi barrier, we met the Deputy Commissioner who asked us to rush to the Telegraph Office.

When we came to Madan's shop, I saw about 40 military and mounted police posted. Mr. Plomer was present and I think also Mr. Connor. Here we were approached by a young man who asked us to get down and help him; he said that some persons had already been shot down near there (Telegraph Office). We got down from the car. As soon as we got down, Mr. Plomer pointed to a big crowd which was then making for the station yard and he asked me and Mr. Kesho Ram to run to the station to try and stop the crowd going in that direction. Messrs. Todar Mal, Qureshi, Duni Chand, Beharilal, and myself went to the station. In the yard, I found the crowd doing some damage to the Railway property. We asked the crowd to get back to the park opposite, and with some difficulty, we succeeded in persuading them to do so. Before the crowd went back to the park, it had damaged Railway property, which consisted of iron material. We then went to the park and appealed to the crowd to disperse, which they did after some difficulty. We were going to the foot bridge and as we came near it, a shot was heard in the direction of the Telegraph office. Simultaneously, about ten soldiers with Mr. Plomer, appeared at the top of the foot-bridge, city side. Upon this, the crowd got excited and they turned towards the foot-bridge. Messrs. Duni Chand, Qureshi, and myself went on persuading the people to disperse. We tried our best. We appealed to them from many points of view, and at last we saw the crowd moving city-ward. We were going up the foot-bridge, city side, to inform the authorities that the square had been cleared, but before we could go half the way, we heard volleys fired. We then saw the crowd rushing back shouting, and as we thought that, under the circumstances, we could do no useful work, I went home. On my way, a little beyond Madan's shop, I heard firing again and again.

In or about the month of May, Gholam Jilani came to me and complained of the cruel treatment which, he said, he had received at the hands of the police who wanted him to make untrue statements. He showed me marks of injury on his body. I saw some wounds. He said he had been tortured for days, and that the police wanted him to make untrue statements against Dr. Kitchlew, and also against Mr. Badrul Islam Ali Khan. I am not quite sure as regards the latter gentleman. I advised him to stick to the truth.

A few days before his arrest, Gholam Nabi came to me and complained that the police had insulted him and pulled him by the moustaches, as he would not agree to make a false statement, implicating some gentleman, possibly Mr. Badrul Islam. I have no clear recollection of the name of this gentleman. I gave him similar advice.

On the 22nd of April, all the members of the Bar were made special constables. We were abused and insulted in various ways. The only object, as far as I could gather, was to punish members of the local bar, who appeared, as a lot, to have incurred the displeasure of the local administrators of Martial Law, for, so far as one could judge, their real or supposed interest in politics.

7

The Statement of **Mian Atta Mohamed,** *aged* 60, *son of Mian Abdul Hakim, Contractor, Katra Ram Carhian, Chowk Misgaran, Amritsar.*

Jointly with Mian Nizam Din, Railway Contractor, I had taken a contract in the Railway, and in this connection a part of our work was being done in the Railway workshop, which is between the carriage and the foot bridges. I was present at this workshop, along with my workmen on the 10th April. Fifteen Indian Sawars and four European officers, with naked swords, arrived at about 12 noon on the carriage overbridge. They got off their horses and stood in the shade near the lamp post. Shortly afterwards, one European rode off to the Civil Lines. The rest were standing just at the top of the carriage bridge near the lamp-post. Fifteen minutes after, the crowd appeared on the Telegraph Office Road, one man held a black flag, the rest had their turbans or caps in their hands. No one was armed with sticks. The Sawars mounted their horses and barred the way. One European, who had a crop in his hand, and was in front of the Sawars, called upon the crowd to go away at once One of the crowd called on the others to sit down, and about 400 of the crowd sat down, and said that they wanted to see the Deputy Commissioner, to "Faryad Karo" (petition) for the return of Doctors Kitchlew and Satya Pal. The European horseman turned his horse back, whereupon the crowd stood up and went forward. The Sawars retreated, and the crowd pushed on, till they arrived at the steps of the foot bridge. There

were two rifle reports. I could not see who fired. Two of the crowd were killed. The crowd did not fall back on the two shots being fired, but spread to the right and the left of the road; some crossing over to the railway lines, and others to the opposite side, continued pressing on. Those on the railway lines picked up stones in their Jholies, and threw them at the soldiers. The Sawars went towards the crossing, beyond Madan's shop, in the direction of the Civil Lines. The crowd which was near the foot bridge was fired upon for the second time. Several shots were fired, and some were killed and others wounded. A part of the crowd then went up the foot bridge, and the other part, carrying the dead and the wounded, to the carriage bridge. Meanwhile, Sadda Hassan, Barrister and Factory owner, son of Khan Bahadur Sheikh Ghulam Sadiq, appeared on the foot bridge, and called on the people to clear the foot bridge, which they did. The carriage bridge was also cleared, the crowd going away with the bodies towards the city. As soon as the foot bridge was cleared, about 10 European soldiers and some Indian soldiers arrived, and took their position at the head of the foot bridge on the city side. I heard one or two shots fired from the direction of the foot bridge and the Telegraph office. On these shots being fired, a part of the crowd fell back on the road leading to the Hall Gate (opposite the foot bridge). In the meanwhile, an officer led some mounted soldiers or policemen—I cannot say which—on to the carriage bridge, and posted them at the same spot where they were standing before, near the lamp-post. These consisted of about fifteen Europeans on foot and some 40 Indian mounted police or Military. They were drawn across the road. Soon after, the crowd appeared on the road, just below the carriage bridge leading from the Hall Gate, and was this time armed with lathies. For some minutes, there was a talk between an officer, with a cap, and a Sikh gentleman on horseback. This gentleman was going backwards and forwards between the officer and the crowd. The officer then turned back his horse, whereupon the crowd clapped their hands. On this, the officer again ordered the soldiers to fire, which they did. Two men fell on the Telegraph Office Road. I could not see how many fell on the other road. One bullet pierced the tank of the oil-engine in the workshop, and the bullet is still lying there. Shortly after, I heard of the fire in the city. The soldiers continued to be stationed on both the bridges for several days after that.

8

The statement of **Mr. Ghanisham**, *son of Lala Kanshiram, age 31, Resident of Katra Ahlomalian, Amritsar.*

I am, and was employed in a shop in the cloth market, when the news of the arrest of Doctors Kitchlew and Satyapal, on 10th April, reached our bazar. I was seated in my shop. Within a few minutes, all the shops were closed. I closed mine.

I saw many people gathered, and I heard they were going to the Deputy Commissioner to request him to release the Doctors. I went with them. When we had reached the carriage bridge, we were intercepted by some soldiers, I think, about eight in number, headed by an officer with a white hat on and riding in front of them. Some of us requested the officer to let us proceed. The officer refused. The people in front of our party insisted. The soldiers receded some way, and when the people were still proceeding, they fired upon the people.

I was a good deal behind and, being frightened, ran home. I saw nothing in the hands of the people, who were proceeding over the carriage bridge, or in the hands of any one of the crowd which followed. I had nothing in my hands. I had no intention of committing any violence. I am also certain that no one in the crowd had any such intention.

On my way home, when I came to the National Bank, I saw some people there. It was then a small crowd in which there were many policemen. No body had set fire to the Bank up to that time. I was there for about 10 minutes, during which no mischief had been done.

I then came to our Bazar. Later on, I heard of the burning of the Bank and of the loot.

9

The statement of **Har Kaur**, *Wife of Beli Ram (widow), Guru Bazar, Kucha Bhalarianwala, Amritsar.*

On April 10, at about 11 a. m., my son Guran Ditta left his home for the Railway Station. He was to go to Mekarian in the Hoshyarpore District to see some relation. When he was passing

near the Railway Bridge, he was hit by a bullet in both the legs. He was brought to his shop where he used to weave and prepare gold lace (gota). I called Dr. Ishar Dass who treated him for about five days. Bua Ditta, constable, who lived in our lane, came to see my son and enquired of him why his legs were bandaged. On getting the information, he went out and returned shortly after with some more constables who thrashed my son soundly and took him to the Police Station. He was then sent to the Hospital where he remained for about 15 days and was afterwards removed to Kotwali and was kept for 22 days. He was then produced before Mr. Puckle who convicted him and sentenced him to two years rigorous imprisonment. He was kept in the Amritsar Jail for five days. As he was too weak to do any hard labour, he was very badly beaten by Jamadar Buta Singh. I was informed of this by Bishan Das who was himself an eye witness. He was then removed to Mantgomery Jail from where I got wire that my son died. On the receipt of this news, my widowed daughter, who depended on him for her maintenance, went out to the Golden Temple and committed suicide by drowning herself in the tank. My son was the only bread winner of my large family. Since his death, we have been reduced to utter poverty.

10

The statement of **Dr. Ishar Das Bhatia**, *age 26 years, Assistant Surgeon, Chowk Karmon Deori, Amritsar.*

On the morning of the 10th April, at about 11 a. m., I heard some people in the bazar saying, that Satyapal and Kitchlew had been arrested and that all shops were closed. After about 10 minutes, these men came back from the Guru Bazar side crying, "Let us go to the Deputy Commissioner, and request him to release Satyapal and Kitchlew." The crowd which consisted of a few hundred men went off towards Hall Bazar. Some time after they had gone, I heard reports of firing, and a little later, I saw terrified people running from Hall Bazar side, saying, " They have fired." At about 2 p. m., I was sent for by Dr. Mohammad Bashir to render first aid to the wounded, which we both did at his house.

For the next two days the city observed a general *Hartal*. All was quiet and calm.

On the morning of the 13th, I noticed an aeroplane hovering round the city. At about 2 p. m. that day, I heard that a meeting would take place in the evening at the Jallianwala Bagh. I did not attend the meeting. In the evening, I again heard the sound of firing, and soon after, large numbers of wounded were brought to my place. I attended to these wounded with the help of some friends. We treated over a hundred men, some of whom died at my house,

On the evening of the 13th, after 6-30 p. m., I heard that the city was under military control, and that none should stir out after 8 p. m. I had not heard of any such proclamation before.

On the evening of the 14th, I visited L. Mansa Ram who lives opposite the Jallianwala Bagh. He had been wounded by a shot on the 13th and I attended on him.

11

The statement of **Lala Sarda Ram,** *son of Lala Rop Chand, aged about 26 years, Mahajan, Katra Jaimal Singh, Kucha Bhatrian, Chowk Bijliwala, sweet-meat seller, Amritsar.*

I heard at about 11 a. m. about the deportation of Satyapal and Kitchlew and saw people closing their shops. I also abstained from bringing out my own wares, and joined the crowd and went towards Hall Bazar side. From there, I saw people, going to the Deputy Commissioner to request the release of the leaders, arrested. When I reached close to the lamp-post on the top of the bridge, I saw two Europeans on horseback and some Gurkhas with them. They had rifles in their hands. One Sikh gentleman standing close to the lamp was asking people not to run the risk of their lives and to go back to the city, and said that news of Satyapal and Kitchlew would come soon. I then went towards the right, on the turning to canal side. I had gone hardly a few paces, when I was shot on the right thigh from the bridge. I received four bullet shots. I fell down senseless. Some one took me from there to the Hospital, and my leg was cut off by Dr. Dhanpat Rai. The Civil Surgeon was not there. I came out of the Hospital about 6th September, 1919. My leg was cut off without my knowledge and permission. I was also *chalanned*, but

was told in the hospital that I was acquitted. I have a blind mother and my lame brother's family, including 4 girls and 1 boy.

12

The statement of **Lala Gian Chand,** *aged 27 years, son of Lala Ralia Ram Tahsildar, residence, Chowk Pasian, Kucha, Mehar Bux, Amritsar.*

I am employed in a shop of Trunk Merchants in Katra Jaimal Singh, trading under the name of Messrs. Behari Lal Darbari Lal. About 11 A.M. on 10-4-19, I was in my house, when I learnt of the arrest of Doctors Kitchlew and Satyapal. I came at once to my shop and saw people closing their shops, and going towards Hall Gate. I did likewise. In Hall Bazar, some one suggested that all should go to the Deputy Commissioner with our "faryad." The crowd then moved towards the Railway Carriage over-bridge. I went with the crowd towards the foot bridge. Just near it, I happened to look at the carriage over-bridge, and some one said that the Deputy Commissioner was there on the Canal bridge. I saw one man (a European) in a white suit on horseback. With him, there were three or four other Europeans, also on horseback. There was one Indian Mohammadan military man, also on horseback, with a lance in his hand. All Europeans, except the one in white clothes, had rifles in their hands. The man in white clothes had only a hunting crop with him. All were standing near the lamp-post, facing the carriage bridge. On seeing them, the crowd did not go on the foot-bridge, but moved towards the carriage over-bridge. No one in the crowd had even sticks. All were bare-headed. As the people got near the horseman, they were asked to go back. But the crowd sat down and began to beat their breasts. Some persons from the crowd advanced near the horseman in white, and had some talk. I could not hear any thing. The horses were getting very restless and the man in white was telling people to get back. But no one listened to him. As the crowd was getting closer, the horses were being pushed back and stood beyond the over-bridge, on the road towards the Railway Station. The crowd clapped hands, and then advanced and faced the horsemen again on the road to the station. When the crowd stood thus, on taking the turn

to the station, one horseman fired two shots at once, and struck two persons. All people ran back at once. I also ran. Immediately after firing, all the horse-men rode back very fast towards the Court Road. And the man who had fired first was running to the station side. Soon after, I saw them returning re-inforced. Some people in the crowd brought to the city the two men who were shot and took them to Dr. Bashir's house in Farid Chowk. Here, one man was treated by the Doctor who said that the other must be sent to the Hospital. I followed the crowd thus far and then came back to my house, where I heard from the people about the firing on the crowd again on the over-bridge.

I did not leave my house on 11th and 12th April, 1919. On the 13th, about 12 O'clock, I heard a "Dhandhora" (drum-beating), telling people to attend a meeting the same evening under the presidency of Lala Kanhya Lal, Pleader. I reached the Bagh about 3-30 P. M. About 4-30 P. M. one aeroplane came hovering above and returned, when there was a stir in the audience. Hans-Raj, who was speaking then, asked the people not to be afraid of anything. Half an hour afterwards, the crowd round about me stood up and began to run. Immediately, I heard shots fired. No warning was given. I ran towards the well side and as the rush of people was too great, I could not climb over the wall and sat down and dropped my face between my knees. People fell over me. After the firing of three successive volleys, I got up and with the greatest difficuty, leapt over the wall, head downwards. I could not see the people who were firing, which continued for about 10 to 15 minutes. I took shelter in a house in the lane. After the firing was over, I saw about 5 or 6 hundred persons of all ages, including the dead and the wounded, lying about in the street, outside the Bagh. I reached my house with the greatest difficulty, and there I learnt that my two nephews were not in the house. I then went back to look for them in the garden. I found heaps of dead bodies and wounded men near the exits. On the way, I met Mulk Raj (elder son of my brother Lala Chajju Ram) who said that Ram Labhaya was shot dead. On reaching the garden, I found my boy's (nephew) body riddled with bullets. His skull was broken. There was one shot under his nose on the upper lips, two on the left side, one on the left neck, and three on the thigh and some two or three on the head. Ram Labhaya had just passed the 8th class from the Baij Nath High School. His age was 17 years. We burnt his body in the Durgiana about 9 A. M. the next day. There was

no body present there, to register the number of the dead persons. Within one hour of our arrival in "Durgiana," about 70 more dead bodies came for cremation, and others were following.

My Sandhu (brother-in-law), Babu Hari Ram, agent of Sardar Basant Singh, Vakil, also, died on the 13th.

13

The statement of **Dr. Kidar Nath Bhandari**, *L.M.S., Senior Assistant Surgeon (Retired) Hall Gate, Amritsar.*

I was in Govt. service as Assistant Surgeon and officiated as Civil Surgeon in the later period of my service, but as my health did not permit me to continue in service, I took two years combined leave in December 1908 and came to Amritsar to settle here as a private Medical Practitioner, in January 1909. On the expiry of the leave, I appeared before the Standing Medical Board of the Province and was invalided on account of heart trouble. During my 26 years' service, my superiors had always been satisfied with my work and loyalty.

Ever since my retirement from service, I have led a secluded life. I have never joined any societies, social functions, nor any games, because the excitement or exertion disturbs the regular working of my heart.

On 10th April, I retired as usual to my bed room after taking my breakfast at 12 noon. A short time after that, my servant came to me and told me that some people were knocking at the door. I told him to open the door and find out who they were. He came to me after a short time and told me that there were some wounded persons who wanted to be dressed and looked after.

I went out and found some persons who had bullet wounds; others were coming after them. On inquiry, I was informed that they had been wounded at the bridge, outside the Hall Gate, by the troops firing at them. I sent for my assistant who had also gone home to take his breakfast, and when he arrived, we both began to render first aid to the wounded. The wounded continued to come in, while we were dressing the cases; and when I could not attend to all of them, I advised the people to take some of the cases to Dr. Mohamad Bashir who was also dressing the cases at his house, as my assistant told me.

As there was insufficient accommodation in my surgery, I dressed the cases on the Charpoys in the street, in front of my house; and while I was doing so, Mrs. Easden and Mrs. Benjamin, the two Lady Doctors of the Female Hospital, were looking at the wounded persons from the top of the roof of the Female Hospital.

I attended to some serious cases, and when I felt tired, I went to my room and lay down, and my assistant continued to render the necessary aid to the wounded. After about half an hour's rest, I came out and was informed by the persons standing in the street that some persons had gone to attack Mrs. Easden, because she laughed at the wounded and said that they had been rightly served. Those persons also told me that she was quite safe and sound. At this time, I saw smoke to the east of my house, and on inquiry, I was informed that the building of the National Bank of India was on fire. I kept indoors and did not move out that evening.

On the evening of the 13th April, some persons came to me and said that their relatives had been wounded at Jallianwala garden and that they wanted me to attend on them. I went and attended on some three or four cases. On my return, I found some more persons wanting me to attend on some more wounded, but I refused to go with them, as it had been proclaimed that persons found outdoor after 8 p. m. would be arrested. I did not wish to take the risk. Thus, they were deprived of my assistance that evening. Of course, I attended to the cases the next morning and did what I could for them. I continued to attend to the cases up to the afternoon of 20th April.

On 20th April, at about 4 p. m., Sewak Ram, Sub-Inspector of Police, came to my house and asked for a list of the wounded I had treated on the 10th April. I told him that I had no list, as I did not write the names at the time on account of the rush of work; but, if one was required, I said, I would prepare it, and would send it to him. After about half an hour, Inspector Jawahirlal of the C. I. D. came to my house and told me that I, with my assistant, Jagan Nath, were wanted at the Kotwali. He took with him to the Kotwali Sh. Mohamad Amin, his brother and son, and one Gama, Jagan Nath and myself. There, we were taken one by one to a room in which Sardar Sukha Singh, Mr. Plomer, Mr. Marshall and the City Inspector of Police were present. When I entered the room, I was asked by Sardar Sukha Singh why I had refused to give the list of the

wounded whom I had treated on the 10th April. I replied that I had never refused to give the list, but as I had no list ready, I had promised to prepare one and give it. Then he asked me, 'can you trace any of the cases now'? I said, 'yes'. Upon this, he ordered Sub-Inspector Sewak Ram to go with me and see the persons. I went with the Sub-Inspector and took him to the house of one of the wounded, whose thigh bone was broken by a bullet. I wanted him to go with me to the houses of the others, but he said, he would see about them later on, and took me back to the room where Sardar Sukha Singh and others were present.

On my return, Sardar Sukha Singh asked me to name any one of the mob that had gone to attack Mrs. Easden on the 10th April, when I was dressing the wounded in front of my house. I replied, that I could name no body as I was inside my house when the attack took place and did not see any body. Upon this, Sardar Sukha Singh, Mr. Plomer and Mr. Marshall shouted out "Oh! you don't help the Government; you will also be arrested!" To this I replied, "I cannot name any body whom I had not seen and you can do what you like".

Hearing my reply, Sardar Sukha Singh told me that he had orders from the Deputy Commissioner to arrest me, and I should consider myself under arrest from that time. I asked Sardar Sukha Singh to show me the orders, but he said, they were not to be shown, and he immediately ordered the policeman, who was standing by, to take me to the lock-up.

I, with my assistant Jagan Nath, were then taken to a room where we were first searched and then put into the lock-up at about 8 p. m.

We remained in the lock-up and were not produced before any Magistrate; nor were we questioned about our acts up to the 27th April, on which date we were removed to the Subsidiary Jail. I requested the officer of the Guard who was taking us with other prisoners in handcuffs to the Subsidiary Jail (which is about a mile or so distant from the Kotwali lock-up) to provide a conveyance, as I could not walk so far on account of my heart trouble, and that parading me, handcuffed, with other criminals through the Bazar, would shock my weak heart; but, he said that his orders were to take me on foot to the Jail.

Accordingly, I marched handcuffed with 62 other prisoners to the Jail at about 2-30 p.m., and reached the Jail at about 4 p.m.

As it was very hot, I fainted when I reached the Jail, but recovered soon owing to the kindness of a policeman who gave me a little water to drink.

On entering the Jail, I was locked in a cell (which was meant for a single prisoner) with two other prisoners and I was given a bread of gram, and God knows what else. I could not eat this bread and was without any food for the whole night. The next morning, my friends applied for permission to supply me with food prepared at my house and to change my clothes which were stinking and full of lice, but the permission was refused. The Superintendent allowed me wheat bread, and after some days, a seer of milk. On 2nd May, the Deputy Commissioner went round the Jail, and when he passed my cell, I made a request to him that I did not know for what crime I was there, and that I had been in the prison for so many days without knowing what was the charge against me. He told me in reply that there was nothing against me, except that I did not try to save the life of Mrs. Easden when she was attacked by the mob.

I explained to the Deputy Commissioner that I was not there at the time, and that I did not know when the mob attacked her. I pointed out that even if I had been there, I could have done very little against the mob. I told him that the Armed Police had been present at the City Kotwali, and yet, they could not save the Municipal Office which was burnt before their very eyes, or the lives of the 2 Europeans who were murdered in the bank at a stone's throw from the Kotwali. On hearing this, he went away muttering, "you ought to have tried."

I passed another week in the Jail. No body took notice of it, but on the 12th May, all of a sudden, I got information that the order for my release and that of my assistant, Jagan Nath, had been issued, and that my friends had been waiting the whole day for me outside the Jail premises for our release. No one, however, turned up with the order and we passed the night in the jail. The next morning at about 6 a.m., Mr. Plomer and the City Inpector of the Police came up, and having called us out of the jail, Mr. Plomer told me that he had brought the order of release for myself and Jagan Nath. I thanked him and came out of the Jail.

When I was at the Kotwali lock-up from 20th to 27th April, a person whom I do not know came to me twice and said, "You are suffering for nothing; if you mention a few names of persons who were in the mob, you will be released at once."

14

The statement of **Mohammad Amin,** *B. A., L.L.B., Pleader, Amritsar.*

I have known Mrs. Easdon since October, 1918, the time when my wife and the wife of my brother fell ill. Mrs. Easdon attended on them both. The hospital in which she works is very near to my house. We had always been on friendly terms. My son, Mohammad Akram, looked upon her as a mother since the death of his own.

On the morning of April 10th, I went to the court as usual and was busy in conducting a case in the District Judge's Court from 11-15 to 12-45. I then went to the Sudder and there heard that the military were ordered to stop people from proceeding to the Civil Lines to see the Deputy Commissioner about Drs. Kitchlew and Satyapal's deportation. On my way back home, when I neared the Railway Bridge, I heard the report of firing. I took another route and reached home at about 2 o'clock.

Very close to my house and exactly opposite the house of Dr. Kidar Nath, I found several wounded persons. One of them was a boy 11 or 12 years old. I asked him who he was. He replied that he had come to Amritsar from Batala for "Ram Naumi", and was on his way back home when he was wounded by a bullet near the Railway Bridge. At this moment, my son, Mohammad Akram returned from School. I asked my son to get some water for this wounded boy.

After a few minutes, some friends called at my place. I took them to my office where my son, Mohd. Akram came running with the news that certain persons were saying that Mrs. Easdon should be brought out from the hospital and made to dance, as she had abused the people. I told my son to run up to Mrs. Easdon and request her to go to Mrs. Benjamin's room at once. My son came back in about 2 minutes' time and informed me that Mrs. Easdon was not in the hospital.

My son, Mohammed Akram went to the hospital only once, and that at my request. He never went there a second time as deposed by the prosecution witnesses. His school register showed that he was at school, marked present at 2-45 p. m., and that he returned

home in my presence. Hence, it is quite clear that he never led any mob to the hospital, for the mob is said to have gone to the hospital before 2-30 p. m.

On April 13, I was sent for by Mian Altaf Hussain, E. A. C., in the Ram Bagh. He wanted me to translate a report which had been prepared by the Deputy Commissioner, who was himself present there. I did it in his presence and this was given over to the press-man for printing. I then got a pass from the Deputy Commissioner and returned home. I did not go out of my house till April 20th, when I was put under arrest.

On April 20th, four policemen came to my place in the evening and informed me that I was wanted at the Kotwali in connection with the hospital incident. While I was getting ready to go, my brother, Mohammad Jamil and my son, Mohammad Akram came up. The policemen enquired of me who they were. On being told who they were, the policemen asked me to take my brother and son along with me to the Kotwali. We three, Dr. Kidar Nath, and his assistant, and Gama, boot-seller, were taken to the Kotwali and made to stay outside for an hour. I was then produced before Sukha Singh, Deputy Superintendent Police, who asked me what I knew of the matter. I told him what I knew. He informed me that I was under arrest. When I requested him to tell me what the charge against me was, he replied, he did not know. When I insisted that I must be told as of right, he said that there was no question of right, and handed me over to a constable to take me to the lock-up. My son and my brother were also sent to the lock-up similarly. Dr. Kidar Nath, his assistant and Gama, the boot-seller, met the same fate.

My son, Mohammad Akram admitted before Sukha Singh that he was sent to help Mrs. Easdon and this very admission brought him into trouble. The police fabricated a good deal of evidence against him and he was sentenced to death, which was commuted to transportation for life.

I was taken by a constable to the door of the Hawalat. A small room as it was, it contained not less than 30 unfortunate men. It was a horrible sight to see them stretching their arms out of the iron bars and praying for a drink of water. I was going to faint at the sight. I said to a policeman, "I have no objection to going in, but I must tell you that I shall not be able to live there for a quarter of an hour." He went to the Inspector

and shortly after, came back and took me to another room, where I found Dr. Bashir and Mr. Badr-ul-Islam Ali Khan, Barrister-at-Law. From this room, they took out some persons and put us, six new comers, in their place.

Never in my life have I seen a dirtier place than this. Most of us kept sitting all through the night.

We prayed that we might be allowed food from our houses for that one evening only, but it was refused. We asked for covering, but that too was denied to us.

After a short time, a policeman came to Gama and in our presence said, " Why do you put your life in danger; name four or five men with whom you have some enmity. We shall make you a witness. " Gama said, " I have no enemy to name." The policeman went away but after a few minutes, he re-appeared and said to him, "Look here, name Qayam and as to others say what you please." We got extremely frightened at the way the police was fabricating false evidence and thought that we were not safe.

We spent the night somehow, and in the morning, a policeman came to take us out to answer the call of nature. We were handcuffed in the room in pairs and were led to the latrines on the road-side. A large crowd had assembled there. We begged that our handcuffs should be removed for the time we were actually in the latrines. This prayer was not granted. We had to manage it anyhow; the whole affair was absolutely degrading and revolting. We were taken back to the lock-up, where at about 12, some policemen came and handcuffed us in pairs and took us in a closed carriage to the fort. We were put in the lock-up, but our handcuffs were not removed. We had never heard before, that persons were confined in rooms with handcuffs on. Half an hour after, a sergeant came and ordered us out for a walk. We said, we had no mind to walk. He said it was no business of ours to say so. We were only to obey. He took us out into an open court, and ordered us to walk in a circle in the heat of the sun. When we were doing so, we saw European ladies and gentlemen watching us and apparently enjoying the sight. We were made to walk for more than an hour and then we were brought back to our cells. We had not been given any food for the last 36 hours. We were handcuffed in twos, and had to sleep on the bare floor, no bedding being allowed to us. When the Captain of the fort came to see us, we showed him our

handcuffs. He appeared to be moved and ordered that our handcuffs should be removed. The food which we were expected to take was a little heap of gram in one corner and a bucket of drinking water in the other, while nearby was a tin pot for passing water. We could not take that food and kept hungry for another day. On the next day, orders were read out to us that we were allowed every thing we wanted. We could have our food and clothes from home and we could, as well, make purchases, provided that whatever we got was first examined and passed by the guard. We remained in the fort for 22 days.

During all this period, Mr. Badr-ul-Islam Ali Khan looked very much worried and troubled. On my enquiry, he told me that he had left no money with his wife and did not know how his wife and children were faring. I offered to send word to my sister to lend Mrs. Ali Khan Rs. 800. Mr. Badr-ul-Islam Ali Khan was allowed to send a note to his wife asking her to see my sister. I was also permitted to add a few lines, requesting my sister to lend her Rs.800. The next day, we both got the reply. Mr. Ali Khan was given his letter, but mine was taken back after I had read it. The contents of my letter were that the money was given to "Mem Sahib" (Mrs. Ali Khan is an English lady). My letter also said that my friends were trying that Mrs. Easdon should speak to the authorities for me. It turned out later that the police tried to establish that I had attempted to bribe Mrs. Easdon. With this letter in their possession, the police frightened away my friends and acquaintances from rendering me any help.

On the morning of the 12th of May, we were taken to Lahore to stand our trial before the Martial Law Commission. We left the fort, 52 men chained together in one line, with handcuffs on. The Police Sub-Inspector, in whose charge we were, was a brute and constantly used filthy language. He rode on horseback. He abused every one and beat most mercilessly a young man who was quietly passing by.

In Lahore, we were taken to the court, and were made to sit out the whole day. It was very hot, and we were neither allowed to drink water, nor to eat anything. At the rising of the court, we were ordered to be brought again the next day. We were made to march on foot, from Lahore Railway Station to the court, and from the court to the Central Jail—a distance of about three miles, in the burning son.

In the Central Jail, we were shut up in separate cages, and later on, removed to solitary cells, where we remained till the second of June. I cannot describe the suffering, we underwent there. We were brought to court again on the 16th of May, and were made to sit in a verandah, outside the court room. We were then asked to give a list of the defence witnesses. When I asked what was the charge against me, I was told that it would be communicated to me later on. I had to give a list then and there. Then we were called in before the Commissioners, and the charges were read out to us. The trial commenced on the 26th and ended on the 27th of May. We were 15 accused in all, and we were made to stand for two complete days in handcuffs, chained together. Judgment was delivered on the 2nd of June. My brother, Mohammad Jamil, and myself were acquitted.

My son, Mohammad Akram, was sentenced to death. After 45 days of terrible suffering, I came home, and was naturally anxious to know how all this came about. I learnt, a Chaprasi and a Head Constable, Mohammad Sharif, fabricated false evidence against us. The Head Constable, Mohammad Sharif, deposed that there was great enmity between myself and Mrs. Easdon, and that I was very influential man, and that he had managed to save Mrs. Easdon. Mrs. Easden herself never said so. His house is close to the hospital. He knew every man in the neighbourhood. It is exceedingly remarkable that all persons sent up for trial in this case were his neighbours, against whom he bore some enmity.

The prosecution witnesses were also his neighbours who were in the first instance arrested, and were allowed their liberty when they consented to give false evidence. If any local inspection is ever held, it would become quite clear that the prosecution witnesses could not have seen or heard what they deposed from places where they were.

The sentence of death on my son, was later on commuted to transportation for life, and then subsequently to five years' rigorous imprisonment.

Although I was acquitted, I am a ruined man now. I am in debt amounting to over 5,000 rupees, and the most bitter loss that I feel day and night is the loss of my only son.

15

The statement of **Mrs. Gertrude Lewis**, *Head Mistress, Guru Nanak Girls School, Bagh Jhanda Singh, resident Sardar Mahana Singh's Theatre Buildings, Amritsar.*

On the 10th of April last, about 12 o'clock in the day, I was coming back home from my School. When near to Hall gate, I saw a crowd of people going to the carriage over-bridge side. Most of them were bare headed, and none of them had sticks in their hands. They made way for my tonga and did not interfere with the traffic in any way. I heard cries of "Hindu Mussalman ki jai". I always go to my School in European dress. A few minutes after, when I reached home, I heard shots being fired from the carriage over bridge, and saw people running back to the city in terror. My house is just close to the Hall gate.

16

The statement of **Mrs. Nelly Benjamin**, *Sub-Assistant Surgeon, Assistant in the Municipal Female Hospital, resident Sardar Mahna Singh's Theatre Buildings, Amritsar.*

In April last, I used to live next to the Hospital. About midday, on 10th April, I saw a crowd of people, from the roof of my hospital, going towards Hall Gate, and shouting, "Hindu Mussalmankijai." They were bare-headed. I did not see sticks in the hands of any one. Shortly after, some wounded persons were brought into the street, in front of Dr. Kidar Nath's house which is on one side of the hospital. While Dr. Kidar Nath was dressing the wounds, Mrs. Easdon and I were watching from the roof of the hospital. Mrs. Easdon enquired of the crowd who had wounded the men. Some body said that English people had fired on them. Mrs. Easdon made some unkind remarks; she said the natives deserved it and it served them right. Later on, when Dr. Kidar Nath was attending to the wounds of another man, Mrs. Easdon said, "Look what the fool is doing. That leg ought to be cut off; the man should be lame all his life". She used the word 'fool' with reference to Dr. Kidar Nath. Mr. Lewis at that time came up and asked both of us to go indoors, and said that the people were very angry. Both of us then went downstairs. At this time also, I did not see any sticks in the hands of the crowd.

About half an hour after, when I was in the compounder's room on the ground floor of the hospital, I heard some people scolding the compounder, and asking her to let them know where Mrs. Easdon was. I asked her to hide herself in the staircase room on the other side of my house. She did so. I was in the courtyard of my house. Some persons began to hammer at the door. A boy jumped over the walls and opened the door. Then 15 or 16 persons rushed into the house. I saw they had sticks and pieces of wood in their hands. They asked me where Mrs. Easdon was, and said that unless I gave them the information, they would kill me. I replied that Mrs. Easdon had gone to see a patient. They would not believe me, and searched my room and not finding her there, they left the house.

Q—Did you see Mrs. Easdon laughing at the crowd when the wounded men were brought in front of Dr. Kidar Nath's house?

A.—I did not see that, but I heard from some of the hospital nurses, who were also on the roof, that she had done so. She might have done so when I went into my room to look after my children for a few minutes.

After the crowd had left, I asked the chaprasi to get some dirty clothes, such as Indian women wear. He brought a "salwar," (pair of shoes) and a "burqa" (veil). I dressed Mrs. Easdon up in these clothes, and then sent her to the house of Mohammed Sharif, who is a constable and lived close by.

A few days after, when the enquiry was going on, I was taken to the Kotwali on two occasions. I was asked to say that I had seen Mohammed Amin in the crowd. As I said that that was not the truth, Mr. Plomer threatened to send me to Jail. I told them whatever I knew, but I refused to give false evidence. They also tempted me with a reward from the Government, if I supported the story of Mrs. Easdon regarding the presence of Mohammed Amin. I refused again.

17

The statement of **Haji Mohammad Hussain**, *aged 39, son of Mian Ibrahim, Boot Merchant, Katra Sher Singh, Amritsar.*

On 10th April, at about 2-15 p m., when wounded persons were brought to Dr. Kidar Nath for help, I was at that time in my shop close to the hospital. I saw Mrs. Easdon at the roof of the hospital, standing

with another lady. She was making fun of the wounded persons. She kept on standing for about 10 or 15 minutes, and when a large number of persons gathered there, she disappeared from the roof of the hospital and hid herself. On account of the corpses lying near the hospital, a great crowd gathered round the hospital. I did not hear any proclamation on my side, prohibiting the holding of meetings, or announcing the introduction of Martial Law on the 13th of April.

18

The statement of **Mian Fatch Din**, *age 59 years, son of Mian Miran Bax, Pashmina Washer, residence, Kucha Asf-Dar, Farid Chowk, Amritsar.*

On 10th April, I was standing outside my house near the temple, when I saw the wounded body of a person brought to the house of Dr. Kidar Nath. I went there to see how the man was faring. On arrival, I found that the Doctor was trying to extract bullets from the thigh of the wounded man. Mrs. Easdon was standing on the roof. She was laughing, and said that the men deserved what they had got. At this, the people felt enraged. When I returned to my house, she was still standing on the roof.

19

The statement of **Mr. Mohammad Sadiq**, *Barrister-at-Law, Amritsar.*

As I have been asked to give some details of what happened on April 11, I state as follows :—

On April 11, my brother Mr. Sadiq Hasan, B. A., Barrister-at-Law read an order from the Deputy Commissioner to a big crowd inside the Hall Gate. The order was to the effect, that not more than 8 persons should carry their dead for burial or cremation. The crowd was not satisfied with the order and wanted to carry their dead in a procession and was in a very angry mood. Later, on my suggestion to allow some of us to go and see the authorities with a view to get permission for the procession, five persons including myself went to the Railway Station, accompanied by soldiers, as nobody was allowed to go out of the town without a permit. There were a lot of officials there, both Civil and Military. Messrs. Yaseen and Maqbool were already there. I had a talk with them first, and the impression amongst other things I got was, that the authorities were bent upon enforcing the above order. We then individually and collectively approached the Europeans, except

the Deputy Commissioner and told them about the state of affairs in the city. The impression I got from the talk I had with them was that as Europeans had been murdered, their blood could not remain unavenged, and if there be the least resistance or disobedience or any breach of the peace, sufficient amount of force would be used, and if necessary, the city would be bombarded. I, at once, protested against such measures. My words to them were that they had no right to adopt such measures, in which innocent women and children and old men staying in the houses would suffer. Colonel Smith and Rev. Mackenzie were the gentlemen, who mostly insisted on resorting to strict measures. Mr. Wathen supported me and my companions. When I first addressed the Deputy Commissioner, he was in a very excited mood, and refused to listen to our request, because he said he had already given orders to the military to see that his order was obeyed and, as it was too late, he could not do anything. On our repeated request, he yielded and said, if Major Macdonald had not already left for the city, he would see what he could do for us. I told the Deputy Commissioner that though the crowd was sullen, it was not their object to attack the troops or to do any damage to any property, but they only wanted to bury their dead and that they would do their religious duty, even at the risk of their lives.

Major McDonald who was still there after a good deal of argument, agreed with us and the Deputy Commissioner allowed us to tell the people to take out the dead in a procession of not more than 2,000 persons and then verbally permitted us to tell the crowd that they could go in any number, but must return by 2 p. m. I produce the orders of Mr. Miles Irving (marked A and B).

Enclosure (A) to the statement of **Mr. Mohammad Sadiq,** *Bar-at-Law, Amritsar.*

The troops have orders to restore order in Amritsar and to use all force, necessary. No gatherings of persons nor procession of any sort will be allowed. All gatherings will be fired on. Any persons leaving the city in groups of more than four will be fired on. Respectable persons should keep indoors until order is restored. Dead may be carried out for burial or burning by parties of not more than eight at intervals of not less than 15 minutes by the gheemandi, Lohgar, Khazana Chatiwind Gates.

Miles Irving,

D. C.

11-4-19.

Enclosure (B) to the statement of **Mr. Mohammad Sadiq,** *Bar-at-Law, Amritsar.*

People will be allowed to bury their dead in number about 2,000 provided

(1) only Sultanwind and Chatiwind Gates used.
(2) All over by 2 p. m.
(3) At 2 p. m., warning by bugle.
(4) After 15 minutes fire.
(5) No lathis.

(Sd.) Miles Irving,
11-4-19.

20

The statement of **Dr. Bal Mukund,** *Sub-Assistant Surgeon, age 41 years, Phambwala Bazar, Amritsar.*

My home is in Sahiwal, District Shahpur. I entered Government service as a Sub-Assistant Surgeon in April, 1901. Since then, I have been stationed at various places. I was sent to Amritsar on 15th February, 1919 and worked under Col. Smith, the Civil Surgeon at the Civil Hospital.

The Hartals of the 30th March and the 6th April passed off peacefully. About this time, Col. Smith often referred to political matters in the hospital, and expressed his annoyance and hatred of Mr. Gandhi, and Drs. Kitchlew and Satyapal. On one occasion, he called Mr. Gandhi a "Big Badmash".

On the morning of the 10th April, I was at the Railway Hospital. On my way back to the city, a little before noon, I noticed people about, bare-headed. Some were saying that they should go to Jallianwala Bagh, and hold a meeting there; others suggested going to Gol Bagh; a man of the name of Fauq said, "Let us go to the Deputy Commissioner and ask for the release of Satyapal and Kitchlew". It was then that I learnt of Satyapal and Kitchlew's deportation. I proceeded to my house which was in Katra Kanhaiya, near the Hall Bazar. About an hour later, I heard people shouting, "Innocent men have been shot", and saw a dead body being carried on a charpoy. I enquired what had happened, and was told by a person in the street, that they had been treacherously shot at. The authorities had asked them to retire, and as they were coming back, they were shot. About an hour or three

quarters of an hour later, I noticed smoke issuing from the Hall Bazar side, and was told that the National Bank was burning. Subsequently, I noticed smoke issuing from other parts of the city also.

I did not go to the hospital in the afternoon on account of the events which had happened. In the evening, I attended on a poor patient. living in Katra Mit Singh. He had been shot in the buttocks. On my way to him and back, I noticed that the streets were quiet and almost deserted. People expressed their sorrow at the burning of the banks, and the killing of the managers. They were very depressed and afraid that they might all be punished for the acts of a few hooligans. The next morning, I saw some cloth and other articles lying about in the streets. I understood that this belonged to the banks, which had been looted. People were saying that their houses would be searched and there would be trouble.

I went to the Civil Hospital at about 8 a.m. on the 11th. I learnt there, that two wounded persons had been brought to the hospital the day before, and that Dr. Dhanpat Rai, the Assistant Surgeon, had admitted them in the absence of the Civil Surgeon. One of these men had died, and the other was in a bad condition. Sometime after my arrival, Colonel Smith ordered Dr. Dhanpat Rai in the operating room, in my presence, to proceed immediately to the Railway Hospital, and remain there until further orders. Colonel Smith also said that General Dyer was coming, and he would bombard the city. He drew diagrams to show us how the city would be stilled, and how the whole city would be razed to the ground in half an hour. I said that I lived in the city, and what was to become of me, if there was bombardment. He replied that I had better leave the city and live in the Hospital, if I wanted to save myself. Dr. Dhanpat Rai then went away. Later in the day, I heard that two more wounded were brought to the Civil Hospital for treatment, but they had to be taken away as no one attended on them till evening.

On the 11th and 12th, the city was perfectly quiet. On or about the 12th, two Sikhs came to the hospital. One of them was suffering from cataract and wanted Colonel Smith to examine his eyes. Colonel Smith told the Sikhs, "Go to Gandhi, he will treat you." This happened in my presence. The Sikhs then left.

On the evening of the 12th, I heard that a meeting would take place in the Jallianwala Bagh the next day, with Lala Kanhaya Lal as president. On the 13th, I did not hear of any proclamation of Martial law or any announcement prohibiting meetings, but I was told by a friend that Martial law had been proclaimed. I went to the hospital at about 4-30 p. m. I then accompanied the funeral procession of the wife of Dr. Dhanpat Rai, and in the burning ground, heard of the firing at Jallianwala Bagh. On my way back home, I saw many

wounded. In the evening, I was asked to visit two wounded persons, but I was unable to go out as it was nearing the curfew hour. The next morning, I visited these patients. They were suffering from a serious fracture and I advised them to go to hospital. They thereupon said, that Colonel Smith would not treat them, and they were afraid of him. I told them that I would try to arrange, and went to the hospital, where I mentioned the case to the compounder, Nur Ilahi, and asked him to enquire from Colonel Smith if he would treat them. At about 11 a. m. I returned home. Colonel Smith had not then arrived in the hospital. A little later, I was specially sent for by Colonel Smith at the hospital. On my going there, he asked me why I did not work at the Railway Hospital, as ordered by him. I said that I had been deputed to watch only Cholera cases during the Baisakhi Fair. Owing to disturbances, all the traffic had been closed, and there was no work to be done there. Besides, the military picket would not allow me to pass them. Colonel Smith accused me of going to the Jallianwala Bagh meeting. I denied this. Then he said that he knew that I had been treating the wounded in the city, and that I wanted him also to treat them. He said that we should go to Satyapal and Kitchlew for treatment. He further said, "Now I order you to go to the Railway Hospital, and remain present there night and day till further orders. If you are absent even for 5 minutes from there, you will be tied to a tree in the Ram Bagh, and flogged with other badmashas of the city." I asked what my duties were, but he simply said that that was his order. On my asking him what arrangements I could make for my food at the hospital, he said, "I don't care, go and remain there and die there; I have not got a cook for you." Thus I went to the Railway Hospital. On 21st or 22nd April, Lt. Col. Smith visited the Railway Hospital at noon, and he talked about the disturbances in Amritsar and other parts of the Punjab. He enquired of me, what the number of casualties was at Jallianwala Bagh on the 13th. I replied that some people estimated them at nearly one thousand, while others thought that more had been killed. Thereupon he said "No, the official figures are 1,800 casualties". I told him these people were nearly all innocent; but he said, "No they were not innocent, the people of Amritsar shall have to pay the price of European lives. We will ruin the trade of Amritsar and continue Martial law for one year". He accused the Arya Samaj in particular. He also said, "Satyapal and Kitchlew will be hanged." For eight days, I had been kept confined to the Railway Hospital, day and night. He allowed me to go to my house at night time only after that period, and after full one month, I was allowed to go to the city as usual, after doing my duty in the Civil Hospital.

Between the 10th and 17th of April, the Civil Hospital records show only 2 cases of gun shot wounds.

I was in Meani, District Shahpur, from 19th November, 1913 to August 1917. After this I was posted to Khanki, District Gujranwala, where I remained up to 8th February 1919. During my stay in the Shahpur and Gujranwala Districts, I had ample oppurtunity of watching the recruiting methods. A great deal of threat and force was used. It amounted to practical conscription. In the Shahpur District, I noticed that the Tahsildar and his Subordinates and sometimes other Revenue officers had lists made of adults for each village, and that the Lambardar and Zaildars were deputed to bring all adults to the authorities for recruiting purposes. I have heard of great hardship being inflicted on unwilling villagers. In the Gujranwala District, the same method and the same ways were used. Once, I remember I was going out to the village Kakka Kalo, and noticed in several villages on the way, that on seeing me at a distance, all the adults ran away and hid themselves. On enquiry. I was told, that they took me to be a recruiting officer and were frightened. On my return journey, I saw a woman crying bitterly near Maunirwali Village. On my asking for the cause, she told me that her only son had been severely beaten under orders of the Revenue officer and his party, and had been forcibly taken away. And the woman pointed to a recruiting party at a distance of about 400 or 500 yards, who had caught her son and were taking him away.

In other villages, people told me that as people hid themselves during the day for fear of the recruiters, the police sometimes came at night and bolted their outer doors to keep them in for the next morning's recruiting operation.

I have also heard of thumb impressions being taken of poor villagers by deception, and of their being threatened with prosecution, if they refused to join.

I heard of complaints from many villagers, and I can testify to the bitterness the recruiting methods created in the villages.

21

The statement of **Seth Gul Mahammad** *son of Seth Karim Bakhsh, Glassware Merchant, Hall Bazar, Amritsar.*

Q.—Do you know Hans Raj ?

A.—Yes.

Q.—How long have you known him ?

A.—I have known him for the last four or five years, but have not seen him since the day after there was firing at Jallianwala Bagh.

Q.—Can you tell us whether he was employed at all during these four or five years ?

A.—Yes. He was employed as a clerk in the Union Club for a time. He was also a Travelling Ticket Checker in the Railway. He was dismissed for defalcation from both these posts. Thereafter, for a long while he was without any employment.

Q.—Have you any idea as to how he was making his living during the period he was unemployed ?

A.—I have no definite knowledge, but I can tell you what my idea is.

Q.—What is your idea about it ?

A.—Hans Raj's mother and wife were women of loose character, and I believe that Hans Raj used to live on them. I suspect also that he used to get something from the police, but this struck me after the Jallianwala Bagh incident.

Q.—The Hartal on the 6th of April——Was it spontaneous, or was it engineered?

A.—It was quite spontaneous, although I saw Hans Raj asking people to suspend business. From what I could judge, no such request was necessary.

Q.—Did you take part in the Ram Naumi procession on the 9th of April ?

A.—Yes. I was with Ghulam Jilani.

Q.—Did Hans Raj take part?

A.—Yes.

Q.—When did you hear of the deportation of Drs. Kitchlew and Satyapal ?

A.—At about 12 noon on the 10th of April, when I saw a large crowd going towards Hall Gate.

Q.—Did you join the crowd ?

A.—Yes. I followed it.

Q.—What was the attitude of the crowd when you first saw it?

A.—It was quite peaceful. The people said that they were going to the Deputy Commissioner to appeal to him for the release of the doctors. That is why I followed the crowd.

Q.—Now, tell us very shortly what happened.

A.—I followed the crowd till it had reached the Railway bridge. I was quite at the back of the crowd at some distance. I could

not see or hear what exactly took place between the authorities and the crowd. But I heard the report of firing, upon which I and many others ran towards Hall Bazar. I then went to my baithak in Sarai Khan Muhammed Shah Wali. From the baithak, I saw four wounded persons being carried on a Charpai to Dr. Kidar Nath's house for treatment.

Q.—Is Dr. Kidar Nath's house visible from your baithak ?

A.—No. But I heard the people say that they were going to Dr. Kidar Nath for treatment.

Q.—Did you attend meetings in those days ?

A.—Yes. Many.

Q.—Did you see Hans Raj in these meetings?

A.—Yes. He addressed many meetings.

Q.—Did you attend the meeting at Dhab Khatikam on the afternoon of the 12th of April?

A.—Yes.

Q.—Who spoke at that meeting?

A.—Hans Raj and others spoke.

Q.—Did you attend the Jallianwala Bagh meeting on the 13th ?

A.—Yes.

Q.—When did you first hear that a meeting would be held at the Jallianwala Bagh?

A.—At the meeting held on the 12th, Hans Raj announced that a meeting would be held on the 13th at the Jallianwala Bagh and that Lala Kanhya Lal would preside over that meeting. He also announced that this would be proclaimed by beat of drum, so that the people who were not present at that meeting might be informed and he also requested those present at that meeting to inform their friends about it.

Q.—Before the 13th of April, had you ever seen Hans Raj in Company with any member of the police force ?

A.—Yes. I saw him several times with a Sikh Sub-Inspector whose name I do not know, but whom I saw afterwards taking down statements at the Kotwali. Hans Raj was on terms of friendship with this man. On several occasions, I had seen them together in the bazar.

Q.—Did you ever see him coming to Hans Raj's house ?

A.—No. I did not myself see that, but I heard from other friends of Hans Raj that this Sikh was a friend of his.

Q.—How long from the 13th of April had you been seeing Hans Raj in the company of this Sikh ?

A.—For about two months.

Q.—Why did you make any enquiries from Hans Raj's friends about this Sikh ?

A.—Hans Raj used to come to my shop with his friends every now and then. Afterwards, when I saw this Sikh in his company, I enquired about him from some of Hans Raj's friends.

Q.—What did they tell you about him ?

A.—Nothing particular. They smiled and said they are now great friends.

Q.—At what time did you go to the Jallianwala Bagh on the 13th ?

A.—At about 2 p. m. with Hans Raj. Hans Raj took me there along with other persons to make arrangements for the meeting which was to come off at 5 p. m.

Q.—When you got there, who made the arrangement about Takhat-posh (platform) and other things ?

A.—Hans Raj, and we helped him.

Q.—Did you see any police officers there, when you were making arrangements ?

A.—Yes. I saw two C. I. D. officers. I don't know their names, but I know they are C. I. D. officers. One of them was a Muhammedan and the other a Sikh.....not the Sikh Sub-Inspector who was Hans Raj's friend but another officer.

Q.—How do you remember this ? Was there anything to attract your notice ?

A.—Yes. I saw them taking away Hans Raj to some distance and speaking to him.

Q.—Could you hear what they said ?

A.—No.

Q.—Were you there all the time before the soldiers arrived ?

A.—No. Sometime later, when it was Nimaz time, I went to the mosque close by to say my prayer.

Q.—Did you come back to the garden ?

A.—Yes, at about 5 o'clock.

Q.—How long after you came back to the garden did you see the soldiers ?

A.—Just as I arrived near the platform, I saw soldiers coming in through the main gate.

Q.—What happened then ?

A.—The people who were seated, got up and were running away Hans Raj then shouted out, "Don't be afraid, sit down, Government will never fire." Some of them ran away, but

good many of them again sat down. I hesitated a moment and then ran away. As I was running away, I heard the sound of firing and I saw many men falling down. Luckily, I escaped.

Q.—Which way did you run out of the garden?

A.—I ran away by climbing over the wall near the well. I went straight home.

Q.—Did you see Hans Raj again?

A.—Yes. On the next morning at about 8 o'clock, he came to my shop.

Q.—Did he say anything to you?

A.—Yes.

Q.—What did he say?

A.—He said that the police were after him and that he would be arrested. He asked me to be careful as the police might arrest me also.

Q.—Did you say anything?

A.—I said that I had committed no offence, and I was not afraid of the police.

Q.—Do you know whether Hans Raj was arrested or not?

A.—Yes. He was arrested. I don't know on what date. I saw him in the Kotwali.

Q.—Were you arrested?

A.—Yes. On the 20th of April, I was arrested while I was offering prayer in the Hall Bazar and taken to the Kotwali and I was confined in the Kotwali for ten days.

Q.—Tell us shortly what happened during these ten days.

A.—I was asked to give false evidence, and I was oppressed in many ways.

Q.—Tell us exactly what happened.

A.—When I arrived at the Kotwali, Jowahar Lal, C. I. D. officer, caught hold of my beard and slapped me so hard that it made me reel for a while.

Q.—But why did he slap you all at once?

A.—I will tell you every thing, hear me. He began by slapping me as I have said. He then asked me to state that Drs. Satyapal and Kitchlew had instigated me to bring about the Hartal on the 6th, that they had encouraged me by saying that they would use bombs to drive out the English from the Country. I refused to make a statement, containing such falsehoods. Jowahar Lal then asked his underlings to take me aside and to make me "alright". I was then taken

a few paces from Jowahar Lal's office table and asked by a number of Constables to please Jowahar Lal by doing what he wanted me to do. I still refused. They then caught hold of my hand and placed it under the leg of a cot, over which seven or eight constables were sitting. When the pain became unbearable I cried out, "Leave my hand I will do whatever you ask me to do." I was then taken to Jowhar Lal again. He asked me to make that statement before him. I refused to implicate Drs. Kitchlew and Satyapal falsely.

Q.—What happened then?

A.—That day I was kept confined in a room. The next two days I was again beaten, slapped, and caned. Still, I refused to give false evidence. They then threatened me that they would make me an accused and I would be hanged. I still refused. On the 6th day, I was again mercilessly caned by Jowahar Lal and slapped and beaten on three or four occasions during the day. It was one continuous beating from morning till evening. I believe I was beaten that day ten times in all. At the end of it, Jowahar Lal asked me if I had become "alright." I said I was prepared to die, but not give false evidence. On the 7th day, I was again beaten but not caned. On the 8th day, I could bear my sufferings no longer. I felt I was going to die, but still I refused to make that statement. They beat me again—they slapped me—they caned me—and then they dragged me near a cot and placed my hand again under the leg of a cot and several constables sat on the cot. After a few minutes, I shrieked out that I was willing to make any statement they wanted of me.

Q.—What happened then?

A.—I was taken to Jowahar Lal's office room and I asked him to write out any statement he wanted me to make. He wrote out a statement by which I agreed to abide. Two or three days later I was taken to Aga Ibrahim Magistrate, before whom I repeated the same untrue statement.

Q.—Did you meet Hans Raj in the Kotwali?

A.—Yes. Before I had made the untrue statement to Jowahar Lal.

Q.—Did he say or do anything?

A.—Hans Raj advised me to act according to the dictates of the police. He tried to induce me in various ways. I told him that I would prefer death to speaking falsehood.

Q.—In what condition did you find Hans Raj ?

A.—I found him quite jolly and comfortable. He laughed when the policemen tortured me.

Q.—After you made your statement to the Magistrate, were you let off ?

A.—Yes, but on condition that I made my appearance at the Kotwali every day. From that time I had to attend the 'Thana every day and had to wait there sometimes for two hours, sometimes for three hours and so on.

Q.—How long did this continue?

A.—Till the 9th of June when I was taken to Lahore under Police escort.

Q.—Where did you stay at Lahore?

A.—I was taken to Lala Jowahar Lal's house near Nila Gumbaz. He asked me to stick to the statement I had made before him.

Q.—What did you say?

A.—I said nothing, although I had made up my mind to tell the truth in Court.

Q.—What happened after that?

A.—On the 16th of June, I was produced before Sheikh Rahim Bakhsh and two other English judges. I told the truth before them. I also told them that the police had tortured me. When I left court, I was again beaten by Jowahar Lal. Eventually I was allowed to come back to Amritsar.

22

The statement of **Brij Lal,** *aged 13 years, son of Gian Chand, now apprentice at Santak Singh and Attar Singh, Commission Agents, Katra Bhag Singh, Amritsar.*

Q.—Did you make any statement before the police ?

A.—Yes, I made a statement to Inspector Jawahar Lal.

Q.—Tell us, how you came to make the statement.

A.—About twenty days after the firing in Jallianwalla Bagh, one Sub-Inspector and two constables came to me and took me to the Kotwali.

Q. For How long did you remain in the Kotwali ?

A. I was kept there in custody for 9 days during which period I was not allowed to leave the Kotwali.

Q. How long after you were taken to the Kotwali, did you make your statement?

A.—After five or six days.

Q.—Tell us what happened during those five or six days.

A.—I was kept confined in the verandah next to the Kotwali, and was never allowed to answer even calls of nature without being attended by a constable. I was made to sleep on the bare floor; and occasionally, I used to be beaten and caned by constables. After two days, I was made over to Hans Raj who used to be in the Kotwali. Hans Raj wanted me to make a false statement which, at first, I refused. Then afterwards, when I could not bear it any longer I made a statement to Inspector Jowahar Lal according to the way Hans Raj taught me.

Q.—The statement which you made before the Martial Law Tribunal in the Amritsar Conspiracy Case was in accordance with the statement which you had made to Inspector Jawahar Lal?

A.—Yes.

Q.—I am reading out to you the statement which was recorded by the Martial Law Tribunal at Lahore in the Amritsar Conspiracy Case. "The Statement is 'One Kalya came along beating another tin and calling out, "If Hindus and Mohammadans unite Government can do nothing'." Did Hans Raj teach you to make the statement?

A.—This statement is true I said this myself; nobody taught me.

Q.—The account which you gave as to what happened in the Jallianwala Bagh in the afternoon of April 13th, were you taught to say that by any body?

A.—Hans Raj taught me. I went to the Jallianwala Bagh, but I could not hear or understand the speakers.

Q.—Did you see the firing?

A.—Yes, I did.

Q.—What did you see at the time of the firing?

A.—All the people were running away when they were fired upon.

Q.—You said at Lahore that Hukam Chand told you to announce a meeting at the Jallianwala Bagh that evening. Is this true?

A.—This is true, but I understood he did so under Hans Raj's orders.

Q.—Why do you say so?

A.—They are neighbours, living in the same locality. I often saw them going about together, and Hans Raj was looked upon by us as a leader.

Q.—Who is this Hukam Chand?

A.—He belonged to the same caste and used to live close to my house. Both of us are Kapurs.

Q.—Then Hans Raj, Hukam Chand, and yourself were neighbours at that time?

A.—Yes.

Q.—Why did you go to Jallianwala Bagh?

A.—I went there to hear Lala Kanhya Lal's lecture, as I was told he would speak at this meeting.

Q.—Who gave you that information?

A.—Hukum Chand.

Q.—When you went to Lahore to give evidence, were you free there or remained in police custody?

A.—I was in the Kucherry under police supervision from 10 a.m. to 5 p. m., but I lived in my aunt's house.

Q.—The statement which you made to Inspector Jawahar Lal, was it read over to you at any time?

A.—That statement was not read over to me at Amritsar, but at Lahore when I was taken there to give evidence I had to go to the Kucherry every day for seven or eight days before my evidence was taken; and every other day my statement was handed over to me and I was asked to learn it up and remember when giving evidence.

Q.—In what language was that?

A.—In Urdu.

Q.—Can you read Urdu?

A.—Yes, and know a little English too.

23

The statement of **Lala Karam Chand,** *son of Lala Brij Lal, aged 29, in Government Service, Assistant Accountant, Patiala State Bank, Patiala, (Formerly, shopkeeper in Karmadeorhi, Amritsar).*

I saw, on April 10th men collected in Katra Jaimal Singh and heard that Dr. Kitchlow and Satyapal had been arrested. The people said that they were closing shops out of grief for this. I also closed my shop. There was a common report that after the closing of shops all should go to the Gole Bagh. Tee crowds began to gather and go to Gole Bagh. I was behind. The people said, "We will go to the D. C. and make a petition for the release (faryad) There were no sticks with the crowd. Its attitude was not hostile in any way. When I got to the Hall Gate,

some people were coming back, and the news spread that people had been fired on. Two wounded men on two charpais were brought into the city. When they saw this, the crowd got excited and began to get sticks. The people went to Bhanswala Bazar where sticks are sold. When the wounded were taken to Dr. Ferozdin, Hall Bazar, his son Mian Mohamadan Din was present. He was asked to extract the bullets, but he said he had not got the instruments. Then they were taken to Dr. Mohd. Bashir. He said, "Taken them to my house; I will extract the bullets." Then we went there, and we put the wounded men down inside the house and shut the door. Then I went to the Jallianwala Bagh and reached the bazar. There I saw, many men had got sticks. They were all going to the station. When I got to the Queen's Statue, I became aware that the National Bank and Town Hall were on fire. When I got there, the crowd were in front of the Alliance Bank. They cried out that there was a Sahib there. The door below was closed. A clerk was seen alone. The people asked where the Sahib was. The clerk said, the Sahib had gone. They called out, "Open the door." But he refused. They then beat the door in with their sticks. Some men went upstairs. From there a pistol was fired. The people came down quickly. They suspected that the Sahib was upstairs. Then a man went up and hit the upper door with a stick. He was a Sikh from Peshawar. He was wounded and fell, and the people brought him down and took him on a plank to the doctor. Then another man went up, and was wounded. He had two bullets. Then many men got into the Bank from the rear, by way of the cloth market and began to open the door. The people poured in and they killed the Sahib and threw him down into the Bazar. The people said, "He is dead". Then I went back to my shop. There I heard that the National Bank godown had been looted. Then I went to my own house. On the next day, the dead men were taken for burial and an enormous crowd had gathered. All the bodies, of the Hindus and of the Musalmans were taken into the Mosque. There was a great excitement at that time. In the Juma Masjid, the Deputy Commissioner's order was heard that the people could take the bodies for burial up to 10 o'clock, but there must not be more than 8 or 10 men with each body, and that they should not be burnt outside the Elephant Gate, but at Sultan Wind. The people were not willing to accept this order. They took the bodies to the Jallianwala Bagh and then to Mian Samlus Talab. There, the Hindus and Mohamadans were burnt and buried, side by side. On the next day, those, who had been wounded and had died later, were buried in the same way; and on the 3rd day, there was the same thing, early in the morning. A Hindu, a relative of Thakur Mihan Chand was burnt.

On the 12th, a meeting was held in the Hindu Sabha School, at which Hans Raj announced that there would be a meeting in Jallianwala Bagh the next day. On the 13th, also, some people went round the city with a drum announcing the Jallianwala Bagh meeting and th t Lala Kanhya Lal, who is a very famous and respected man, would be the president. I heard nothing on that day about the proclamation of Martial Law. I went about 4-30 p m. with Lala Wassumal to the Jallianwala Bagh. On my way to the Bagh, when I was in Katra Ahluwalia, I saw an aeroplane. In the bagh, there was a very large crowd, so big that people could not hear. There were many of those who could not hear, who were sitting on the grass and the children were playing about. I saw no sticks of any kind. It was Baisakhi Festival and the shops were closed. and there was nothing to do, and when the lecture was announced; the people came there. Some people were sitting down playing cards. Some were coming others were going. Many people had come from the country, as far as from Peshawar and Rawalpindi, because it was the Baisakhi fair. When I could hear nothing, L Vassumla said, "Come along, we can hear nothing." Just as we go near the big entrance, the soldiers began to enter with rifles. We went running at once to the right, where there is a passage. I rushed towards the passage and heard the soldiers firing. There were many who rushed there before me and after me. The people were all running when the firing began. The soldiers came in and formed into a line at once, and there war no warning given at all. They began to fire at once. I was near the Hansli passage when the firing began The end of the passage was blocked by a wall as high as my chest, and so people could not get out quickly, but only one by one. When I got into the passage, I saw that people were being shot down behind me I tried to crouch down and saw that the trap door of the Hansli was broken. So, in the crush, I managed get down into it, one leg at a time. I got into the water up to my thigh at the place where the lid over it was broken Three other men slipped in. After that, I remained under the Hansly. Then breathing became difficult, and I tried to get out The firing had by this time ceased. When I got my hand into the hole, I found a Sikh getting water from the "Hansly" for the wounded. I asked him whether the soldiers had gone, and he said, "Yes. I said to him. 'Catch hold of me and get me out.' He got me out. When I got out I went out of the passage towards the Clock tower and got at last to Karmadeorhi. Then I took off my wet clothes and put them in a shop there and changed my things Then I came back into the Bag, because I thought the wounded ought to be taken to the Doctor I went in at the entrance opposite the Samadh. I saw a very tall Sikh, who was wounded in the leg, and who

had made a splint of a small stick. Some man brought a charpai, and carried him off and I left him. There were many people wounded; and I found a Marwari wounded in the leg. We carried him through the Main Gate, (through which the soldiers came) and put him in Bara Mandir by Queen Bazar. Then, as I was going back again, I met my father (L. Brij Lal), and my brother (L. Gyan Chand); and they told me that my elder brother, (Daulat Ram) was missing. Then we went to seek for him by way of Bazar Jallianwala. I met many wounded men and children; and there were the dead also in Bazar Burj Mewa Singh. Then we went into the garden again. There were heaps of the dead piled, one upon another, and people were carrying them away. We searched and searched, and at the wall facing the main entrance, we found his body. He was on the further side of the wall. His legs were covered with bricks, and a shot had gone through his mouth. My brother and I took him up and found a charpai when we got back as far as Bazar Mewa Singh, and we took him home. While I was searching for my brother, I saw, the Bagh was like a battle field. There were corpses scattered everywhere in heaps, and the wounded were crying out for water. I saw many bodies of children. I saw one boy of about 12 years old being carried out, just at the time we were carrying out the dead. I looked into the passage from which I escaped, and there were the dead in heaps. My friend, Wasumall was wounded in the side and died about 4 days after. By far, the greater number of the corpses was along the back wall and in the corners. I never saw any lathis at all in the Bagh when I was searching for my brother.

24

The statement of Mr. **Ram Saran Singh,** *aged 30 years, son of Pandit Bhan Singh, Qila Bhangian, Amritsar, Mukhtar-i-am of Messrs. Gutti Ram Mangat Ram, Katra Ahluwalian, Amritsar.*

I was present in the meeting on the 12th April in Dhab Khatikan. There Hans Raj announced, that a meeting would be held on the 13th April in Jallianwala Garden under the presidency of Lala Kanhaya Lal. I did not hear any proclamation about the prohibition of meetings on the 13th. I reached Jallianwala Garden about 1 or 2 p. m. on the 13th of April. When I went, I saw a "Takhtposh" there already, and Hans Raj was making all arrangements. About 20,000 people assembled by 4 p. m. In this meeting, Hans Raj and others spoke. I saw an aeroplane hovering over the

meeting. About 15 minutes after, I heard the cry, "Look, there are soldiers." Then Hans Raj cried out to people not to be afraid of anything. I saw some Gurkhas and Europeans standing with rifles in their hands, near the main entrance. I cannot say how many there were in all. When the first volley was fired, "Hans Raj again shouted, 'these are blank shots.' On the second volley, people began to fall down. I was about to run also, when a Sikh, presumably a retired military man, told me to lie flat to save myself. I did so near the platform. I kept on there for about 15 or 20 minutes, and I was unconscious of everything around me. When I got up, I saw persons wounded lying on all sides of me, and my clothes were full of blood. I came back home from the entrance near Dholan Das's house. When I reached home, I learnt that my sister's husband had not returned. I changed my clothes, and went back into the garden again. I saw about 1,000 persons lying scattered all over the garden, including sadhus Nihang Sikhs. There were a large number of these near the entrance to the bagh, including many young boys. There were dead bodies in the adjacent lanes also. I turned over many dead bodies, but could not trace my brother-in-law. I returned home. Late in the evening, my sister told me that her husband had not come home. Early in the morning on 14th, I again went to the garden with 3 or 4 other persons. I saw people removing dead bodies even then. I found my relative's dead body in the Hausli amongst other corpses. He had three bullets. One on the forehead and another on the side, and the 3rd on the back. I brought my relative's body to his house in the Nimak Mandi, and removed it from there to the cremation grounds at Chattiwind Gate. The place was full of dead bodies burning, and we had to cremate my relation out in the open; and there were many others being cremated likewise. There was no one to record the number of deaths. It was a few months after, when there was a notice from the Deputy Commissioner, asking for names of dead persons to be given to the Health Officer, that I informed him of my relative's death.

25

The statement of **Lala Ramgopal** *Delhiwala, aged 28-29, son of Lala Lachmi Narain, Confectioner, Bazar Karmun Deorhi, Amritsar.*

On the 12th of April, I attended a meeting at Dhab Khatikan, and heard Hans Raj announcing at the end of that meeting, that

another meeting would be held the next day in the afternoon at Jallianwala Bagh, and that Lala Kanhyalal would preside.

The next day, I went to Jallianwala Bagh, and as soon as the soldiers began to fire, I ran away with great difficulty, as I had to go over many dead and wounded persons to climb over the eastern wall near the well. My clothes were full of blood and my dhoti slipped off when I was climbing. I was quite naked, when I found myself in the street. I did not hear of any proclamation declaring Martial Law, or prohibiting public meetings on that day.

About 7 or 8 days after the firing in Jallianwala Bagh, I was called away from my shop about 3 p. m. by Fazal Din, police Sergeant, accompanied by Gurditta Policeman and another. Fazal Din gave an order to take me to the Thanedar and then left us. I was taken to the National Bank before "Ibadullah". There I was confined for five days and nights. There were many others, and one policeman said, pointing at me, "Here is another man who shouted 'Mahatma Gandhi ki Jai'. There were others with me. I know the names of some only, Maya Singh, Atta-Machine-Wala near Purani Kanak Mandi, Hukamchand Saraf, Katra Ghanian, and one Jagat Ram. They were kept in the same way. I was abused every day. One Jagga was made to stand on his toes for hours in the day and night. He became senseless one night and fell down. I was not told by any body as to why I had been arrested.

26

The statement of Sardar **Wazir Singh,** *son of Sardar Marwo Singh Megh Mahasha, aged 27, of Chanduwal, Thana Narowal, Sialkote District.*

I came to Amritsar four days before Baisakhi and stopped in the Mandi to sell my horses. On the day when Dr. Kitchlew and Dr. Satyapal were deported, I went towards the Railway Bridge and saw many people bare-headed. They had nothing in their hands. On enquiry, I was told that they were going to the Deputy commissioner to request him to release the two leaders. In a short time, the firing began and some men were killed. I ran back to my place in the Mandi.

One day before Baisakhi, I attended the meeting in the school at Dhab Khatikan, where it was announced by Hans Raj that there would be a meeting in the Jallianwala Bagh the next day.

I attended the Jallianwala Bagh meeting. Shortly after the appearance of an aeroplane, the troops arrived, and opened fire

without any warning, I ran, fell down and one man fell on me, and I narrowly escaped being shot.

27

The statement of **Lala Ratan Chand,** *son of Lala Gokal Chand, Caste Kapur, aged 17, Student, Khalsa College, residing at Karmon Deohri, Amritsar.*

On the 12th of April last, I attended a meeting held at Dhab Khatikan, at which Hans Raj spoke. At this meeting, he gave notice that, on the next day, a meeting would be held at the Jallianwala Bagh in the afternoon, over which Lala Kanhya Lal would preside. On the 13th, I did not hear of any proclamation, prohibiting public meetings. I went to attend the meeting at Jallianwala Bagh at about 4 p. m. When I arrived there, a Sikh gentleman was addressing the meeting. Then he sat down, and another gentleman whose name I do not know spoke for a short time. He was followed by Hans Raj, who again was followed by Dr. Gurbux Rai. In the meantime, I saw an aeroplane hovering over the meeting ground. Shortly after, I heard sound of firing, and people began to run away on all sides. I did not see any soldiers, as there was a large number of people all around me. I kept seated where I was. As soon as the first firing ceased, I took the opportunity to run away towards the mud wall to the east. When I was jumping over the wall, the firing began again, and I got a bullet on my right forearm.

28

The statement of **Lala Bhagwandas,** *son of Lala Ramchand, aged 30, resident of Gali Ramanand, shop Purani Kanak Mandi, Jallianwala Katra, Amritsar.*

I participated in the "Ram Noumi" procession on the 9th.

On the 12th, I went to the meeting at the Dhab Khatikan at about 4 p. m. It was there announced that a meeting would take place next day at the Jallianwala Bagh.

On the 13th, it was announced in the city by beat of drum that people should not assemble in any numbers. Policemen accompanied this. A little later, by another drum beat, it was announced that a meeting would take place at the Jallianwala Bagh in the evening.

I went to the Bagh at about 4 p. m. on the 13th. Large crowds were present. A funeral procession passed, and a number of Mohommedans went with it. Then an aeroplane hovered over us. People got frightened, but the speaker at the time assured them, and they sat down. About half an hour later soldiers (Gurkhas) arrived. They fired immediately, and I fled towards Lala Dholan Das's house. Between the Samadh and Lala Dholan Das's house, I lay flat on the ground for a few minutes, and then I jumped over the katcha (mud) wall near Lala Dholan Das's house. Many people jumping near me were hit and fell. I went home.

Next day in the evening, I went to the Bagh. There were 3 or 4 corpses only then and these were being carried away.

Among my friends, Labbu, resident of Chan Gali was killed. Also Phummon.

29

The statement of **Lala Kanhyalal Bhatia,** *High Court Pleader, Aged 75 years.*

On the 13th April at 8 p. m., I heard (at my house in the Civil Lines outside the city) that about 500 men had been shot dead in Jallianwala Garden by the military authorities. Some days after, when I went to the city, I heard that some men (who have not been traced up to this time to my knowledge) had, on the 13th April, proclaimed that a lecture would be given in the Jallianwala Garden by me. This led or induced the public to think that I would give them some sound advice on the situation then existing. Then, a very large number of men went to that garden where they were shot down. The proclamation about my giving the lecture was wholly false. No one consulted me. I never had any intention to speak at or preside over any meeting on that day, nor did I express any such intention to any body. I believe, as the Amritsar people have great respect for me, my name was used to mislead them. My name must have been proclaimed by some enemies of the public with an object which any reasonable man can guess.

I have to add that, along with all the members of the local bar, I was compelled to act as a special constable. This appointment was made on the 22nd of April, when there was absolutely no necessity for such appointment for the maintenance of peace and order in the city. The police force was quite sufficient for the purpose, and as a matter of fact, the city was quiet on those days. In

my old age I was made to work like a coolie, carrying tables and chairs from one place to another, and had to patrol the city in the hot sun. The abuse which was showered upon us and the indignities to which we were put, added a great deal to our sufferings. I cannot believe that our appointment was necessary for the maintenance of peace and order. The order was meant to punish us. The local bar takes part in public affairs and it took a prominent part in the Rowlatt Act agitation. That is why the whole bar was punished in this way.

30

The statement of Sardar Atmasingh, *son of Sardar Nathasingh, Wine Merchant, aged 39 years, New Court Road, Amritsar.*

On April 13, at about half past twelve in the noon, I was standing in the Hall Bazar square, when a procession of the military officials, with the Deputy Commissioner, came from the city Kotwali side. Mohammad Ashraf, Inspector of Police, was riding in front of them. The Deputy Commissioner and the General were in a motor car and were followed by machine guns, armoured cars and troops. After Inspector Mohammad Ashraf, came Sub-Inspector Abdullah and a naib Tahsilder in a bambu cart, proclaiming the Martial Law. When I heard that all citizens were warned not to come out after 8 p. m., I addressed Mr. Ashraf and asked him whether I, a wine marchant, could transact my business after 8 p. m., because I held a licence for the retail sale of country liquor outside the city at the Lohgar Gate. While I was speaking to the Inspector, Mr. Plomer, came up and ordered me, "Come here, Abkariwala, the General wants to see you". I was taken to the General who was sitting in a car with the Deputy Commissioner. I was at that time in my night dress and had just come out from my house which was quite close by, and was looking for my youngest child who was missing from the house. I was taken to the General in this garb; and when I wanted to explain to him the matter, I was ordered by the General to be shut up and was given in the custody of the British soldiers. I was then made to walk by force in the procession. They tied a cloth round one of my arms and dragged me along with them through several streets of the city. They proceeded from inside the Hall Gate towards the Hathi Gate, where they proclaimed the Martial Law. Then they proceeded to Logarh square, from there to Dhab Khatikan, and then to Katra Sant

Singh and Katra Sufed. When I felt very thirsty owing to the hot sun and asked for some water, one of the spectators on hearing my request offered me a glass of water, and while I was about to drink it, it was snatched away from my hand by a British soldier who said, 'No water will be allowed'. All the time when I slackened my pace, I was pushed on by the soldiers following me. We proceeded to Katra Karam Singh, and thence to Lakkar Mandi Qila Bhargian, Bagh Jhanda Singh and then to Bazar Sirki Banian etc., and then to Ram Bagh garden, the army head quarters. The procession did not pass through the most populated parts of the city, e. g. Guru Bazar, Chauk Darbar Singh, Bazar Niarian, Katra Jaimal Singh, Bazar Patrangan and several other thickly populated streets.

On reaching the Ram Bagh garden, I was made to stand out in the rain with my two other companions, Surendra Nath and Hiralal who were also arrested at Dhab Khatikan for daring to put some questions to Mr. Plomer. I was not permitted to answer the call of nature. We were kept there for about an hour when we were handed over to a Baluchi regiment who took us to the Fort. There, we were handcuffed in pairs and were put in a cell. No food was given to us during the night and we were made to sleep on the bare floor. There were about nine men already put in the same cell, all handcuffed in pairs. On the next morning, we were taken out to answer the call of nature and, at about 10, we were given gram with gur to eat. The stuff was too bad to be taken. We were not allowed to bathe. We suffered a lot in the night. On the morning of the 15th, the General came to our cell and, on our complaints, ordered us, i. e. those arrested on April 13, to be produced before him in the Ram Bagh army head-quarters. We were then taken to him in a motor car well guarded by soldiers. We were every now and then told that we would be shot. When we arrived at the garden, we were handed over to a London regiment who tied us all to a tree and constantly abused us and laughed at us. We were produced before the General when he had his lunch. I was then sentenced to 8 days quarter guard, where I was made to work by the military garrison to ply a wheel for pumping water. I fell ill. After the expiry of 8 days, I was released. During all this period, we were given very unwholesome food. I was never informed of the charge brought against me.

I further state that Sergeant Sedgewick of M. P. G. Fort, in whose charge we were, forced me to part with my gold ring worth

about Rs. 40 and a West End hunting watch with a golden chain worth about Rs. 70 The watch bears my name.

31

The statement of **Gholam Jilani,** *son of Gholam Qadir Kashmiri, aged 32, Deed writer and Imam of a masjid in Katra Garba Singh, Amritsar.*

I was a temporary Cattle Inspector at a cattle fair. I was busy with my work at the fair, and have no personal knowledge of what took place on the 10th April. I was also on duty the whole of the 11th and the 12th, as also till 2 p. m. on the 13th April, when police officers came to the Cattle Fair and made the people leave the place and close the fair. There were about five or six thousand persons at the fair on that day. I left at 2 p. m., as the fair came to an end.

32

The statement of **Shaikh Abdul Karim,** *son of Shaikh Ali Mahomed, aged 28 years, Assistant Manager, Roz Bazar Press, Hall Bazar, Amritsar.*

I am an Assistant Manager of the Roz Bazar Press, Amritsar. On the 13th April last, 50 copies of a proclamation were printed in our hand press. On the 14th April, two hand-bills,—one about the Railway permits and the other about Kirpans,—700 copies of each were printed. The last two mentioned hand-bills were given to us on the evening of 13th April for printing, and we handed the printed copies over to the authorities on the 14th April in Ram Bagh. In the hand-bill of the 14th April about permits, processions and meetings were prohibited. This hand-bill is written by S. Mohamed Amin, Pleader, and is corrected by Mian Altaf Hussain, Revenue Officer. It bears a signature in English also, which appears to be that of General Dyer. I produce this original hand-bill.

Of the three hand-bills, I saw only one about Kirpans being distributed to the public; the others, I did not see distributed or posted up anywhere. This document (marked I) is a copy, of the proclamation, of which I printed 50 copies on the 14th of April. This was dictated by Mian Altaf Hussain, Revenue

Officer, and it was printed in his presence; and 50 copies were made over to him then and there. He asked us to obliterate impressions on the lithographed stone, which was done in his presence. These two documents (marked 2 and 3 respectively) are the originals of the two hand-bills which were given to the manager at about 4 p.m. on the 13th of April for printing. We printed 700 copies of each.

Roman Transliteration of Exhibit marked 1 :—

ELAN.

Bashindagan-e-Amritsar ko bazariye elan-e-haza ke muttanabbeh kiya jata hai ke agar woh nawh-e-Amritsar men koi mali nuqsan karen ge ya kisi aur qism ki seena zori ka irtekab karen ge to yeh samjha jawega ke aise ifal ke irtekab ka ishte-al shahr-e-Amritsar se paida hua hai aur ham bashindgan-e-Amritsar ko fauji qanoon ke mutabiq saza dene ka tadaruk karen ge. Tamam jalson aur majmon ki bazarie elan-e-haza ke mumaniyat ki jati hai aur ham Jumla aise majmon ko philphaur muntashir kar ne ke waste fauji qanoon ke mutabiq amal karen ge.

Dastkhat-R—Dyer Sahab C. B.
Brigadier General Commanding
Jullunder Brigade.

Translation of Exhibit marked 1 :—

PROCLAMATION.

The inhabitants of Amritsar are warned by means of this proclamation that if they damage any property or commit any act of violence in the neighbourhood of Amritsar, such acts will be considered to have been instigated from the city of Amritsar, and we shall arrange to punish the inhabitants of Amritsar in accordance with the military law. All meetings and assemblies are prohibited by this proclamation, and we shall act in accordance with the military law in order to disperse all such assemblies forthwith.

(Sd.) R. E. Dyer, C. B.
Brigadier General Commanding,
Jullundur Brigade.

Roman Translation of Exhibit marked 2 :—

ISHTEHAR.

(1) Tamam khas aur am men mushtahir kiya jata hai ke kisi shakhs bashinda shahr-e-Amritsar ko ijazat nahin hai ke apni zati

ya kiraye ki sawari par ya paidal mundarja zail afsaran se pass hasil kiye bagair shahr se bahar nikle.

1. Janab sahab Deputy Commissioner Bahadur Amritsar.
2. Mr. J. E. Rehill Sahab Superintendent Bahadur Police, Amritsar.
3. Mr, Beckett Sahab Assistant Commissioner Bahadur, Amritsar.
4. Mr. Connor Sahab, Magistrate Bahadur, Amritsar.
5. Mr. Seymour Sahab Magistrate Bahadur, Amritsar.
6. Agha Mohammad Hussain Sahab Magistrate Bahadur, Amritsar.
7. Mian Altaf Hussain Sahab Magistrate Bahadur, Amritsar.
8. Mr R. Plomer Sahab Deputy Superintendent Sahab Bahadur, Amritsar.
9. Afsar Police in charge Kotwali, Shahr Amritsar.

Pass ek khas namuna ka hoga.

(2) Kisi shakhs bashinda shahr ko ijazat nahin hai ke ath baje rat ke bad apne makan se bahar nikle. Jo shakhas ath baje rat ke bad bazaaren men jawenge goli se mare jane ke mustaujab honge,

(3) Kisi qism ka koi julus kisi waqt shahr ke bazaaron men ya shahr ke kisi hisse me ya shahr ke bahar kisi jagah nikal ne ki ijazat nahin hai. Is qism ka koi jalus ya logon ka majma (akath) khilaf-e-qanoon samjha jawe ga aur uske sath waisa hi suluk kiya jawaga, aur agar zarurat hogi to salah ke zariye muntashir kiya jawega.

R. E. Dyer,
Brig. General,
Comds. 45th Brigade,
Amritsar, 13-4-1919.

Translation of Exhibit Marked 2.

NOTICE

1. It is hereby notified that no inhabitant of Amritsar is permitted to go out of the city in his own or in a hired conveyance or on foot without obtaining a pass from the under mentioned officers:—

(1) The Deputy Commissioner of Amritsar,
(2) Mr. J. F. Rehill, Supdt. of Police, Amritsar.
(3) Mr. Beckett Asstt. Commissioner, Amritsar.

(4) Mr. Connor, Magistrate, Amritsar.
(5) Mr. Seymour, Magistrate, Amritsar.
(6) Agha Mohammad Hussain, Magistrate, Amritsar.
(7) Mian Iltaf Hussain, Magistrate, Amritsar.
(8) Mr. R. Plomer, Deputy Supdt. of Police, Amritsar.
(9) The Officer in charge of the Amritsar Police Station.

2, No inhabitant of the city is permitted to go out of his house after 8 p. m. Persons going out into the street after 8 p. m. will be liable to be shot.

3. No procession is permitted at any time in the bazars or in any part of the city or at any place outside the city. Any such procession or gathering will be considered illegal, and will be dealt with accordingly, and, if necessary, will be dispersed by means of arms,

(Sd.) R. E. Dyer,
Brig. Genl.,
Comds. 45th Brigade,
Amritsar.
13-4-1919.

Roman Transliteration of Exhibit Marked 3.

ITTELA.

Yeh khabar mashhur ki gai hai ke chand Sikh aurton ko fanjion ne tang kiya aur unse hatak amez bartao kiya hai. Yeh khabar sachhi nahin. Hamen jo khabar mili hai woh yeh hai ke Sikhon ki ek bari jamaat ko jin men chand aurten bhi thin pahredaron ne roka kyun ke pahredaron ko auvalan yaini ilm is bat ka na tha ke kirpan rakhne ki ijazat hai. Mazid baran is jamaat men seek shakhs ke pas ek choti talwar thi aur dusre ke pas kulharian theen. Kirpanen aur hathiyar admiyon se to le liye gai magar aurton se nahin liye gai. Jab yeh muamla jarnail commanding afsar sahab bahadur ke rubaru pesh hua to unhon ne hukm diya ke kirpanen wapis die jawen, talwar zapt kar lee gai. Sikh aurton ko kisi tarah ki koi taklif nahin dee gai. Is bat ki mumaniat hai ke koi mard aurat ki talashi le aur is muamle me is ke khilaf nahin hua. Aisa nawajib fail sakht mustaujibe saza hai. Is muamle ke mutallio agar koi shakhs nalishi ho ga to ham bazat-e-khud puri puri tahqiqat karen ge.

Daskhat-Miles Irving
Deputy Commissioner,
Amritsar.

Translation of Exhibit Marked 3.

NOTICE.

A story has been circulated that some Sikh women have been harassed and insulted by soldiers. This is not true. The information we have received is that the soldiers on guard (Pahradar) held up a large body of Sikhs which included some women, as the soldiers did not at first know for certain that Kirpans were allowed to be kept (by Sikhs). Besides, one person in this group had a small sword and another had some axes. The Kirpans and arms were taken away from the men, but not from the women. When this matter was brought to the notice of the General Officer Commanding, he ordered that the Kirpans be returned. The sword was confiscated. The sikh women were not harrassed in any way. Men are prohibited from searching women and nothing was done in this case in contravention of this (prohibition). Such an improper act deserves severe punishment. If any person comes forward as a complainant in this matter, we shall personally investigate it fully.

(Sd.) Miles Irving
Deputy Commissioner,
Amritsar.

33

The statement of **Mulchand,** *s/o Lala Mohanlal Khatri aged about 60 years, resident of Katra Ahluwalian, Amritsar.*

On the 13th of April 1919, I heard it announced by the beat of drum that Lala Kanhiyalal, Vakil, would diliver a lecture in the Jallianwala Bagh that evening. As the Bazar was closed and I had nothing to do, I went to the gardan at 3 p. m. with my son, son-in law and a few other boys, some of whom were children of 7 or 8 years only.

I did not see or hear of any announcement by beat of drum, or proclamation or notice that people were prohibited from attending public meetings, or that such meeting would be broken up by force. That was the reason why I went there with the boys and children of my family.

A little after my reaching the garden, I noticed an aeroplane hovering over there for some time and returning after a few rounds. On the sight of the aeroplane, I wanted to leave the place with some other people; and Hans Raj, who was lecturing, said that it was doing its work, and that we should continue our work. After this, a

funeral procession passed that way, and a number of people left to join it; and others were also making a move, when they were again prevented by Hans Raj.

I noticed two other men leaving a little after this, who appeared to belong to the Police; and as they passed by me I told them that as L. Kanhiyalal had not come, I would also go. They said, there was still time for him to come and that we should wait. I then noticed some other men, who all appeared to belong to the Police, slipping off from the place, and very soon after, the British soldiers and the Gurkhas came up. As I was not facing that way, I saw in that direction only once, and saw rifles on their shoulders; I had just turned my face when firing was started. People took to flight, and yet, once more they were exhorted by Hans Raj to stay as it was blank fire simply to frighten them and that nobody would be injured. Some of the people hesitated for a moment, and then every one ran. When they were running, I saw them being fired upon and hit. They were falling on one another, running in all directions and the shots were also seen coming from all directions.

I also ran to my house which was quite close to the garden, and not finding my son and son-in-law in the house, I had to return to the garden again. I searched for the boys all round amidst the heaps of the dead bodies. I saw people dead and dying in the Hansliwali lane, on the way near the Burj of Mewa Singh and in the houses and rooms of the lanes in the vicinity. According to my estimate, they were not below 1500 or 2000. My shoes were left in the garden also. I noticed ornaments, clothes, watch chains, notes and cash lying by the dead bodies that evening. Next day, when I went into the garden to look for my shoes, I did not find these things there. The military did not order us to disperse or give any warning, but straight way commenced firing.

34

The statement of **Khushal Singh,** *aged 33, son of Lala Kanshi Ram Ahluwalia, Auctioneer and Commission Agent, resident, Katra Jallianwala, Kucha Kammooan, Amritsar.*

I am a licensed Auctioneer for Amritsar and Sialkote. About 11 a. m. on 10-4-19, I heard that Drs. Kitchlew and Satyapal were arrested. I got this news at my house. I came to the bazar and

saw the whole place closed. People had gone in large numbers to Hall Bazar side. In the market, near Queen's Statue, I met Rustomjee's son; and just near the Sabzee Mandi, we saw corpses of persons being brought to the city from the station side. We were told, they had been shot at the carriage bridge. These were 7 or 8 in all. One of these dead bodies was of Mewa Singh, brother of Arjan Singh Halvai, Purani Kanak Mandi. This was the first man shot at the bridge. I learnt this from Arjan Singh. When I reached near the Telegraph Office, I saw a mob coming from the Aitchison Park side. I was standing near Lal Din, Police Sergeant. The mob was asked to go back by Gurdial Singh Salaria, who was on horse-back and Duni Chand, M. A., and Mohd Sadiq, Bar-at-Law. Telegraph Office was guarded by Baluchee soldiers then. The mob did turn towards the city. I saw soldiers also posted near the foot bridge in the Railway compound. I then came away. In the evening, I came back home about 5 p. m.

On the 13th, about 12 o'clock, I got news from a reliable source that I should not attend any meeting that day, as there was danger of the meeting being fired upon.

On the 13th at about 1 p. m., I saw from my baithak, which overlooks the garden, Hans Raj and another man who were arranging to have the garden cleared. They called a sweeper. I too went down. These men then sent for a "Takhtposh." I also helped them for making arrangements for water for the people. People began to come in large numbers. There were about 20 to 25 thousand persons in the bagh up to 4 p. m. Then a funeral procession passed. About 5,000 people joined this procession. Lectures began from 3 p. m. After the procession, an aeroplane hovered over the meeting. There was a stir in the crowd then, and Hans Raj shouted out to the people not to be afraid of the aeroplane and to remain seated. I was sitting near the platform. With me was a C. I. D. policeman whom I recognised, but whose name I do not know. This man looked towards the house of Mir Ahamad Hasan. I also did the same, and I saw some C. I. D. people. I went up to the roof of my baithak to see who the people were in Ahmad Hassan's house. I could not see any thing from there. On coming down again, I met Mohomadi pehalwan who was standing with Mir Riazul Hassan near the gate of the bagh. He told me that soldiers would come and start firing on the people and told me to clear out. He also informed me that 2 persons,

one Ibadullah, C. I. D. Sub-Inspector, and another Mir Obudulla and one more were sitting in Mir Riazul Hassan's house. He also told me that he was kept by these men outside the house as a guard. I then called out to some persons, I knew, to leave the meeting and they went away. I came by the bazar to my baithak. There I saw about 40 or 50 Baluchees going to Sultanwind Gate. I went inside my gali. After this, almost immediately, I heard shots being fired in the bagh. I ran home. This sound continued for about 10 or 12 minutes. Then I saw wounded persons coming running to our gali. I helped some by lending clothes. Shortly after the firing had ceased, I went into the garden from the gate close to my baithak. This passage was full of dead bodies. In the gali alone, there were over 50 dead bodies. Inside the garden near this gate, about 125 dead bodies were lying. I went round the whole garden. There must have been at least 2,000 killed or wounded all over the garden. The largest number was towards the burj of Mewa Singh. Many were scattered over the place where the meeting was held. 'Nuvi' gully was full of dead bodies. There were small children and young boys also among the dead. I returned home about 7. p. m.

I went in the morning about 6 o'clock again on the 14th April into the garden, and the place was full of dead bodies scattered all over.

35

The statement of **Sohan Lal**, *son of Ram Kishen, Barber, aged 35 years Chouk, Phulanwala, Amritsar:—*

On the 13th of April, I went to Jallianwala Bagh. I was seated near the platform, when Hans Raj was making his speech. I knew Hans Raj from before, as I had seen him addressing other meetings and on certain occasions I had been to his house. After a time, I saw soldiers entering the garden through the main passage. As the people were getting up to run away, Hans Raj shouted to them not to do so. He said, 'the Government will never fire upon innocent men'. He asked them not to stir, but sit quietly and said that he would settle the matter with the soldiers. After saying this, he came down from the platform. Before he did so, he waved his handkerchief. I saw him going towards the soldiers, but I lost sight of him, as suddenly at that time the fire began and the people began to run in all directions. There was utter confusion. I also

ran and came out of the garden through a passage near the well. I saw, many people had already fallen. Luckily, I escaped and ran as far as the statue of Queen Victoria. When I came there, I met Hans Raj again. When I met him again, he asked me to leave the message at his house that he was alright. He proceeded towards the Hall Bazar ; and I went to my house, and on my way I gave Hans Raj's message to his mother. Since then, I have not seen him.

36

The statement of **Lala Hardyal Mal,** *aged 45 years, son of Lala Daryana Mal Sahai, Proprietor of Hariya Ram & Co., Purani Kanak Mandi, Amritsar.*

My office and house is situated on the left hand side of the passage from the street to the Jallianwala Bagh. I was in my house from 9 a. m. on the 13th of April till the next morning. People began to assemble in the Bagh from 2 or 2-30 p. m. An aeroplane was hovering over the place at about 4-30 p. m. I was in the window of the first floor looking out into the street below. Bhagwan Singh, Sergeant C. I. D., came in plain clothes about 3 or 3-30 p. m. and entered the Bagh. Ten minutes later, Ibadullah, C. I. D. Sub-Inspector, in plain clothes, came and entered the Bagh. The latter came out about 7 minutes later and went away towards the Kotwali. Shortly after, Pandit Saeen Dass, a Gujrati Brahmin, a priest came to see me and sat down. Then came Mohanlal who proposed, they should go up to the roof of the top story and watch the meeting from there. He said he was sent by Sub-Inspector Ibadullah to the Bagh to see what was going on there, and that he had been to the Kotwali and reported about the people assembling, and had come back from the Kotwali. The door opening on the first floor was closed and we three went up to the roof. Shortly after, some Baluchi soldiers (40 or 50) came from the direction of the Kotwali and marched past the entrance of the bagh to the Lakkar Mandi side (left of main entrance). Ten minutes later, the Mahomedan city inspector and Mir Singh Sub-Inspector came on horseback, followed by 35-40 Gurkhas on foot, who, as they were walking along the street, were harassing people sitting in front of closed shops. After the Gurkhas, there came two motor cars from which 5 or 6 European officers alighted. There were two armoured cars following the motor cars, in each of which one European soldier was visible. The police, about

40 or 50, brought up the rear. The officers posted 4 or 5 policemen on each motor car and entered the garden with the Gurkhas; the policemen stayed outside. Soon after, the order to fire was given and the meeting consisting of about 20,000 people was fired upon. Some indistinct English words were heard by me which I took to be the order to fire. Those words were immediately followed by the sound of musketry. Some one was standing on the dais and appeared to be lecturing, though he could not be heard from the roof where we were. Some men were noticed running away as soon as the soldiers entered. It was after the first shots were fired that all the people began to run in all directions. Shooting, even then, was continued on all sides of the garden and many fell while running away. The firing continued for about 10 minutes and it was done by the Gurkhas. After which, the officers and soldiers went back out of the same door as they entered, on to the road to Lakkar Mandi, but turned towards the Kotwali. My estimate was that about 1000 were killed, Mohan Lal and Saeen Das estimated 500 to 700. We three then came down; the visitors having gone to their homes, I sat in the window of the first floor again, smoking and watching the people carrying away the corpses. At about 7 p. m., Sub-Inspector Mir Singh came and entered the garden, and came out again after a few minutes. At about 11-30 p. m., the Gurkhas, officers, and armoured cars came from the Kotwali side and went towards the Lakkar Mandi. I did not hear any proclamation, prohibiting meetings or declaring Martial Law. At about 10 in the morning, I heard a boy make an announcement near the Allahabad Bank. He annouced the meeting that afternoon at Jallianwala Bagh.

37

The statement of Sardar **Arjan Singh**, *Son of Sardar Hakim Singh, Ahluwalia, aged 31, Shopkeeper, Purani Kanak Mandi, Amritsar.*

When the troops went to the Jallianwala Bagh on April 13, I was giving water to the people from a "Sabeel" in my shop. A police sergeant on foot was going in front of the military. One of the military asked the sergeant near my shop as to where they were being taken. He was told to hold his tongue. The troops were Mohammadans and they passed the Jallianwala Bagh & went towards the Sultan wind Gate. Ten minutes after, at about 5 p. m.,

another detachment of Mohammadan soldiers went to the Sultanwind Gate from Lakkar Mandi side. About a quarter of an hour after the passing of the second detachment, the Kotwal, Mohammad Ashraf Khan and Sub-Inspector Mirj Singh, came on horseback accompanied by a constable, Bhagwan Singh on foot. They went into the Jallianwala Bagh. About five minutes after they came out of the Bagh, a detachment of twenty Gurkhas led by a European on horseback arrived. This European said something, on which the soldiers brought their rifles down to the ground. The European went into the Bagh and came out in a few moments. At first, the Gurkhas stopped outside the Bagh, but on the arrival of a few British soldiers and an armoured car, they went into the Bagh. When I saw the troops going in, I went on the roof of the shop opposite to mine, and witnessed what took place in the Bagh. The military opened fire without asking the people to disperse. They never gave any warning. At first the soldiers fired high, but the Sahib ordered them to fire straight and low. There was a short interval after the first firing. Then the second firing began. All those who ran were fired on and the fire was directed towards people who were running away. The second firing ceased; and soon after, the third firing began. There were about twenty to twenty-five thousand people in the Bagh. When the military departed, I went into the Bagh and found about 1,500 or 1,600 dead and wounded. There were many villagers who had come to attend the Baisakhi Fair. Large numbers of dead and wounded were near the exits, especially at the exit near the well. I went into the Bagh to look for my Munib (Assistant). He was not there. There the dead and wounded were lying at the exits in three or four layers. I never heard any proclamation that meetings were probibited; nor did I see any hand-bill to that effect on that day.

38

The statement of **Amin Chand**, *son of Hamir Singh, Rajput, Vendor of aerated waters, resident, old Kanak Mandi, Amritsar.*

On the 13th April, 1919 I was on the top of the house adjoining that of Kashi Ram Bania, near the Hansli corner of the Jallianwala Bagh. A party of Mahommedan (Baluchi) soldiers came up in the afternoon, after 4, and went along the road in front of Lala Dholan Das's house. It was followed by another party of Baluchis, who went in the opposite direction to Lakkar Mandi.

The Kotwal, Muhammad Ashrafkhan, Mir Singh, Sub-Inspector and Bhagwan Singh then came and entered the Bagh, and came out soon after. The Gurkhas remained outside, and the officer went in after the Kotwal and other policewallas had come out. The officer was followed by the Gurkhas. I heard shots fired. After the soldiers left, I went into the Bagh. I saw corpses in piles along the boundary walls. There were 40 or 50 corpses in the narrow Hansli lane. The dead and the dying were lying all over the grounds. Next morning, there were 10 or 12 corpses in Hansliwali gali. I took out 3 or 4 from a manhole.

39

The statement of **Mir Riaz-ul-Hasan,** *son of Mir Hussain Shah, aged 19, resident of Nivin (Lower) Bagh Wali Gali, near Jallianwala Garden, Amritsar.*

I was in the garden attending the meeting, near the platform. I estimated the audience at that time, when I was there, at about 30,000. When a funeral procession passed, several thousands joined it. This funeral procession was of a Mahommadan, shot on the 10th. A little later, an aeroplane hovered over the meeting. People got frightened and some left meeting ; and I came to my house, People were asked by some one on the platform not to be frightened and to remain there. I went on the roof of my house and about 20 minutes later, saw the troops arrive from the main gate. The troops spread out and started firing. I could only see the troops, who appeared to be Gurkhas, on the left of the main entrance. A bullet struck my roof near me. I got frightened and came down. The firing lasted for about 20 minutes. There were 2 intervals of about a minute between each firing. Before firing commenced, Sub-Inspector Ibbadullah of the C. I. D., Ghulam Qadir, head constable, and Mir Abdullah, Sub-Inspector came to my house and remained there right through the firing. My younger brother, Asghar-ul-Hasan aged about 8, had gone with other children of the neighbourhood to the Bagh when the meeting was in progress. There was a good number of children under 12 in the crowd at the Bagh. After the troops had gone, I went out with my father and other members of my family to search for my brother. There were heaps of corpses at various places, particularly at the two entran-

ces on both sides of my house, along the south-east of the garden, especially at the two corners, also at the corner near the Burj, and in the *Hansli* near the raised ground. We did not then find the boy who, subsequently, was discovered at a relation's house where he had taken shelter after the firing had commenced.

40

The statement of **Mian Abdul Aziz**, *aged 20, son of Mian Maula Bux, resident of Ghee Mandi, Hasli Street, Amritsar.*

On the 13th of April, I had gone to Jallianwala Garden to attend the meeting. The soldiers entered it from the main entrance, and I, along with others was going out of the garden at that time, by that very way. All of us were beaten with the butt-ends of their rifles, and pushed back into the garden. They said that we must go back to the garden, and we were then compelled to re-enter the Bagh. Having entered the garden, we did not go to the place where the meeting was being held, but ran along the wall to the east of the entrance. We had to go some distance before we could escape through a small exit, which is situated near a timber stall there. When I reached near the stall, the first shot was fired. Having heard the sound of the firing, I ran fast and reached home.

41

The statement of **Mian Mohammed Sharif**, *son of Mian Illahi Bakhsh, caste Kashmiri, aged 24, Katra Bhagh Shing, Amritsar.*

I am a street hawker. It was generally known in the city on the Baisakhi day, that there would be a lecture in the Jallianwala Bagh that day by Lala Kanhya Lal, vakil. Many went to hear him lecture. I also went. Shortly after the troops arrived, many people started running. They immediately opened fire without any warning. They directed their fire towards all those who were trying to escape. Those who ran towards the front walls were shot down dead, and very few escaped. I ran towards the left, where there is a ditch (Hansli). I thought that it was a way out of the garden. But as I advanced along the Hansli, I came in front of a wall where I received a bullet in the thigh. A fat man was trying to scale the wall. I climbed over him, jumped over the wall and

escaped. Many tried to scale the wall, but were shot dead. I saw heaps of the dead and the wounded who tried to scale the wall. I cannot give the exact number. A Sikh gentleman whose house was near by, saved many by helping them to climb over the wall. I recovered from my wound in about a month and a half, during which period I could not do any work.

42

The statement of **Wazir Ali,** *aged 35/36 years, son of Gholam Ali, Teacher (Panda) Katra Dal Singh, near Kaul Sar, resident, Chitta Katra, Lahori Gate, Amritsar.*

I reached the Jallianwala Bagh on the 13th of April at about 5 p. m., and entered it by the entrance near Lala Dholan Das's house. I had hardly reached the meeting ground, when I heard cries of 'Agaye ' Agaye ! I saw people running. I kept standing near the corner and looked in front and saw some soldiers standing near the main entrance and firing their rifles. Near the place where I stood, I saw a large number of persons killed and wounded. I was hurt on my right eye, the bullet passed near my right temple. I got another shot on my right chest, and this bullet also passed out. I was under treatment for about 25 days. My whole right eye had to be taken out. As long as I was in my senses, I saw heaps of persons lying all around me, either killed or wounded.

43

The statement of **Seth Lakhmi Chand,** *son of Seth Nathu Mal, aged 32, piece goods merchant, resident of Gali Lala Wali, Kucha Tarkhana, Amritsar.*

I am a merchant and pay Rs. 1,050 yearly as Income Tax. I reached Jallianwala Bagh on April 13th at about 3-30 p. m., as I heard that Lala Kanhya Lal was going to address a meeting there. Hundreds of people were coming in from the few entrances to the garden. An hour later, the meeting commenced. There were about 20,000 persons present in the garden, including many children. I was sitting near the platform, by the side of the Samad. A little later, I saw an aeroplane. A few minutes after, I saw a funeral procession pass, and many persons left the meeting and joined that procession. At about 5 p. m. I was startled to hear some persons crying, 'Voh Agaye ! Voh Agaye ! ' Immediately afterwards, I

heard reports of firing. I ran towards the outlet by the side of the well. The passage there was blocked with about 150 corpses. I had to fall back. I then lay down on the ground, but received a shot on my right ankle. I lost all consciousness. On recovering my senses, I saw in front of me in the corner opposite the main entrance a heap of persons, lying dead and wounded. They must have been about 200, I was then removed to a temple opposite the Krishna Market, where I was attended to by a Doctor whose name I do not remember. Later on, I was treated by several Doctors, including Doctor Kidar Nath who was arrested after a few days. I had to have my leg amputated a little below the knee cap by Dr. Hira Lal of Lahore, assisted by Doctors Ishwar Das and Dhanpat Rai. In all, it took me 2½ months to get my wound healed up. I had to spend Rs. 7500 for my treatment.

44

The statement of **Hari Ram,** *son of Paira Mall, 35 years old, Shopkeeper, Proprietor of Messrs. Ganga Ram Hari Ram, Karmo Deorhi, Amritsar.*

I heard on the 13th of April that Babu Kanhya Lal was going to deliver a lecture. No one came into our bazar to tell us about Martial Law. I reached the garden between 4 and 4-30 p. m. I was sitting with my baby child in my arms far behind the platform. I did not hear anything of the lectures. I had some trouble with the baby and went out of the gate at the main entrance. I thought I would leave the baby at home and come back again. When I had got out, I saw about 50 Baluchis coming near the Kotwali. I saw Gurkha and British soldiers and two guns on motor cars. They were coming towards the garden. When I had left the baby and was coming back I saw wounded people with their clothes torn.

45

The statement of **Lala Guranditta,** *aged 33 years, son of Mula Mal Arora, Nimak mandi, Amritsar.*

I was at the Jallianwala Bagh on the occasion of the firing on the 13th of April. When firing began, I lay down on the ground to avoid being hit. Several shots passed over me. Then I saw about 20 soldiers firing in a kneeling position at those who were lying down. I was then hit twice, once on the leg above the left

ankle and again on the right leg just below the knee. My son, aged 12, whose name is Kishen Chand, was also present at the meeting. He had run away and did not receive any injury. When an aeroplane hovered over the bagh, Hansraj said that people need not be afraid and should remain sitting. He also said, " the aeroplane is doing its own work; you do your own." My brother, Sant Ram was also at the meeting, and escaped unhurt. After the soldiers had left, I looked round to see if my son and brother were there. There must have been more than a thousand corpses there. The whole place was strewn with them. At some places, 7 or 8 corpses were piled, one over another. In addition to the dead, there must have been about a thousand wounded persons lying there. Close by where I was lying, I was a young boy, aged about 12 years, lying dead with a child of about 3 years clasped in his arms, also dead. A Brahmin boy of 12, who lived in my neighbourhood was also killed at the meeting. I saw his corpse on the following day near my house. The place where I received the shots was about 150 paces from Lala Dholan Das's house. I crawled from there up to the road near that house, and from there I was taken by my brother and others. Firing took place several times and continued for about 10 to 15 minutes. Before each firing, a whistle was sounded. Several of the dead had jewellery on their persons.

46

The statement of **Mohammad Ismail**, *aged 20 years, s/o Wazir Mohammad butcher, resident of Kucha Gujran, Amritsar.*

My house faces the Jallianwalla garden on the north-west corner. My shop is just opposite the entrance gate of the garden. At about 4 p. m. on the Baisakhi day, I was watching the meeting from the roof of my house. At about 4-30 p. m., an aeroplane hovered over the garden. At about 5 p. m., I saw Gurkha troops enter the garden, line up on the raised ground near the entrance and begin to fire immediately after. I saw one European from where I was. Neither the European whom I saw, nor any policeman, nor any one else, asked the meeting to disperse before the firing began. I saw men falling down, hundreds of them. I stepped a little behind on my roof to avoid the Gurkhas seeing me. After staying on the roof for about 5 or 6 minutes, I went down;

but I continued to hear the sound of the firing which went on for about 10 or 15 minutes. After the Gurkhas had left, I went to the Bagh to look for my maternal uncle's son. Corpses were lying all over. There were some wounded also. My estimate of the persons I saw lying was 1500. There were specially large heaps of corpses at the corners on both the sides of Riazul Hassan's house near the well, as also at the corner near Meva Singh's Burj and along the well facing the platform from where the troops had fired. At several places, the corpses were 10 or 12 thick. I saw some children lying dead. Khair Din Teli of Mandi had his child, 6 or 7 months old, in his arm. I saw both Khair-ud-Din and the child lying dead near Burj Meva Singh. There were, in all, about 16 to 20 thousand people in the gardan, including, I think, about 4 or 5 hundred children.

On the 18th or 19th of April, the Police arrested me at my shop at about 11 A. M. Labbhu Ram, Thanedar, Mohammad Sharif Havildar and two police constables arrested me. They asked me where my brother Dina was. I told them, his shop was in Katra Mahan Singh but he had gone to Batala. They took me, under arrest, to that shop. My brother Dina was not there. My youngest brother, Mohammed Din was at the shop. His age is about 10 or 12 years. He told the Sub-Inspector that Dina had probably gone to the Mandi. On this, the Sub-Inspector, Labhu Ram and Mohammad Sharif, beat me mercilessly on the road. Sub-Inspector, Labhu Ram pulled my hair and kicked me with his boots. They said I had told them a lie, although, as a matter of fact, what I had said was true. The two police officers took my brother Mohammad Din to the Mandi, and the other two took me to Daburji village along with another man Nikka whom they arrested at the Clock Tower. They arrested Ibrahim in Daburji and brought us three to the Chartered Bank. In about half an hour, my father, aged 60 years, was also brought there. As soon as he arrived Sub-Inspector, Labhu Ram caught hold of his beard and kicked him two or three times, saying that he had concealed his son. He ordered Mohammad Sharif to take us all inside. Up till then, we were in the veranda. After we had been taken into a room, Mohammad Sharif also beat my father, pulling his beard at the same time. At about 3 p. m., my father and I were allowed to leave the Bank on condition that we would produce Dina the next day by 12 noon. A police constable came with us. My father hired a bamboo-cart for Rs. 20, and the other constable went in the evening to Batala.

The next day, they returned with Dina at about 11-30 a. m. Dina was arrested and my father was released. My brother, Dina was brought to our home about three days after. He was weeping bitterly and was much reduced. I heard that he had been mercilessly beaten for three days to make him plead guilty.

47

The statement of **Lala Parmanand,** *s/o L. Pahlad Rai, aged 15, resident of temple of Satya Narain, Old Wheat Market, Katra Ahluwalian, Amritsar.*

I was *watching* the meeting at Jalianwala Bagh, on April 13th *from the roof of a temple* close by at a *height of about 20 ft.* from the raised ground. I was sitting on the very edge of the roof to the left of the main entrance, and at a distance of about 15 paces from it. I saw a Sikh addressing a huge gathering of about 20,000. People were continuously pouring in from all the openings into the garden. I saw a number of children sitting on the shoulders of the men assembled. There was a very large number of Jats, who had come from distant villages to join the "Baisakhi fair" at Amritsar. At about 4.30 p.m. while the meeting was progressing peacefully, we were suddenly informed by a Brahman, named Raghu Nath Das, who resides in the temple, and had gone downstairs to ease himself, that he had seen troops entering the garden by the main entrance. On hearing this, I with two others went down and peeped through the gate of the temple which is by the side of Purani Kanak Mandi. From there, I saw Gurkhas entering the main entrance, while others were coming from the Queen's statue side. I then immediately went upstairs and stood on the very brink of the roof. From there, I saw two Mahomedan Police Officers sitting on the horse-back. Both of them were standing just in front of the main entrance. About 50 Gurkhas armed with rifles were forming themselves into two lines on the left side of the entrance on the raised ground. They were at a distance of three paces from the wall of our temple, and about 15 ft. below us. An Officer made his appearance from the main entrance side. I then saw the Gurkhas bend a little pointing their rifles towards the crowd. I saw people running out of the garden, but a very large number of Jats and others were still seated on the ground. A Sikh lecturer was moving his hand, as if he wanted the audience to remain sitting. All of

us then went downstairs and immediately afterwards, I heard the sound of a whistle. This sound was followed by the report of firing, which lasted for about 10 minutes, with a break of a second or two. After the firing had ceased, I went upstairs and saw about 1, 500 persons lying wounded and dead all over the garden. There were heaps of corpses near the mudwall to the south-east of the bagh, and at the gate behind the well.

48

The statement of **Lala Mansa Ram,** *son of Lala Manohar Lal, Caste Kharti, aged 33, broker, resident of Katra Jallianwala, Amritsar.*

My house is just opposite the Hansli passage which runs by the side of the Jallianwala Bagh. It is a newly built house, and my name appears on it. At about 5. 30 p. m., when I was sitting in a chair on the balcony of the first floor of my house, I saw some military people going towards the Sultanwind Gate. Ten or fifteen minutes after this, I heard firing, but I did not myself see shots fired. After the first report, I saw two Gurkhas coming to the Hansli passage and shooting all those who were running into the passage from the Jallianwala Bagh. Lots of people were killed and wounded there. I saw these two Gurkhas with my own eyes coming to the Hansli passage shooting all those who managed to escape from the Jallianwala Bagh. A bullet from these two Gurkhas, after striking my house, hit me in the belly and wounded me. On this, I went into the inner appartments of my house. Dr. Ishar Dass saw to my wound and bandaged it. Later on, I was under Dr. Ram Rakha's treatment. I was ill for about 15 days. I never heard any proclamation, nor saw any notice that the meeting was prohibited. I had no knowledge at that moment that Martial Law was declared.

49

The statement of **Sardar Partap Singh,** *son of Bhai Man Singh, aged 45 Years, book Seller, resident of Bazar Mai Sewan, opposite Clock Tower, Amritsar.*

I did not go to Jallianwala Bagh at the time of the meeting on the 13th April. My son, Sundar Singh, had gone to attend that meeting. When I heard the firing in the Jallianwala Bagh, I ran

towards the Bagh to find out my son. I saw many people wounded lying on the way. When I reached there, I saw the soldiers returning from the Jallianwala Bagh. They were at a distance of about 100 yards from me. The soldiers were about 40 in number. I did not enter the Jallianwala Bagh from the side from which the soldiers had come out, because I was afraid, but went round and entered by jumping over a wall. Dead bodies were lying on all sides near the enclosure walls. When I entered, a dying man asked for water. There is a drain which carries water from the canal to Darbar Sahab. It is called *Hansli*. The drain is covered, but there is a pit connected with it which is about 4 feet square. When I tried to take water from that pit, I saw many dead bodies floating in it. Some living men had also hid themselves in it, and they asked me, "Are they (i. e. soldiers) gone"? When I told them that they had gone, they came out of it and ran away. Then I went into the middle of the Bagh to find out my son. There were about 800 or 1000 wounded and dead lying near the walls of the Bagh, besides others who ran away wounded and died either in their own houses or in the surrounding lanes. I remained there from 15 to 20 minutes, but could not find my son. I heard the wailing of those shot and who were crying for water. Then I ran back home and heard that my son was safe. I asked three or four men to accompany me to the Jallianwala Bagh and give water to the dying and wounded. We took vessels and came back to Jallianwala Bagh and gave water to some of the wounded.

I did not hear any proclamation on the 13th, forbidding people to attend public meetings; nor did I hear that any such proclamation had been made in the bazar.

50

The statement of **Lala Kishori Lal,** *aged 27 years, son of Pandit Ramji Lal Gaur. of Lachmansar, Amritsar.*

At about 4 p. m., I with a neighbour of mine, named Charanji Lal Agarwal, *went to see a "tamashah" in the Jallianwala Bagh.* We entered the Jallianwala Bagh by the small gate, just near Lala Dholan Das's building. I saw there a crowd of about 20,000. I saw a meeting being held. Just as we entered, a Sikh gentleman got up to propose the President for the occasion. He was followed by Brij Gopi Nath Bekal. We then saw a photograph of Dr. Saifud-din Kitchlu being placed on the chair. Then rose Dr.

Gurbaksh Roi to address the audience which mostly consisted of Jats from the neighbouring villages who had come for the Baisakhi fair. All were seated in a circle round the platform. In addition to these, there were many thousand citizens, both Hindus and Mohammedans. I was standing at some distance to the left of the speaker. I could not hear what he said, I had not stayed there more than 10 minutes, when I noticed a movement in the crowd. My companion had, by this time, left the Bagh. I too came out of it. Just on my coming out, I saw a funeral procession of a Muslim, shot on the 10th of April, at the Railway Bridge. I accompanied the procession to the burial ground. I had not gone a hundred paces out of the Sultanwind Gate, when shots were heard and I with my companion, whom I again picked up in the way, ran towards Chatiwind Gate. I had not run a few paces when a bullet went whistling a few inches above my head. Again, when the second volley was being fired, another bullet passed just in front of my face. Then I fell down with horror. After a minute again, I ran for my house. When I was lying down, I heard a constable saying, " There falls an old woman " and in fact an old woman was struck dead.

After I reached home, I saw a few dead Mohammadans being carried by their companions. For full 1½ hours, corpses were being carried away in the same way. I did not hear of any proclamation declaring Martial Law, or prohibiting public meetings on that day.

51

The statement of **Pandit Chet Ram,** *aged 35, Pleader, Katra Jaimal Singh, Amritsar.*

I had heard of a meeting to be held in the Jallianwala Garden on the evening of the 13th of April under the presidency of Lala Kanhyalal. I left my house about 5 p. m. to go to attend this meeting, but returned home when I saw troops and armoured cars etc., goving towards the bagh. While still on the way back, I saw wounded persons being carried to the houses of Dr. Ishar Das in Karma Deorhi. On reaching my house, I learnt that my younger brother and nephew had not returned home. I ran to the garden at once to look for them and entered from the passage near L. Dholan Das's house. I saw dead and wounded scattered all over the garden and there were large heaps of these near all the exits and all along the garden, opposite the firing line, as also

in the Hansli passage. The number of corpses near the corner of Mewa Singh's Buri, as also close to the gate near the well and around the two other open passages leading to the Newi Gali from the east and south of the garden, was by far the biggest. Most of the persons were hit at various places on the back of the body. Numerous persons died, being trampled under the feet of the rushing crowds. Not being able to trace my relations, I returned home, and there I did not find my brother. I had to go back to to the garden again and search all over the bagh. There were clothes, shoes, pugrees etc., scattered all over. I think the total number of the dead could not be less than 500 at the least. Failing to find my brother in the garden, I left for home, and, on reaching there, saw my brother also back in the house.

I was made a special constable, along with the other members of the local bar, on the 22nd of April. We were put to many hardships and indignities. I say, the appointment was absolutely unnecessary for the maintenance of peace and order. The police force was sufficient. Besides the police, there were hundreds of soldiers and, as a matter of fact, the city was quiet in those days. I cannot but believe that the order was meant to punish and humiliate the local bar.

52

The statement of **Lala Durga Das**, *son of Lala Ram Chand, aged 40, resident of Sultanwind village, near Amritsar.*

I did not go into the Jallianwala Bagh. I had only gone to buy stores in the city. While returning, I passed through Sultanwind Gate, and was going to my village, when I was hit. I was first hit on the fore-arm and then on the thigh. I heard report of firing when I was about 30 or 40 yards away from Sultanwind Gate, out of the city, on the road leading to my village. Myself and my 7 or 8 companions began to run. I was shot in the arm after running 300 or 400 yards, when looking back. I kept on running for another half a mile, and was then hit on the leg, near Samdu's Garden, *i. e.* about half way between the city and the village. In Mandi Shah's Garden, which is opposite Samdu's Garden, I saw a woman shot dead. She was the sister of Sher Singh, retired Jamadar. The name of the woman was Chandi. My companions escaped unhurt. I lay for two hours when my brother came and picked me up.

53

The Statement of **Mian Husain Shah**, *son of Mian Gholam Shah, aged 35 years, resident Kucha Bagh Wala, Katra Jallianwala, Amritsar.*

I am a 'raffoogar' (Darner) by profession. About 11-30 a. m., on 10th April, I got news that Dr. Saifuddin Kitchlew was arrested. I closed my shop at once and went towards the cloth market, where I saw crowds going to Hall Bazar. All were with bare heads. I went with the crowd to the Hall Gate. There we met Pandit Dinanath coming in a Tum-Tum. He was asked as to where Drs. Satyapal and Kitchlew were, and he said, he did not know and he advised the crowd to go back. No one heeded him. No one in the crowd had any sticks. I went with the crowd on the carriage over-bridge, and we took the turning on the bridge towards the station. When we had gone about half way down, I heard shots fired from the foot-bridge chowk, by two Europeans on horseback. One man near me, to my right, was shot on his side, and I had my right hand shot. I saw one more man falling down. Both died on the spot. People then fled from the place. I, helped by my brothers, managed to carry Mewa Shingh, who was shot near me, and brought him to his gali near Jallianwala garden. There I met Babu Ishar Das. He told me that his brother, Bhagwandas, was shot and was in the Hospital, and he asked me to go with him to the Hospital. On reaching the Hospital, we found there two persons wounded, one of them was Bhagwan Das and another person, whose name I don't know. We returned home in the evening.

On the 11th, about 10 a. m., I heard that Bhagwandas was dead, and that his body had been brought to the city. Soon after, I left for home and saw about 7 or 8 dead bodies in the Jallianwala garden, where I found Bhagwan Das's mother crying bitterly. Afterwards, all the dead bodies were removed in a procession to "Samdoo's talab" (Mahomedan grave-yard). Bodies of Hindus were burnt and those of Mahomedans buried. I was told the names of the dead persons there, but do not remember them now. We all returned home about 1 p. m. An aeroplane kept hovering over the crowd.

On the 12th of April, again, a procession of one dead person passed near our place, and I again went with the crowd to the graveyard. An aeroplane was again seen over the crowd. On our return, when we reached near Sultanwind Gate, I

saw troops coming from Ram Bagh side. Near the Sultanwind Gate, one police officer on horse-back was standing and shouting to the people to enter the city quickly. We did so and stood in the bazar Jallianwala; and then I saw some two motors going to Sultanwind Gate, containing Military Officers and an Inspector of Police. They came back after 10 minutes, followed by all the troops. In the middle of this force were 10 or 12 persons who were arrested at the gate. After this I kept in my house.

On the 13th of April, I heard that a meeting would be held in the Jallianwala Bagh and that Lala Kanhaya Lal would speak at that meeting. Accordingly, I went to the Bagh at about 3 p. m. Lala Kanhaya Lal was not there.

Later on Hans Raj spoke. An aeroplane was seen. Then a funeral procession passed by and many persons from the Bagh went with this procession. Before the coming of the aeroplane, I saw persons of C. I. D. in the meeting, who entered Mir Hussain Shah's house bordering on the garden near the well. I know names of 2 C. I. D. people, Sub-Inspector Ibadullah and Mir Obedullah. I was in my gali close to the garden. A neighbour of mine, Qumar Din came into the garden, and said that troops were passing in the bazar and going to Sultanwind gate. I then got up with my other friends to go to our houses, when I saw troops enter the garden from the Hall Bazar side gate. I had hardly reached my house, when I heard shots being fired. I then went up to the roof of my house and kept looking at the garden from my privy, hiding myself behind its wall. In my opinion, the firing was kept on for about 15 minutes. Immediately after the firing ceased, the troops left the garden. At the time of firing, there were about 15 thousand people in the garden, including children. I think, in all, about two thousand persons must have been killed and wounded. I saw big heaps of dead persons at the three outlets from the garden to Baghwali gali, and a similar heap on the side of the Burj. I also saw about four to six hundred lying dead, scattered over other parts of the garden.

54

The statement of **Lala Nathu Ram,** *son of Lala Faqir Chand Khatri, aged 39, contractor, Chauk Manna Singh, Amritsar,*

I saw a hand-written bill posted in two or three places in the streets, to the effect, that Babu Kanhya Lal, Vakil, would deliver

a lecture in the Jallianwala Bagh. I also heard a 'Dhandora' to the same effect.

My house is by the side of the Jallianwala Bagh. I was in my house on April 13th, when the firing took place. When I heard the report of the first firing, I went to the top story of my house to find out what it was. I then came down. A few moments later, a boy came running to me, with the news that many had been killed and wounded in the Jallianwala Bagh. As I knew that my son and brother had gone to the Bagh to attend the meeting, I became very anxious and at once proceeded to the Bagh. I found my boy safe, as he was fortunately not in the meeting, when the troops opened fire. I took my boy with me, and entered the Bagh by climbing over the wall. We went into the Bagh, five minutes after the firing was over. We saw a very large heap of the dead and the wounded near the exits, and all along the Southern wall of the Bagh. All the exits were blocked by a very large number of the dead and the wounded. I searched for my brother, and had to turn over every dead person, till at last I found him lying dead, under three or four dead bodies, near the foot of the raised ground. He was 25 years of age. There were about 200 dead bodies at this spot alone. I believe that about 1500 were killed in the Jallianwala Bagh. Lots of kites were hovering very low over the dead and the wounded, so much so, that it was with great difficulty that one could keep his turban on his head. I was amongst the first batch, who entered the Jallianwala Bagh immediately after the firing was over.

I never heard of any proclamation prohibiting meetings on that day.

55

The statement of **Bhai Ram Singh**, *aged 40, son of Bhai Attar Singh, trader, shop in Bazar Papranwala, Chowk Darbar Sahib, Katra Nehal Singh, resident Katra Mit Singh, Kucha Bhai Ganda Singh Makhni, Amritsar.*

I went to the Jallianwala garden on the 13th of April, about 5 p. m. I had hardly been present in the meeting for about 2 minutes, when I heard the sound of firing from the main entrance side. I ran towards the well, and tried to jump over the wall near the gate on the well side. My right arm was raised, and I got a shot on the back of my right hand. I was in bed for about 2 months. My right hand from near my wrist had to be amputated

entirely. Dr. Sant Ram Brahman and Dr. Amar Chand Mannan were both treating me.

56

The statement of **Ghulam Mahomed**, *son of Bassa, resident of Katra Karam Singh, Amritsar.*

I received two bullet injuries at the Jallianwala Bagh. One is on the cheek and the other on the right jaw. The bullet, I produce, was extracted from my mouth (right lower jaw). The other injury is near the joint of the right arm and the right shoulder. The bullet in this case struck me on the back of the right arm and passed through the armpit and the shoulder. My right arm is now useless.

57

The statement of **Abdul Ahad alias** *Adu, aged 60 years, Shawl maker, resident of Katra Karam Singh, Rucha Calcuttian, Amritsar.*

I was sitting on the ground at Jallianwala Bagh, on April 13, about 30 paces behind the platform. When one speaker was addressing the meeting, suddenly we heard sounds of firing. There was some stir amongst the people, but in response to the speaker's advice, most of us prostrated ourselves on the ground. I remained squatting near a tree. People were running away and more shots were fired at the retreating crowd, at intervals of 1 or 2 minutes. I received 4 shots when the last firing took place, (has 4 marks below the waist, one, on the right buttock, another, on the inside of the thigh, a third, little below it and a fourth, close to the third.) I saw over a thousand, both wounded and dead. About 12 persons, aged between 24 and 30, had taken shelter on a tree near by, about 20 feet high. They were also fired at and I saw them drop to the ground one after another.

58

The statement of **Sardar Har Bhajan Singh**, *son of Sardar Gandu Mal, aged 38, Manager of the factory of Bhai Gurmukh Singh Moti Ram, resident of Chauk Moni, Amritsar.*

Sunder Singh, my sister's son, aged 25, and I went to the Jallianwala Bagh, on April 13, at about 4 p. m., especially to hear

Lala Kanhaiyalal, a well known local Vakil, who, as it had been rumoured in the course of the day, was to deliver a speech. We entered the garden by a narrow footpath by the side of Lala Dholan Das's house and walked towards the meeting place. There was a large gathering of about 20,000 persons, including aged men and children below 12 years of age. The audience also included a large number of Jats and Sikhs hailing from Peshawar and various other places, who had come to Amritsar to witness the Baishakhi festival. Two young men spoke from the platform. We spent about half an hour there, during which period we walked round the gathering, stopping for a few minutes and chatting with friends. In the meantime, we saw a large number, about 1,000, leave the meeting to join a funeral procession, which, we were told, was passing by the lane, where L. Dholan Das's house is located. We then thought of going home and proceeded towards the main entrance. We were at a distance of about 20 ft. from the raised ground, when we caught sight of about 20 soldiers, who appeared to be Gurkhas, coming out of the main entrance, and immediately after forming themselves into a line on the raised ground to the left side of the entrance, they pointed their rifles towards the meeting. I, thereupon, turned round, and hastend towards the outlet to the east of the well. As I ran, the firing began, and when near the gate, I saw hundreds of persons dropping on the ground. I saw a heap of corpses near the exit. I then jumped over a wall with the aid of two persons unknown to me. I heard the report of firing for about 10 minutes. When the Military opened fire, a large number of the audience was seated. They were on the point of getting up with the object of leaving the garden. On my return home, at about 7 p. m., I learnt that my nephew, Sunder Singh, had also reached home quite safe. I saw 2 ordinary policemen in ordinary clothes, loitering about the platform about 15 minutes before the firing took place, and they left the meeting before the soldiers opened fire.

59

The statement of **Lala Jagan Nath**, *son of Lala Arura Mal, caste Bhatia, aged 26 years, Rewri seller, resident Kurmunki-Deorhi, Amritsar.*

On the Baisakhi Day, the 13th of April, 1919, I went to Jallianwala Bagh, at about 5 in the evening. My shop is situated in the chauk, and till 5 p. m. I remained in the bazar and sat near

my shop. I did not hear any proclamation on that day about the enforcement of Martial Law. Nor did I see or read any proclamation or any notice whatever about Martial Law or prohibition of meetings. When I reached the garden, the lecture had begun, and the place was overcrowded. After about 10 or 15 minutes, soldiers and officers came on the spot, and opened fire, without even ordering the crowd to disperse. Many ran away on seeing the soldiers, but they were fired upon, even when they were running away. I ran away and hid myself in Lala Dholan Das's Tawela. Many people like myself had taken shelter in it, and we heard the firing even from there for sometime. After the firing had ceased, I ran to Darbar Sahib.

60

The statement of **Dr. Mani Ram,** *Dental Surgeon, age 38 years, near Clock Tower, Amritsar.*

On the 13th of April, 1919, it was a public talk in the town that the Chief Khalsa Diwan would be held near the Jallianwala Bagh; and I wanted to attend it.

When I was just at the entrance, I found, a great number of people had gathered round the raised platform. Presently, there appeared about 50 soldiers with rifles and a machine gun. No sooner did they enter, than they commenced firing. I could escape very easily as I was just near the entrance, close to Lala Dholan Das's house. I took shelter in a stable near by, and peeped through an opening in the wall. When the people heard the sound of bullets, some of them lay down where they were, and others tried to run away, but they were killed or wounded. The firing was too close and continuous to allow any one to escape and the soldiers continued firing in the direction in which the crowd was running. There were short intervals in the firing, when those who were lying on the ground tried to get on their feet, but were at once fired upon. When the soldiers had left the place, I came out of my hiding place and ran back to my house. I came to know that my son, Madan Mohan, was not in the house, and, as in the evening he used to play near the above mentioned bagh, I went out to look for my son there; but I could not bear to search for him any where, as the scene was very horrible. Then some body told me that the corpse of my son was lying in the bagh. Accompanied by my relatives, I hurried up to the bagh, where I found his corpse among hundreds of others.

61

The Statement of **Lala Bodh Raj**, *aged 29 years, son of Lala Shambu Nath Khatri, Moriguni, Amritsar, firm of Shambu Nath & Sons, Proprietors of Chemical Works, Islambad, Amritsar.*

My brother, Mulak Raj and I went to the Jallianwala Bagh between 3-30 and 4 p. m. on the 13th of April, 1919. When I reached there, I learnt that a Mohammedan funeral procession had passed shortly before, and that a large number of men from the meeting had joined it. I saw Hans Raj walking to the platform with Dr. Kitchlen's photograph which he put on a chair. Two or three speakers delivered speeches in my presence. Hans Raj was one of them. I had remained in the garden for about half an hour or three quarters. Then I heard shouts. I looked towards the main gate of the garden and saw about 40 or 50 soldiers. They arrayed themselves in two lines. I had been sitting on the side of the *samadh*. (tomb). No warning was given. Some people began to run away from the meeting at the very sight of the soldiers, even before they had fired. I was also one of them, and ran towards the *samadh* and hid myself behind it towards the wall opposite the firing party. I saw people falling down wounded. When I was at a distance of about 15 yards from the wall, I lay down and began to crawl. I reached the corner between the wall and the Burj Mewa Singh, and there I jumped over the wall. There were some men already lying dead and wounded there. When I reached home, I learnt that my younger brother, Mulk Raj, had not yet returned. I at once returned to the garden. The Gurkhas had left. There were corpses and wounded men lying on the roads and in the garden. The wounded were crying for water. Some men were giving water to the wounded. There were heaps of corpses at the corners towards Burj Mewa Singh and along the the wall in front of the firing party, as also at every other exit. I saw many dead bodies in the *Hansli*, by which way many people also ran out of the garden. I did not go over the whole garden, as some one told me that my brother had reached home. The number of corpses I saw must have been between 500 and 1,000.

On the 15th of April, I was in my chemical works at Islamabad at a distance of about 1 mile from the Amritsar city. Between 4 and 5 P. M. a police Sub-Inspector named Lakhpat Rai, with four or five constables, came to my factory and asked me what articles

I manufactured. I told him that we manufactured acids and chemicals. He said that he had orders from the General to close the Factory. The work was in full swing, and the ovens were hot. The Sub-Inspector did not give me time to make the necessary arrangements for stopping work. In 5 minutes, the factory was closed in the condition in which it had been working, with the chemicals and materials in various stages of manufacture, and the whole compound of the factory was then locked from outside and sealed. The Sub-Inspector said that if any one broke open the lock, I would be punished, and that I should protect the seal from being touched. He also said that the General would come the next day and then give the final order. My brother, my servants, and I had to guard the lock with very great trouble to ourselves.

Neither the General nor the Sub Inspector ever came. Once or twice, some police sergeants came to see the seal on the lock. Two or three days after closing the factory, my mother fell ill and my brother Som Raj, went to ask Col. Smith to come and see her and treat her. Col. Smith refused to come to our house, saying that he would not go to the city, as that was the order of the General. My mother died on the 23rd April for want of treatment.

On the 8th or 9th of May, Das Mal, a broker, came to our office in Morigunj, and said that the Amritsar Distillery, a firm owned by Europeans, wanted 50 jars of Sulphuric Acid. I replied that the factory was closed, under Martial Law, and that I could only supply the acid, if the factory was opened. The broker told me on the 10th May that the manager of the Distillery was trying to have my factory opened. On the 13th or 14th May, I received a letter from the Martial Law Authorities that I could open my factory and supply acid to the Amritsar Distillery. On the 14th, the police opened the factory. On the 21st and 22nd, I supplied the Distillery with 50 jars of Sulphuric Acid. In all, our firm lost between two and three thousand rupees on account of the factory having been closed. This was the actual loss suffered owing to damage done to our stock and materials, and does not include any profits that I might have made. I never came to know the reason why our factory was ordered to be closed.

62

The Statement of **Hari Chand**, *son of Dewanchand, Clerk, Central Workshop, Amritsar Divison, Arora Caste, resident Amritsar.*

On April 13, at about 5-30 p. m., I was going to the Golden Temple, when I heard that Lala Kanhyalal would address a meet-

ing at the Jallianwala Bagh in accordance with the wishes of the Deputy Commissioner. I reached the Jallianwalla Bagh at about five. Speeches were being delivered, but Lala Kanhyalal was not present. Within a few minutes we were fired upon, and a bullet hit me in the calf of my right leg. There were hundreds of persons lying dead and wounded. With very great difficulty, I managed to come home.

63

The Statement of **Sardar Ishar Singh**, *son of Sardar Wosakha Singh, Jat, resident of Pathan Nangal, Tehsil Ajnala Dist. Amritsar.*

I and 15 or 16 other persons of my village, went to Amritsar to see the Baishakhi fair. As all the shops in the bazar were closed, we all went to the Jallianwala Bagh to hear the lecture, because we had heard that Lala Kanhyalal, Vakil, would deliver a lecture there. We did not hear any proclamation regarding the prohibition of public meetings. A short while after our arrival, the soldiers came, and without giving any order or warning to disperse, began firing at once. My son and nephew died of shots. But we all, who escaped, ran away. No one knew what had happened to the others. The next morning, we found their dead bodies in the garden.

64

Letter of **Lala Dhani Ram**, *Jayendragunj, Lashkar, Gwalior, addressed to the President of the Congress Sub Committee, Jayendragunj, Lashkar, Gwalior, 14-11-19.*

Revered Panditji,

I send you herewith a photograph of my eldest son, Davi Chand who died on the 14th of April, 1919, from effect of injuries received from three bullets, at the meeting held, a day before, in Jallianwala Bagh at Amritsar.

He was 32 years of age. He always lived with me at Gwalior. [redacted]er went out, it was only for a few days on some business. [redacted]onths before his death, he had gone to Amritsar, our [redacted]with the prospect of starting some business there. He [redacted]nt of English and could read or write no language [redacted]n i. e. Punjabi, (Lande) and a little bit of Hindi.

At the time of the fatal accident I was in Gwalior, whence I I was summoned by the father-in-law of my son by wire, which announced to me the sad demise of my son.

On reaching Amritsar, the description of the massacre at Jallianwala Bagh, as given by my son, was repeated to me.

I was told that he did not know, like most others, that Martial Law had been proclaimed, or that the meeting at Jallianwala Bagh had been prohibited. While the meeting was going on, he found that, without any warning to the people present, fire was opened upon them. As my son saw that the bullets were passing about three feet above the level of the ground and people were being shot down, he lay flat on the ground, as many others had done, and thus the bullets passed over him.

Not being satisfied with the carnage that had already been wrought, and finding that the people were thus saving themselves, they shot low, and the bullets began to pass at a lower level, which gave absolutely no protection to the people, who lay flat on the ground. At this moment, my son received 3 bullets in his leg. After this he became unconscious.

At the news of the tragedy, friends and relatives of my son hurried to the Bagh, and found him lying wounded and unable to move. He asked for water, but there was none. His thirst was however quenched by one of his friends, who dipped his " Safa " (turban) in a well nearby, and squeezed the water into his mouth.

There was no arrangement for removing the dead or the wounded, and the friends of my son had to borrow a cot from the neighbourhood, for taking him to his house.

On reaching home, medical aid was sent for, but none was available. Some of the Doctors refused to come as it was past seven, and on account of Martial Law persons were afraid to stir out of doors. Others refused to come, being afraid of the Martial Law authorities. Some frankly confessed, that they had been prohibited by the Martial Law authorities from attending on the victims of the Martial Law.

The result was, that on account of excessive bleeding and for want of medical aid, the bullets having not been extracted, my son expired the next morning, leaving behind him a young widow and 2 orphans.

Such is, Panditji, the story of a poor victim of the British "Law and Justice". I write this to enable you to put this to

whatever use you like, for the good of your countrymen and the better Government of the country.

14-11-19.

I am, sincerely yours,
(Sd) Dhani Ram

65

The statement of **Nathi**, *son of Bashashar Das, aged 17 years, caste Khatri, Employee in Lala Hardyal Durga Datt's shop. Old Market, Amritsar.*

On April 13, (the Baisakhi day) at about 4-30 p. m. I went to the Jallianwala Bagh to hear the lecture. I never heard any " Dhandora " (proclamation) that the meeting was prohibited, or that it would be dispersed by use of arms. Fifteen or twenty minutes after the lecture began, an aeroplane appeared and hovered over the meeting and then disappeared. About fifteen minutes after, the troops arrived. They took their stand and opened fire without any warning. I hid myself in an opening in the trunk of a tree, and waited there till the first firing was over ; and before the second firing began, I ran towards the Sultanwind Gate, after climbing and jumping over a wall. While I was scaling this wall, the second firing began. I left my shoes behind. I saw some troops near the Sultanwind Gate. I was stopped by the military, and was allowed to go on, only when I made humble entreaties. Pathan soldiers were at the gate. Many were killed and wounded in the first firing in the Jallianwala Bagh. I saw many men running and falling in the well in confusion. After coming out of the Sultanwind Gate, I went to Hall Bazar, where I saw the troops returning.

During the Matrial Law period, when the market people with their apprentices were arrested, I too was taken under arrest. There were boys of 8 and 10 years of age. We were all detained in the Kotwali till 8 p. m. A Sikh Sub-Inspector separated the boys from the men, and asked them about the murder of Sahibs. When they expressed their ignorance, they were threatened, and were asked to mention some names ; otherwise, they would all be sent to jail. All of us were subjected to threats throughout the whole day. All the boys were crying. We were permitted to leave late at night. All the employers were told that unless they

gave information about the Sahib's murder by twelve the next day, they would be sent before the Colonel, and then to the Fort.

66

The statement of **Lala Munshi Ram,** *son of L. Jawahir Mal, Khatri, Saraf, aged 34 Katra Ghanayan, Amritsar.*

When I reached the Civil Hospital on the morning of the 13th to see a friend of mine, I came to know, that a meeting would be held in the Jallianwala Bagh that very day, at which Babu Kanhya Lal, pleader, would give an account of what had transpired between him and the Government. Afterwards, I went to Dr. Ram Rakha Mal, Assistant Surgeon's house, after passing through Hall Bazar, Katra Ghanian, Katra Sher Singh, Katra Jaimal Singh Karmon Deohri, Bazar Sabunian and Katra Ahluwalia. I passed through Guru Bazar and Chauk Pasian and many other places also, but I did not hear any beat of the drum, nor any proclamation, regarding Martial Law or the prohibition of meetings. In the afternoon, I went to Jallianwala Bagh. The villagers who had come to see the Baisakhi fair were seen there in large numbers. I did not see Lala Kanhya Lal, and as I did not care about other speakers I went near the Samadh and watched the crowd from there.

A short time after this, I saw a funeral procession passing that side, which was attended by many people. An aeroplane also came and went. After a short time, some fifty soldiers entered through the main gate, and lined up on the raised ground and at once fired. They then knelt down on their knees and fired again. They fired three times and I saw hundreds, dead and wounded.

While the firing lasted I was behind the Samadh and as soon as it ceased, I ran fast from that place to my house. On my way I saw many dead and wounded. I also saw marks of blood in the bazar. On reaching my house I learnt that my brother also had returned home safely and then I left for Dr. Ishar Das's place to help him in looking after the wounded. About 8 p. m. some policemen arrived there, and said that we must all go to our houses immediately; else, as Martial Law had been declared, we were likely to be shot if found outdoors after 8 p.m.

On the 14th or 15th of April I saw posters in the bazar to the effect that the people had resisted, and so they were fired upon in the Jallianwala Bagh.

67

The statement of **Lala Hari Saran,** *son of Lala Behari Lal, Broker, Messrs. Donald Graham & Company, aged 30 years, resident Kucha Noorwala, Nimak Mandi, Amritsar.*

On the 13th of April, as I was sitting at my house some people came and said that all the shops would open that day and there would be a meeting in Jallianwala Bagh, presided over by Lala Kanhya Lal, Pleader. When I heard that the shops would open, I went to a friend and asked him to go with me to the Bagh, as the meeting must be about the opening of shops. I heard not one word about the proclamation. There were no hand-bills or any thing at all. I went with two friends to the Bagh about 3 p. m. and was sitting about 10 yards from the crowd. The speaker was saying that we should approach Government to release our leaders. He was not saying anything against Government. At that time an aeroplane passed over, and all the men got up. The lecturer said, "We need not fear anything. The *sarkar* is our father and mother: why should Government kill its own children?" Five minutes later a Doctor spoke, saying, "You must all pray to God that Rowlatt Act might be repealed and leaders might be released." About 15 minutes after the aeroplane had passed over, the Gurkha troops came running in. There were about 50 soldiers. As soon as I saw them, I urged on Gopal Singh, to run away. Just as we were running away, they at once fired. Many were running at the time. An old man near me was shot in the head. I saw it was no use running and fell flat. I could see, by moving my head, that those who were trying to get over the wall were shot and were falling back. The blood of the people who had been shot covered me. I was greatly confused. I cannot express it. When the first fire ceased people began to run again, but another firing started. After the 2nd firing I ran through the entrance near Lala Dholan Das's house. I was so frightened and confused that I could not find my house. On my way back I saw the wounded and the dead.

68

The statement of **Lala Churanji Lal,** *son of Lala Sundar Das, Bania, aged 30, Katra Ahluwalia, Kucha Sita Ram, Amritsar.*

A day after the Ram Noumi at about 11 a. m. the news of Drs. Kitchlew and Satyapal's deportation reached the city, on

which all closed their shops, and proceeded towards the house of the Deputy Commissioner, with a view to petition him for their release. All were bare-headed and empty handed. As they were about to cross the bridge, they were stopped by the military on horse-back, who opened fire on them. I was in the crowd. I had a boy with me. He got wounded in the thigh and fell. I carried the boy and returned home. Lots of people ran back in panic and said there had been great 'Zulum,' as they had been fired on, for no fault on their part.

On April 13, directly the firing in Jallianwala Bagh was over, I went into the Bagh to look for my brother-in-law, Lala Churanji Lal, sweet-seller, resident Kucha Lala Wala. I looked for him there till late in the evening, in spite of the fear of the curfew order. At that time several policemen were searching the pockets of the dead and the wounded. There were thousands of of dead and wounded lying all over in Jallianwala Bagh. I saw one or two dead bodies in the well of Jallianwala Bagh. I did not find my brother-in-law.

69

The Statement of **Pratap Singh,** *son of Sardar Mehar Singh, aged 33 years, employed in the firm of Messrs Kahn Singh Mohan Singh, Perfumers, Karmodeorhi, Amritsar.*

I heard no proclamation at all on April 13th, declaring Martial Law or prohibiting public meetings. Nor did any such proclamation reach my Bazar on that day. I reached the Jallianwala Bagh about 4 p. m. with my son, Kirpa Singh, 9 years old. I went to hear Babu Kanhya Lal's lecture, because that was advertised in our bazar. About half an hour after my arrival, the noise of an aeroplane was heard. I was about a dozen paces distant on the side of the platform where the entrance was (through which the soldiers entered). Hans Raj spoke. He had put up the picture of Dr. Kitchlew and said that his portrait would preside. He said that men were wrongfully shot on the 10th, because they were going at that time to make a complaint to the Deputy Commissioner. He also said that a resolution should be passed asking for the repeal of the Rowlatt Act. Gopinath then read a poem abouts the *faryad* of the people not being heard. There was nothing at all in what I heard which was against the Government. The retunoiol

was just passed when the shout came, "Wo agaye, Wo agaye" (see they have come). Then I looked round and saw a body of soldiers standing in the garden; they seemed to me about 40 or 50. Many people began at once to run. Immediately after, there came the sound of shots. Then Hans Raj or Gurbakhsh Singh, or some one shouted out, "They are blank cartridges." Some went on running and some sat down. I sat down and pulled down my son. Then many shots came whistling and men began to fall as they were running away. My son and I lay down at full length. Those who had war experience, shouted out, "Lie down flat." When the firing ceased, men who were lying flat got up and began to run. I ran also. When the men began to run, the shots began again. I lay down flat with my son. Then for the second time the shots ceased. Men began to run again and I ran and got to the other side of the platform and fell flat there. There was quite a heap of bodies and I was protected from the bullets by them. Then the firing was over I got up and saw bodies on all sides, and went towards the back of the garden. The bodies were so thick about the passage, that I could not find my way out. I had my son with me and men were rushing over the dead bodies. I took my son also over the dead bodies. In my opinion there must have been nearly 2,000 dead bodies in the garden. Nearly all my clothes were left behind. I never saw any *lathis* (sticks) the whole time I was there, neither among those sitting for the lecture, nor on the ground afterwards. The *pagri* (turban) and shoes of my son were also lost. As I was creeping near the dead bodies, I slipped and fell and lost hold of my son. The people behind, now began trampling over me, and I had many blows and wounds on my chest. All my breath was taken out of me and I thought I was dying. When the rush was over, I revived and got out from amongst the dead bodies and ran into the lane. I had no dhotie, only a shirt and a coat I had. I could not speak. I was stunned and went into some house. I don't know whose it was. Just then I heard some one saying, "They are coming again; they are coming again." I rushed out and fled down another lane. On the road I was so thirsty that I could not run or stand any more. I took some water from an old woman at the well and asked for a *langotee* (loin cloth). Then I began crying "Has anyone seen my child," but no one had seen him. I ran home and found my son had not reached there. My relations went in all directions to find him. After half an hour the boy came back himself. After that for some 20 to 25 days I was very ill in bed, and could not sit up.

70

The statement of **Dr. Devi Dass,** *Sub-Assistant Surgeon, Katra Safaid, Amritsar.*

On the 13th of April, and on subsequent days, I treated about 30 persons who had been injured in the Jallianwala Bagh on the 13th. The wounded told me at the time, that they had been shot as they were running away or climbing over the walls which enclose the Bagh. My examination of the wounds also leads me to believe, that this must have occurred in the majority of cases.

71

The statement of **Lala Budh Mal,** *son of Lala Gulab Mal, aged 40 years, Chaudhuri of Kanak Mandi Purani House, in Kanak Mandi Purani, Amritsar.*

On the 9th of April, I took part in the Ram Naomi procession. On the 13th, I went to the Jallianwala Bagh at about 3-30 p. m. I had heard about the meeting in the bazar. I did not know that the Government had prohibited meetings. There were about 20,000 people present in the Bagh. There were hundreds of children present. A funeral procession passed; many went with it. An aeroplane hovered over us. I was sitting near the northern wall close to the well and the platform. At about 5-15 p. m., I heard cries of, " Look ! there are soldiers." I at once dropped over the wall which was very near me, and then immediately, I heard sounds of firing. I went home. I saw many wounded, running down the lanes. I did not hear any warning given.

72

The statement of **Manohar Lal,** *residing at Saraikala, District Rawalpindi.*

I was in Saraikala, District Rawalpindi, when I heard on the 11th of April that there had been firing at Amritsar and loot was going on there. As my wife was alone in the house, I left by Calcutta mail on 12. 4. 19 at 3 a. m. and reached (Amritsar) station at 5 p. m., where the British soldiers were picketted. I was allowed to enter the city after I was searched. There was a hartal in the city and the people were roaming about hither and thither in the bazars.

Next day on the 13th, the Baisakhi day, I came to know, when I went to the bazar, that a meeting would be held in the Jallianwala Bagh at 5 p. m. under the chairmanship of Lala Kanhayalal, Pleader. I also heard that Martial Law would be in force from 8 p. m. I reached the Jallianwala Bagh at about 5 p. m. I found there about 15 or 16 thousand persons present.

The first resolution was that the Rowlatt Act be repealed, and the second resolution was that the firing on the 10th of April be condemned, and sympathy be expressed with the relatives of the dead. When the first resolution was being put to the meeting, I saw an aeroplane hovering over the place. At that time, a funeral procession was passing by, and I saw many people leaving the meeting and joining it. All of a sudden, armed Gurkha soldiers began to enter the Bagh through the main gate and the people began to run away on seeing them. No warning was given to the people to disperse. The soldiers fired on the people, when they were running away. I fell down while running, and was crushed under others. The firing went on for about 12 minutes. There were about 50 armed Gurkhas who were firing. After the soldiers left, many people came to see the dead bodies. I was dragged out from underneath the dead bodies. I had received one shot in the back of my left leg below the knee. I could not move about for about a month, on account of this wound. I also tried to find out the dead body of one of my acquaitances at that time. I think there were about 1,500 dead bodies in that Bagh, out of which there were some of children and one or two of women. I saw an aeroplane coming from the direction of the Clock Tower, while the first resolution was being put to the vote. The troops arrived 10 minutes after the aeroplane had disappeared. At the time when the aeroplane appeared, a funeral procession of one, who had died of shots received on the 10th of April, was passing by the Jallianwala Bagh, and many people from the bagh joined the procession. The aeroplane was seen hovering over the bagh. I have heard that the people forming the funeral procession were fired at near the Sultanwind Gate.

When I went to the Civil Hospital for treatment, I saw some other wounded persons there. The Civil Surgeon said, "Remove these rabid dogs from my presence—Gandhi, Satyapal, Kitchlew will look after them." Hearing this I left the hospital.

My house is situated in Kucha Lamhan near Kucha Duglan. On the 18th, the British soldiers were picketted there, and a flogging post was fixed in the street. I saw many people passing through that lane, being made to crawl on their bellies, and I also saw the British soldiers taking photographs of those who were made to crawl in that way.

73

The Statement of **Lala Sahab Dayal,** *aged 24/25 years, son of Lala Gokal Chand, Proprietor, Messrs. Karam Chand Sahab Dayal, Katra Khazana, Amritsar.*

In the morning of the 13th of April, there was a strong rumour in the city that policemen were catching stray cows for purposes of slaughter. Some people in our bazar thought of making a proclamation, asking the public to take proper care of their cows. My brother, Karam Chand, and Balmukand, cousin of Lala Mul Chand Chowdhri, volunteered to do so. It took about two or three hours from 11 o'clock to make this proclamation. It started from our own bazar, and went round Katra Karam Singh, Nimak Mandi, Qilla Bhangian, Chitta Katra and back to Katra Khazana. Balmukand accompanied the "Dhandora" (proclamation) part of the way only. I did not hear any proclamation regarding Martial Law. When the shops opened after the close of the Hartal, my brother was arrested by the police about midday. The same evening, Balumal was also arrested. Both were accused of proclaiming about a meeting to be held in Jallianwala Bagh on the 13th. My brother, Karam Chand was sentenced to 2 years, and given 30 stripes. This accusation is absolutely false, as they had not made any proclamation about any meeting. Balumal got 15 stripes and two years.

I went to the Kotwali to enquire about my brother. There I saw 2 other persons being flogged, one got 15 stripes and the other 25. They were crying piteously.

74

The statement of **Partap Singh,** *aged 30, son of Gurdit Singh Ramgahia, carpenter, resident of Taran Taran (Bazar Belonianwala)*

I reached Amritsar on the morning of April 13 at about 9 a.m., and went to the Jallianwala garden after 3-30 p.m. I kept standing near the entrance to the garden from the Hall Bazar side, and was very close to the troops when they were firing. When I saw the soldiers coming in, I moved to the right a little, and stood right against the wall. Later on, I lay down at the same place, just behind the European officers. About an hour after my arrival in the bagh, some Gurkhas, with rifles, came to the garden and stood in two lines to the left of the entrance. There were approximately 50 Gurkhas and some 5 or 6 Europeans and one Inspector

of Police and also Sub Inspector Mit Singh. There were about 15 thousand men present in the garden. The soldiers began to fire at once. No warning was given. The first volley was fired high. On this, one officer reprimanded the Gurkhas. With a revolver pointed at them, he abused them in filthy language and said, "Why are you firing so high? Fire low; for what else have you been brought here?", or words to this effect. After this, the firing was continued on the people, especially, aimed towards the entrances wherefrom people were going out. For about 15 minutes, the firing continued. Immediately after the firing, they left the place. I then left the garden by the gate near Lala Dholam Das' house and stopped over night at Chabba. I saw the aeroplane as I was going to the garden. The whole garden, principally the side facing the firing line was full of wounded and dead people, about 1000 or 1200 in number. About 20 persons were lying dead in the Hansali gate. The corner near the "Burj" was filled with a large number of dead bodies, as also two or three corners in the direction of the well and the wall behind the Samadh. Some 100 persons were near the place where I was standing. They ran out towards Hansli and were fired at.

About three days after the firing in the Jallianwala Bagh, Azy Din, Thanedar, sent to my shop some chairs for repairs. I asked Rs. 16 for the repairs. I was asked to do the work free, and so I did not start the work. About four or five days after, I was arrested along with others on the charge of attempting to loot the treasury at Taran Taran. I was kept in the lockup at Amritsar for about a fortnight. When I was produced before a Judge in the Ram Bagh at Amritsar with others, I gave exactly the same version as stated above as the reason of my arrest and I was released.

75

The statement of **Ratan Devi** *(widow), residence, near Jallianwala Bagh, Amirtsar.*

I was in my house near Jallianwala Bagh when I heard shots fired. I was then lying down. I got up at once as I was anxious, because my husband had gone to the Bagh. I began to cry, and went to the place accompanied by two women to help me. There I saw heaps of dead bodies and I began to search for my husband. After passing through that heap, I found the dead body of my husband.

The way towards it was full of blood and of dead bodies. After a short time, both the sons of Lala Sundar Das came there; and I asked them to bring a *charpai* (cot) to carry the dead body of my husband home. The boys accordingly went home and I sent away the two women also. By this time, it was 8 o'clock and no one could stir out of his house, because of the curfew order. I stood on waiting and crying. At about 8-30, a sikh gentleman came. There were others who were looking for something amongst the dead. I did not know them. I entreated the Sikh gentleman to help me in removing my husband's body to a dry place, for that place was overflowing with blood. He caught the body by the head and I by the legs, and we carried it to a dry place and laid it down on a wooden block. I waited up to 10 p. m., but no one arrived there. I got up and started towards Ablowa Katra. I thought of asking some student from the Thakurdwara to help me in carrying my husband home. I had not gone far, when some man sitting in a window in an adjacent house asked me where I was going at that late hour. I said, I wanted some men to carry my husband's dead body home. He said, he was attending a wounded man and as it was past 8 p. m., no body could help me then. Then I started towards Katra and another man asked me the same question. I made the same appeal to him and he gave me the same answer. I had gone hardly three or four steps, when I saw an old man smoking and some people sleeping by his side. I repeated the whole of my sad story to him with hands folded. He took great pity upon me and asked those men to go with me. They said that it was 10 o'clock, and that they would not like to be shot down. That was no time to stir out; how could they go out so far? So I went back and seated myself by the side of my dead husband. Accidentally, I found a bamboo stick which I kept in my hand to keep off dogs. I saw three men writhing in agony, a buffalo struggling in great pain; and a boy, about 12 years old, in agony entreated me not to leave the place. I told him that I could not go any where leaving the dead body of my husband. I asked him if he wanted any wrap, and if he was feeling cold, I could spread it over him. He asked for water, but water could not be procured at that place.

I heard the clock striking at regular intervals of one hour. At 2 o'clock, a Jat, belonging to Sultan village, who was lying entangled in a wall, asked me to go near him and to raise his leg. I got up and, taking hold of his clothes drenched in blood, raised his leg up. After that, no one else came till half past five.

At about six, L. Sundar Dass, his sons and some people from my street came there with a *charpai*, and I brought my husband home. I saw other people at the Bagh in search of their relatives. I passed my whole night there. It is impossible for me to describe what I felt. Heaps of dead bodies lay there, some on their backs and some with their faces upturned. A number of them were poor innocent children. I shall never forget the sight. I was all alone the whole night in that solitary jungle. Nothing but the barking of dogs, or the braying of donkeys was audible. Amidst hundreds of corpses, I passed my night, crying and watching. I cannot say more. What I experienced that night is known to me and to God.

76

The statement of **Mian Sikander Ali**, *son of Mian Sultan Ahmad, aged 60, proprietor of a grinding mill, Karmon-Ki-Deorhi, Kucha, Mian Asad-Ullah, Vakil, Amritsar.*

On April 13th, at about 7 p. m., I received a rude shock when my elder son, named Mohamad Din, age 28, entered our house, besmeared with blood. He told me that the assembly at the Jallianwala Bagh had been fired upon, and that he had escaped narrowly, and that hundreds had lost their lives. He had left the place in a hurry and could not say what had happened to my younger son, Shamsuddin, who had accompanied him to the garden. I immediately left for the Bagh to search formy younger son. I reached the Bagh at about 7. 15 p. m, entering in through the main entrance on the north. I managed to extricate the dead body from a large heap of corpses near the outlet to the east of the well. The deceased had a bullet mark on his calf, and a big opening a little over his forehead. Close to my son, lay my cousin, named, Ismail, (son of Mian Bukhsh who lives next door to me). He also had received a bullet on his calf, and his right jaw had been lacerated. A near relation of Ismail, named Hasan, had also come to the Bagh in search of the latter. We both removed the two corpses with the greatest difficulty, as there was no one to help us. There were a number of children among the dead. I saw an aged man lying prostrate on the ground with a two years old baby in his arms. Both appeared to be lifeless. The number of the dead and wounded, then lying in the garden, was about two thousand.

77

NOTICE.

Ignorant and wicked people have circulated false rumours, and it is the intention of the Government that real facts be known. It is necessary for the help of Government that no such false rumours should get circulated. It is desirable that information regarding all such ridiculous news be at once communicated to the Deputy Commissioner so that he may be able to contradict false news and promulgate the correct news.

The real facts regarding the incident that took place on Sunday in the city of Amritsar are as follows :—

The General Sahib had issued a proclamation that no gathering should assemble without his permission, no meeting be held and no procession take place. The General Sahib and myself went in person to the city and warned the residents of the city by beat of drum, that, in case any meeting was held it would, if necessary, be dispersed by means of bullets. Disregarding this order of the General Sahib, some ill-wishers of the Government arranged for a meeting, and induced many persons to attend the meeting by false pretences and gave out that a Diwan would be held there. But the people were not informed of the danger in going there.

About 5 p. m., the General Sahib, with about fifty Indian troops, went to the spot. There was no European soldier with him. Seeing the soldiers, the people showed an attitude of defiance. On this the order to fire was given with the result that many were wounded and many killed.

The Government is sorry that some innocent persons were seduced by wicked people to go there and got killed. But every one should bear in mind that obedience to the order of the General Sahib is obligatory, and that the General Sahib will not, in future, put up with any kind of unrest.

Dated 18th April, 1919. (Sd.) MILES IRVING,
Deputy Commissioner,
Amritsar Distt.

78

The statement of **Lala Ralla Ram**, *Pleader, Land owner, and formerly Municipal Commissioner, Taran Taran, District Amritsar.*

On the 6th of April, 1919, there was a Hartal in Taran Taran. At about seven in the morning, I came out from my house and

went towards the Tahsil Bazar. I saw nearly all the shops closed. Subsequently, Chowdhri Aziz Uddin (Sub Inspector Police) came to the bazar, and got the few shops, then open, closed. At about 11, a meeting was held at the Chauk Durbar Sahib, at which about 200 men were present. I presided, but made no speech. Jagat Singh and Maulvi Abdul Rahman spoke, and it was resolved to send telegrams of protest to the authorities.

News of a general shooting of unarmed and innocent people on 13th April, at Jallianwala Bagh, reached Taran Taran that very day, and at the suggestion of the Tehsildar and the Sub Inspector another meeting was at once held at the Chauk Darbar Sahib, with a view to keep the people engaged, and thus to prevent any possible violence. These officials sent for us, and it was decided in their presence that a meeting should be called by us, and that we should address the people to remain quiet, and make no disturbance. This was done, and there was no disturbance in the city. Then I went to my village for my brother's marriage. Subsequently, Fauja Singh, a Havaldar of Police, and Santa, and Natha Singh, and other policemen came there and brought me to Taran Taran. I asked, if there was any warrant for my arrest, but none was shown to me. I was handcuffed, as we approached Taran Taran. I was confined in the lock-up in Tahsil Moga. This was on the 22nd of April. Next day, through the intervention of Mr. Gilford, a clergyman, I managed to get myself released. At the suggestion of Chowdhri Aziz Uddin and Lala Sant Ram, some residents of the town gave a bond by way of security, and I was released then in the afternoon.

Although I was released, my punishment did not cease. I was a Municipal Commissioner. I was dismissed from that post. I was also made a special constable, although the city was quiet and there was no necessity for such an appointment.

I do not believe that there was an attempt to attack either the Mission Buildings, or to loot the treasury by any one in the city, or by any villagers from the surrounding villages. I did not hear that there was any attempt to loot the treasury on the night of the 12th. I learnt of such an alleged attempt from the Sub Inspector on the 13th. He said that these persons had gathered near the Mohammadan grave-yard with the object of looting the treasury. The distance between the grave-yard and the treasury is about a mile, and the two places are at the two ends of the city. For this reason, as also on account of the fact,

that nobody in the city came to know anything about this attempted loot, the story of the Sub Inspector appeared to me to be highly improbable. I, therefore, made enquiries. I own land near the grave yard. As it was the harvest time, cultivators remained in the field even at night time to watch. I asked these cultivators and none of them had seen any such gathering near the grave yard.

79

The statement of **Lala Amin Chand,** *Pleader, Taran Taran, Amritsar District.*

I was in my village Sarhali Kalan, where I heard that Mr. Abdul Rahman, Pleader had been arrested and that Babu Ralla would be arrested. I left my village for Taran Taran. Here the information about Mr. Abdul Rahman was confirmed. At about 3 o'clock Babu Ralla Ram also was brought under arrest. Babu Ralla Ram's uncle, B. Tara Chand and some other gentlemen went to Padre Gillfred and requested him to intervene. Next day, when we went to Padre Sahib's bunglow, Lala Sant Ram, E. A. C. and Munshi Aziz Din, Officiating Inspector Police were there. They asked us to execute a bond to the effect that we would not thenceforth take part in politics.

Consequently, an assurance was given on behalf of the people that they would never take part in politics, and if any one did so, all the citizens would pay the sum of Rs. 5,000 and that they would be liable jointly and severally. This was drafted and written by B. Hari Chand, Pleader. The bond was to remain in force for three years. As far as I remember, it was worded like this : " We shall not take part in any political meeting, detrimental to the public peace or otherwise, for 3 years ; in case of default, we shall pay collectively or severally the sum of Rs. 5,000. When the document was completed, the people were asked to assemble in Durbar Sahib, Taran Taran and their signatures were taken down. Lala Sant Ram took that document to Padre Sahib, who took it to Amritsar and then the persons, who had been arrested, were released on bail.

Q.—Why did you sign such an agreement ?

A.—We had to, as we heard what was taking place in Amritsar, and the people were not prepared for indiscriminate arrests or oppression, and as otherwise, we could not get the arrested persons released. There was absolutely no attempt of any kind on the part

of the people in Taran Taran to loot property in our town or in Amritsar. I have no knowledge of any such attempt, nor have I heard of any such proposal. If there had been any such movement in my village, I would certainly have come to hear of it.

Although there was no disturbance in Taran Taran, Lala Sant Ram, E. A. C. ordered the courts to be closed for six days at first, and subsequently for two days *i. e.* the 14th and the 15th of April. There was really no reason for closing the courts. On those two days, the clients attended, the ministerial staff attended, and the pleaders also attended to get dates in their cases.

80

The statement of **Mr. Abdul Rahman,** *aged 33, Pleader, Taran Taran, Amritsar District.*

April 6th was observed as a "Hartal" day in response to the call made by Mahatma Gandhi. It was a spontaneous demonstration. A public meeting of the citizens was convened to protest against the Rowlatt Bill. The audience numbered some hundreds. Sub Inspector Aziz Uddin was present. The police officers were not against this meeting. In fact, the Sub-Inspector had a talk with me previously and had suggested the necessity of such a protest meeting from the people's point of view. Mr. Ralla Ram, Pleader, took the chair and I moved the resolution of protest. The speeches were all sober and moderate and strictly within the limits of law. The meeting and the rest of the day passed off quietly. On the morning of the 13th, I heard from Police officers that on the previous day there had been an attempt by some people to loot the treasury. I did not hear any rumour or talk of any such attempt on the 12th, or on any day previous to the 12th. I did not even hear of this attempt on the night of the 12th. My house is very near the treasury, there being only one house and some vacant land between the treasury and my house. It is very strange that if any attempt had really been made, I should not have heard of it at the time. I have asked many persons in the city living near the treasury, but no body knows anything of this attempt to loot. The general impression in the City is that the story is a myth. My own belief is the same.

I did not hear also of any oppression on Christian girls, nor did I hear of any movement in the neighbouring villages to commit loot either in the Tehsil or in the City of Amritsar. If really there had been any such movement, I would have heard of it, as many villagers come to us daily. On the 14th of April, Taran Taran was the scene of another Hartal. It was all spontaneous and voluntary. The people of Taran Taran had many relations and caste people at Amritsar, and many of them were reported to have been shot down. Some Taran Taran people, who had gone to Amritsar to see the Baisakhi Fair had also been shot down. It was this, and the unlawful and oppressive action on the part of the authorities in shooting down unarmed and innocent people which led to this Hartal.

There was a meeting on the 14th of April. After the 6th of April and before this meeting, I had been warned by the Sub-Inspector against taking part in any meeting. I was therefore, unwilling to take part in this meeting. But Babu Nihal Singh assured me that the Tahsildar and the Sub Inspector both had advised the holding of this meeting with a view to keep the people engaged. Upon this assurance, I went to the meeting. There were no violent speeches and the proceedings were merely the reiteration of the advice issued by Mahatma Gandhi to abstain from all acts of violence and not to commit any breach of the peace.

A few days later, I was arrested at Amritsar and produced before Lala Sant Ram, E. A. C., at Taran Taran. The order of arrest was read over to me and I was handed over to a European Military Officer. For two days, I was detained in the Tehsil Compound at Tarn Taran with handcuffs on, so that every passer-by could see me in that condition. On the evening of the second day, I was sent to the Fort at Amritsar in a conveyance along with sweepers and other criminals. I reached the Ram Bagh Garden late in the evening. Here it was that for the first time I came to know that I had been arrested on the charge of being a seditionist. I say this, for the prisoners were arranged in groups and the officer in charge referred to the group in which I was, as a group of seditionists. Along with 11 others, I was put in a small room in the Fort. Amongst my eleven companions, one came from Dhariwal, a place in Gurdaspur District where Martial Law had not been proclaimed. There was another young man, a compounder from Dehra

Dun who had gone to his village near Dhariwal where he was arrested, and he did not know why. He said, he had no meals on the previous evening, nor that morning. He was in a pitiable state owing to extreme hunger. When it grew very late, we called out to the soldiers mounting guard over us and asked for something to eat. The answer was a flat refusal. There was one young man with us who was an assistant jailor at Dhariwal. I learnt from him that he had been arrested, because of the omission to salam the General who had gone to Dhariwal to deliver a lecture. We had to pass that night in that room and did not get anything to eat till 2 in the afternoon the next day. I was then let out on bail.

After this, I, along with others who had participated in the protest meetings, were made to lecture in far off villages in the Tehsil in favour of the Rowlatt Act against our conscience. This was under a verbal order of Lala Sant Ram, E. A. C.

Some of us, including pleaders and others, were made special constables by way of punishment. We had to report ourselves twice a day to the Magistrate, to watch the streets of the city till eleven in the night and to submit a daily written report to the Extra Assistant Commissoner.

It was not till the middle of July that we were finally discharged. All through this period, Taran Taran was perfectly quiet, orderly and loyal.

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The statement of **Ganda Singh,** *son of Kala Singh, aged 60 years, Zemindar, Chautala, (village) Tahsil Taran Taran, Dist. Amritsar.*

I was arrested in April after the firing in Amritsar, under orders of Thanedar Ram Datta, the reason being, that I refused to make a false statement in connection with the cutting of Telegraph wires between Taran Taran and Jandokee near Sakhira village. I was detained in the lock-up at Taran Taran and Amritsar for 29 days, and then released. The Police wanted me to say that I had seen Natha Singh Sud cut the telegraph wire. I refused to do so. I had not seen any one cutting it. Two or three days after my arrest, two European military officers came to the Police station in Taran Taran, and placed some Baluchi soldiers in front of me with rifles in their hands, and threatened to

shoot me within seven minutes, if I did not give false information. I refused to do so and was sent up to the lock-up again.

There was absolute quiet in our village, and no one ever thought of or attempted in any way to loot property in our village, or in other villages, or in Amritsar. If there had been any such talk in my village, I would certainly have known of it.

I am a teacher by profession and I believe that is the reason why the Police wanted me as a witness.

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The statement of **Bhai Harnam Singh,** *son of Bhai Nidhan Singh, Zamindar, resident of Chautala, Tehsil and Thana Taran Taran, District Amritsar.*

After two or three days of "Baisaki", Pandit Ram Datta, Sub Inspector of Police came to our village at about 11 a. m., and asked me to call by beat of drum all the residents of the village who had at that time gone out for reaping the wheat harvest. When in obedience to his orders all the villagers came there, he arrested some 18 or 20 men, including my son named Teju, my brother named Lal Singh, and my cousin Inder Singh. My son and brother never attended any meeting, nor did they even take part in any demonstration. They were always busy with work in the field. They were all taken to the Tahsil of Taran Taran and falsely charged. My son was released after being in the jail for one month. Much of our time and money was lost in the meantime.

Besides this, our crop of wheat and gram was forcibly cut for the horses of the police who had come there for investigation. Moreover, the police got eight annas from every house and drank liquor which they bought for the sum, from outside. They ate up the fowls of the village which they took hold of by force. They drank the milk of our buffaloes which they milked forcibly, and our children had to go without milk. There was no attempt to loot in my village. No body in my village thought or talked of looting Taran Taran or Amritsar. No looting took place in the surrounding villages. If there had been any such talk in my village or in neighbouring villages, I would certainly have heard of it. My village is at a distance of about two miles from Taran Taran. I

never heard of any attempt on the part of my villagers to loot the treasury at Taran Taran.

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The statement of **Sant Singh**, *s/o Arur singh, Jat, Zamindar, aged 35 years, resident Gorkha, Tehsil, Taran Taran, Amritsar.*

I went to the Amritsar Mandi fair on the 13th of April, 1919. I had one buffalo for sale with me. My buffalo was duly admitted into the animal fair. An hour or two after the entry my buffalo was sold for Rs. 53. I reached Taran Taran the next evening at 4 p. m. I marched towards my village through the Bazar. I had hardly gone a few yards, when to my great surprise I was arrested by Faiza Singh, Havaldar. He took me to the city Kotwali. There at the Kotwali, he was joined by Suren Singh, Havaldar; they had a talk between themselves for a time, and then they came towards me and searched my clothes. They took Rs. 52 from my pocket and assured me of the fact that the money would certainly be sent to my house. After about half an hour, Aziz Uddin, Thanedar, came there and enquired of me the reason of my presence in the city. I said, "I have just come from the Amritsar Mandi fair." But he paid no heed to what I said; and in return he abused me, and said, "Take him in custody, as he has come along with the other man." I was kept there for four days, and in that interval, they tried their best to persuade me to turn an approver in the case. But I did not agree to their proposal, as they wanted me to give false evidence.

Then the Police brought me to Ram Bagh, Amritsar, and there a Sahib said, "Take this man to the jail." I was kept in jail for about 17 days. The next day, I was again brought to Ram Bagh, and was shut in an iron fence for about 6 or 7 days. Afterwards, I was sentenced to one year's imprisonment. I was kept in the jail with other fellow villagers for about six months, after which I was released. I have a family to support. In the days of my imprisonment, there was none to look after my crops which were destroyed. I have not tilled my land, as I had no resources left at my disposal.

I was absolutely innocent of the charge brought against me.

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Statments of (1) **Wazir Singh,** *age 65, son of Dal Singh (2)* **Lal Singh,** *age 65, son of Prem Singh (3)* **Gurmakh Singh,** *age 50, son of Kesar Singh. All three residents of Gorkha Village, Tahsil, Taran Taran, Distt. Amritsar.*

Towards the end of April, one day, the police came to our village, and proclaimed that all should keep indoors, and not go to the fields to attend to their work. The next day, all the residents of our village were arrested, and with the exception of a few old men, all the villagers were brought to Taran Taran, and put in the lock-up. Late in the evening, one Jijja was threatened by the police to mention certain persons amongst us, as having taken part in the alleged looting of the treasury. Jijja at first said that he had no knowledge, but on being further threatened, he gave the names of 20 persons, against 5 or 6 of whom he had a personal grudge, the others being relations of those 5 or 6 persons. These 20, including ourselves, were kept and the others released. We were then taken to Amritsar and kept in the fort for about a fortnight, after which, we were taken to Lahore for trial, but were sent back to Amritsar. Our trial then took place in the Ram Bagh. We were tried along with many others, numbering about 100. The whole trial lasted only two days. We cited witnesses in defence. But when they were produced in court, they waved their hands, and said, they would not give evidence, fearing, if they did so, they would be arrested and put in jail. No pleaders were allowed to appear. On the 3rd day, we were sentenced to various terms of imprisonment.

We had been all along in our villages. We never heard of any attempted loot at Taran Taran, and we firmly believe that the story of the attempted loot of the treasury was a myth. We hear, Jijja is even now approaching the authorities with a view that we may be bound down.

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The Statements of (1) **Roda Singh** *(2)* **Deva Singh** (3) **Jagat Singh** *(4)* **Harnam Singh** *(5)* **Sher Singh** *and (6)* **Maggar,** *all residents of the Tehsil of Taran Taran.*

We, the residents of the Tehsil of Taran Taran in the District of Amritsar, living within three miles of Taran Taran

proper, never heard of the alleged attempt to loot the Treasury till a fortnight after the alleged date. We came to know of it only when some policemen went to Jarmastpura and arrested some persons who were all busy in cutting their harvests for the last three weeks. The whole of the Tehsil was at that period busy in cutting the harvest, and we are positive that no such attempt as alleged by the police to loot the Treasury was ever made. It is only a police myth. Had there been such an attempt, we all would have known of it at that time.

We further say that there was no talk in our villages of committing loot in the surrounding villages at Taran Taran, or in the city of Amritsar.

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The statements of (*1*) **Hazara Singh**, *age 60, son of Labh Singh,* (*2*) **Gulab Singh**, *age* 60, *son of Deva Singh,* (*3*) **Labhoo**, *age 70, son of Boora, residents of Jarmastpura, Tehsil, Taran Taran, Distt. Amritsar.*

Our village is at a distance of 3 miles from the city of Taran Taran. Our village was quiet; there was not the least sign of any disturbance. There was no attempt by any body to loot the village, the neighbouring villages, or the cities of Taran Taran or Amritsar. Nor did we hear of any talk or proposal to commit such loot. If there had been any such talk in our village, or even in the neighbouring villages, we would have heard of it.

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The statement of **Mr. Gurdial Singh Salaria**, *Bar-at-Law aged 26, Chowk Baba Atal, Kucha Peshawarian, Amritsar.*

I am a member of the Irish Bar, and have been practising at Amritsar since 1918.

On the 10th of April last, when I was in court, I heard news of the deportation of Doctors Satyapal and Kitchlew, and of a crowd of people being fired upon by the police and the military. On hearing this, several members of the local Bar decided to help the authorities in restoring peace and order. With that view, some of us approached the Deputy Commissioner, and he requested us to do all we could in the matter.

Thereupon, Mr. Behari Lal, Barrister, Mr. Quraishi, Pleader, and I proceeded towards the city in a tonga. We met the Deputy Commissioner near the Octory post, close to the court. He asked us to go straight to the Railway foot-bridge. We went there and got down near Madan's shop. I found a small number of dismounted British soldiers, and mounted Indian police, with Mr. Connor, Mr. Plomer and I think Mr. Becket, all on horseback, at the Railway foot-bridge on the civil line side. The bridge was simply packed with crowds of people. I told Mr. Plomer that the Deputy Commissioner requested us to help him, and we intended to try and induce the crowd to get back to the city. He said, "For God's sake do." In the meanwhile, Messrs. Todar Mal, Gulam Yaseen, Maqbool Mahmood, and others drew up in a motor car. I rushed up to the bridge, and made an appeal to the crowd to disperse. Some people in the crowd said that they would disperse, if they were given the dead bodies of their brethren who had been shot down. I appealed again, and with the assistance of my friends, the bridge was cleared. I then got down to the other side of the bridge, and tried to persuade the people to go back to the city, but I felt that unless I had a horse I could not reach the crowd effectively. I procured one from Mr. Plomer, and went into the crowd on horseback. There were about 3,000 people gathered. I appealed to the people in and all around the Gol Bagh. They seemed to be willing to go away. Then I saw a crowd near the carriage bridge. I dashed forward. I found the Military ready to fire, and the crowd very much excited and shouting. I found Mr. Maqbool Mahmood, Pleader, and another Hindu gentleman trying to persuade the crowd to retire. I shouted at the top of my voice to the officials not to fire, but to give us a little time to persuade the crowd to disperse. Time was granted. We then turned to the crowd and were endeavouring to persuade them, when some one threw a stick towards the soldiers, and they began to fire all at once, without giving any intimation to me or to my friends. It was by a miracle that we were saved. After the firing ceased, I said to the Deputy Commissioner, that he ought to have at least given me some intimation before the soldiers were ordered to fire.

Then somebody brought some stretchers from the Hospital to carry the wounded, but I saw Mr. Plomer sending them away saying that the people would make their own arrangements. The

number of the dead and wounded was about 20. I helped to put the bodies on the charpoys. I witnessed many pathetic scenes. I might mention one of these. One boy, aged about 16, was lying, shot in the belly. I saw the entrails of his stomach protruding. He said, "Don't trouble about me. I am done for. Look after my brethren."

I then went towards the city. Subsequently, on the same day, I met Mr. Plomer and the Deputy Commissioner, and they thanked me for what I had done.

After that, the city was quiet and I did not go out very much. I did not go to the Jallianwala bagh on the 13th, nor did I hear any proclamation, prohibiting public meetings on that day. On the 21st, I received a notice along with other members of the local bar from the Officer Commanding, calling upon us to attend at his office, which we did. We went to Ram Bagh and had to wait outside for a considerable time, before the Officer Commanding came out. It was then drizzling. He spoke to us in an insulting manner, and we were appointed special constables by his order. We were put under an officer, Lieutenant Newman, who availed himself of every opportunity to abuse us and insult us. We were made to witness flogging. We were told that we were shielding criminals, because we got our living out of them. On one occasion, we had to undergo drilling, of which the chief point, however, was to teach us how to salam. This officer was succeeded by another officer, Captain Prostoner. He was a gentleman and treated us well. All of us felt that the order appointing us special constables was intended to insult us, because we were members of the local bar. There was not the least disturbance in the city in those days, and we could not understand, why, when there were so many police officers and soldiers in the city, it was not at all necessary to make us special constables.

In the afternoon of the 23rd of May, a constable came to me in Court and asked me to accompany him to the Kotwali. I went with him and was brought before Sukha Singh and Plomer. They asked me a few questions. I was asked as to whether I was present at the meetings of the 5th and 6th of April. I said, I was not present at the first meeting and that I was present at the second meeting, at which I seconded a resolution praying the King Emperor to withhold his assent to the Rowlatt Act. I was urther asked whether I had incited the mob on the 10th of April.

I said, "Certainly not, on the contrary, I had done my best to induce the mob to retire.

I was then conducted to the Jail, where I was confined in a cell. They brought me some food which I could not take. Next day, I asked the Superintendent to allow me to have my own food and bedding from home, but he refused. Later on, I was allowed to get my own bedding from home. There were very dirty latrines quite close to my cell. The smell was awful, and all the time I was in the Amritsar jail, I lived on gram, as I could not eat the food which they gave me. I was kept there till the 26th of May, when I was removed to Lahore, handcuffed with Dr. Bashir, and we were made to walk from the Lahore railway station to the Session Court in the middle of the day, and there we were kept the whole day, seated on the ground. On the way from the station to the court, some of us asked for water as we were thirsty. The constables in charge took us to a well, and as we were about to drink, the Court Inspector came up, rebuked the constables, and ordered him to march us off. So, we were not allowed to have water. In the evening, I was removed to the Central Jail, and was put in an iron cage, $7' \times 4' \times 2\frac{1}{2}'$ approximately, and raised about $1\frac{1}{2}'$ from the ground. I got the usual prisoners' food, which was vile, and I could not eat it. The next morning, I was removed to "Seasat Khana" in the Central Jail, where I got better food. From there, I was removed to Borstal Jail, where I remained till my trial. At my trial, the charges laid against me were:—(1) Being one of the conspirators who arranged on 5th April to hold *Hartal* and a big meeting on the 6th, (2) Being a speaker at the protest meeting of the 6th of April, but speech not reported, (3) On 10th, having joined the mob at Khair Din's mosque, and said to have been with the mob at the Railway bridge, inciting them on. Paraded thereafter with Hafiz Mohd. Bashir on horseback through the city. Went to the house of Bashir and delivered inflammatory speech to the mob outside, in the evening.

As regards the first charge, I denied at the trial and still deny being present at any meeting on the 5th of April as alleged. As regards the 2nd charge, I admit having spoken at the meeting on the 6th of April, and seconded a resolution against the Rowlatt Bill. I certainly did not say anything which was wrong, or which may be taken exception to. With reference to the 3rd charge, it seems to be a mockery to accuse me of having incited

the mob on the Railway bridge on the 10th of April, when I did my best to disperse the crowd and, that even, at the instance of the Deputy Commissioner. I denied at my trial, and still deny that I went on horseback with Mr. Bashir in the evening of that day round the city. I say further that I denied at my trial and I still deny that I delivered any speech, inflammatory or otherwise, to the mob in or outside Mr. Bashir's house. I was eventually acquitted.

On such flimsy materials, I was detained in custody from the 23rd of May till the 5th or 6th of July. It was on such flimsy materials as these that I was tried for my life under section 121 and other sections of the Penal Code.

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The statement of **Mr. Badr-ul-Islam Alikhan**, *Bar-at-Law, age 34, Court Road, Amritsar.*

I am a member of the English Bar, and have been practising at Amritsar and elsewhere for the last 11 years.

On the 19th of April, 1919, at about 2 p. m. two Sub Inspectors came to my house in the civil lines, and told me that Mr. Plomer, Dy. Superintendent of Police, wanted to see me at the Kotwali. When I came out, I found that my house had been surrounded by some armed policemen, and there were about a dozen soldiers with fixed bayonets. The attitude of the Sub Inspectors was very aggressive. They walked into my wife's bedroom whilst I was in the dressing room, and when she asked them to go out, they refused to do so. I asked them by whose orders I was being arrested, but was told that I was not arrested, and that the military and armed police were only meant for the personal protection of the Sub Inspectors. I offered to go in my own conveyance, but was not allowed, on the pretence that they had a conveyance waiting outside the compound. When it was not visible outside, I was told, it was waiting a little down the road. After walking a few hundred yards, when we reached "The [illegible]" I was informed that the gariwalla must have run away. [illegible]n to the city and marched to the Kotwali, guarded by [illegible] and armed police. As I was led into a room in the [illegible]d Mr. Plomer, Dy. S. P., the Kotwal, and one [illegible]the room. As I entered, Mr. Plomer said in a

loud voice, "This is the man who wants to be the Lieutenant Governor of the Punjab". Then he (Mr. Plomer) asked me what I knew of the disturbances. I replied, I knew nothing as I had gone out to Bagga (about 12 miles from Amritsar) to conduct a criminal case that day. He then asked, "What do you know of the propaganda that led up to the murder of Europeans." I replied that in my opinion the arrest of Drs. Kitchlew and Satyapal and the firing on the mob were the causes of the riot, and that I knew nothing of any such propaganda. I was then asked to give a written statement. I offered to answer questions, but Mr. Plomer said, he was not going to put me any questions, but I must write all I knew of the propaganda and give all names. I said, I knew nothing of any such propaganda, and he replied, 'All right; you can write that if you like'. I asked for pen, ink and paper which was brought, and Mr. Plomer waved his hand and said, 'Sit down anywhere here on the floor and write'. I kept standing, however, and then I was ordered to be taken into another room. I wrote my statement, mentioning the facts I had told Mr. Plomer, in the room which, I believe, was a Sub Inspector's room, as it had a bed, a table, chair and a durrie and some other furniture. After I had handed over my statement, I asked the Sub Inspector if I was under arrest. He said I was not. I then suggested that I would go home. But the Sub Inspector said, he would go and ask the sahib. In the meantime, a policeman with a rifle was posted at the door. When the Sub Inspector did not return for a long time, I told the constable that I was going away. He said he had orders not to let me go. The Sub Inspector came again after 4 p. m., and went away again to ask the sahib and never returned. At 8 p. m., I was taken into the roznamcha room, searched and put in the lock-up. This room is about 9 by 12 feet and contained three or four small *moonj* mats and two tin vessels which were used as chamber pots. There were about a dozen of us in all. Dr. Mohammed Bashir and myself were supposed to have been arrested under Martial Law; the rest were ordinary criminals, one of whom I recognized as an approver in a dacoity case in which I was appearing for the defence. Next day, a pleader, with his brother and son, and a retired Civil Surgeon, were also brought, and locked up with us. A few of the criminals were then taken away, leaving altogether about fourteen in the cell. We were given *dal* and *chapati* twice a day. On the 21st morning, myself, with Shaikh Mohammed Amin pleader, his son and

brother, were taken to the Ram Bag, in a well-guarded, closed carriage, and thence ordered to be taken to the Fort. There, all of us were put in a cell, hand-cuffed, two together. In a corner of the cell was a little heap of parched gram and a bucket of water. In the afternoon, we were taken out, and marched in a file, with a large number of Kashmiri coolies and others, to the open square inside the Fort, all handcuffed, two together. There we had to march round and round with European ladies and gentlemen watching the show. We lived that day on parched gram which we picked up from the little heap on the floor. In the evening, Captain Massey and another officer came to our cell and asked for me. It appeared that my wife had been going about, seeing the General and other officials. I requested the officers to have my handcuffs removed, as it was an unnecessary extra hardship. Captain Massey ordered our chains to be removed, and also ordered that we four were to be allowed to get our food and clothing from our homes and also to buy any other things, provided every thing passed through the Officer commanding the Fort. Thereafter, we were made as comfortable as possible under the circumstances, and were kept apart from others. We were taken out for an hour, morning and evening, for exercise. The military authorities from the highest to the lowest were exceptionally polite and obliging. On the 26th of May, a Sub Inspector and a police sergeant came and handcuffed me, and took me in a carriage to the railway station with men of the armed mounted police in front of and behind the carriage. At the railway station, a number of other prisoners were also brought in handcuffs. We were all taken in ordinary prisoners' third class carriages, with bars at the windows, to Lahore. I was put in a carriage, and taken to one of the Martial Law Tribunals, where I had been summoned as a witness for the defence by Shaikh Mohd. Amin, pleader. In the room where all the witnesses were waiting, I met my wife for the first time since my arrest. She had also come as a witness. Seeing me in handcuffs in charge of a policeman was a little too much for her, and she broke down. In the evening, I was taken to the Central Jail, and made to pay for the carriage for the whole day. In the Jail, I was put in a solitary cell in ward No. 14, where all prisoners condemned to death are kept. We were altogether five of us in this ward, in separate cells, *viz.*, Lala Harkishen Lal, Dr. Narang, Sirdar Habib Ullah Khan, Lala Dharam Dass Soori, and myself. We were allowed out of our cell,

morning and evening, for bathing, and were given beds. We paid Rs. 30 a month each, and were given food different from the ordinary prisoners. I complained to Mr. Cowan, the Superintendent of the Jail, about food and asked him to arrange for me to get, on extra payment, if necessary, the food allowed to European prisoners, as I was not used to the kind of food I was getting. The reply was, "You will soon get used to it. Or, you can have the ordinary under trial prisoners' food without payment." About a week after my arrival in that Jail, we were moved into the European ward. Some others were brought from the Siasat Khana, and now we were eighteen altogether and had one very large room, three small rooms, a bath room and a varandah for all of us. Three or four days later, however, we were all moved into ward No. 16 and given one big room in the barrack. All had beds and were allowed to sleep outside in the European ward and ward No. 16. A few days after our arrival in ward No. 16, we were allowed the use of the rooms which had electric fans.

From that time, we were never handcuffed when taken to court, except on the day on which judgment was to be pronounced. We were taken to court some times in hired carriages and some times in the ordinary prisoners' vans. I was acquitted by the Tribunal. Upto now, I do not know the real reason of my arrest and trial, unless it be the fact that I had taken part in the protest against the Rowlatt Bills. It was not till the third of June that I was supplied with the charges against me.

The charges against me were as follows :—

1. Speaker at Rowlatt Bill protest meeting of 28th February—inflammatory, and inciting racial feeling.
2. Chairman at Rowlatt Bill protest meeting on the 23rd of March, but he is not reported as speaking.
3. Chairman of a gigantic meeting of 6th April, the last before the outbreak, but appears, both at beginning and end of meeting to have advised preservation of order.
4. Attended several meetings at the house of Dr. Kitchlew between 30th March and 10th April, in which there were discussions as to creating trouble on the frontier and in villages, burning European bungalows, and murdering Europeans, boycot of courts and British trade, and spreading false rumours.

5. One of the conspirators who arranged on 5th April, 1919, to hold *Hartal* on the 6th of April and the meeting of the 6th.
6. Attended a secret meeting on the 8th of April to organise fraternization during Ram Naumi, and spoke on the subject.

As regards the first charge, I admit, I spoke at the meeting of 28th February against the Rowlatt Bills. I pointed out the iniquity of the measure and asked the Hindus and Musalmans to unite and raise their voice in protest against it. I deny that I incited racial feeling, or that my speech could in any way be described as inflammatory.

As regards the 2nd charge, I have yet to know that to preside over a protest meeting is an offence against the law. I maintain that my action was both moral and legal.

As regards the third charge, it is difficult to understand how it is an offence to advise the audience to preserve order. The meeting of the 6th April was a perfectly orderly meeting.

The fourth charge is a tissue of falsehood. I never attended any meeting at Dr. Kitchlew's house, between the dates mentioned, or at any time whatsoever, and I certainly did not attend any meeting anywhere, where there was any discussion as to creating trouble on the frontier, or burning European bunglows, or murdering Europeans, or boycot of courts and British trade, or spreading false rumours.

Even the approver, Hans Raj, did not refer to any such discussion in his statement before the magistrate, nor did he in that statement make any mention of my presence at any one of the meetings said to have been held at Dr. Kitchlew's house.

As regards the fifth charge, I say that the *Hartal* on the6th of April was a spontaneous *Hartal.*

As regards the 6th charge, I deny absolutely that I was present at any meeting on the 8th of April, 1919, to organize fraternization during Ram Naumi. I do not believe, there was any secret meeting held any where on that or any other day for that purpose. I admit that I had addressed meetings, in course of which I advocated fraternization between Hindus and Mohammedans. I thought that it was my duty to do so, and I still think it is my duty.

I desire to point out that, except the fact that I spoke at and presided over certain meetings, the police could not have had any evidence against me which justified my arrest. I was arrested on the 19th of April, and the first statement of Hans Raj before the magistrate was on the 23rd of April. Even in this statement there is nothing which could have justified my arrest. I further say that there was an attempt made by the police to manufacture evidence against me by torturing a man, named Ghulam Jilani, who admitted the fact in his evidence before the Martial Law Commission, in course of my trial.

Thus it was that I was arrested and kept in custody for a period of two months and a half and tried for my life.

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The statement of **Pandit Sarup Narain Rozdan,** *aged 38, s/o. Pandit Bishan Narain—Cloth factory, near Bandi Malaram Hall, Amritsar.*

I spoke at the Congress last year and seconded Kitchlew's invitation. Since then, I have been taking part in most political meetings held here, and have actively worked in making necessary arrangements for the coming Congress.

At about 11 a. m. on the 10th of April, I left my house with the intention of ascertaining the truth of the rumour that Drs. Statyapal and Kitchlew had been deported. I went to Lala Nand Lal's (Secretary Amritsar Temperance Society) shop and was talking with him, when Mistry Ralla Singh came running and told us that the two doctors had been deported and all the city shops were being closed, and a big crowd was coming in the direction of Hall Bazar. All of us rushed out of the shop, and in a few moments saw that there was extraordinary excitement in the Bazar over the mysterious deportation of the doctors.

I went towards my office in Katra Ahlu Walia and passed small crowds on my way. When I arrived at the Chowk next to the shop of Sirdar Bishan Singh (watch maker) I saw a big crowd coming from the opposite side. I turned my back and walked a few paces, when I was over taken by the crowd which contained men of all classes and creeds, all bare-headed, crying forth, "Mahatma Gandhiki Jai," "Dr. Kitclewki Jai, "Dr. Satyapalki Jai," and so on.

I took my stand on the step-board of Sirdar Bishen Singh's shop and watched the crowd. Here Lala Atma Ram, property broker, came up and asked me to go home.

A number of men in the crowd requested me to take off my cap, which I did. I requested those before me to keep within the Law, and not to use any exciting or offensive words, or take any un-constitutional action. They nodded assent and continued their progress towards Hall Gate, with cries of "Mahatma Gandhiki Jai." I followed them upto the shop of Messrs. Sur Brothers, Chemists.

I then returned home. I did not go out during or after the disturbance. I heard reports of firing in the direction of the bridge and saw from my house that crowds were returning. They were very excited and some of them were calling out, "Come brethren ! they have killed innocent and un-armed brethren of ours, let us take Lathis and avenge them." Some were seen with wounded bodies on charpoys. Some were running on with Lathies.

After this, I saw from the top of my house dense clouds of smoke in the direction of Hall Bazar. My servants came in running, with the news that there had been a reckless firing at un-armed people near the bridge, and, as a consequence, many were killed and wounded, and the people were enraged and had set the National Bank and other buildings on fire.

On the 28th, one Obeidullah, C. I. D. Inspector, called on me at about 8 p. m. and told me that I was wanted by S. Sukha Singh at the Public Library for making my statement. I followed him, accompanied by my father. A garri with armed men was waiting in the street. We were told to get in, which we did, and were driven to the Kotwali where I was told that I was under arrest. My father was told to go back, which he did. I was searched and taken to the lock up where I found a number of respectable public men well-known to me. I found a leaking chamber pot for all of us in a corner. The cell we were placed in was 10ft × 8ft. It had no windows and there was a filthy mat on the floor, full of bugs and insects. In this cell, about 18 of us were cramped together to brood over our fate for the whole night. We had no sleep during the night. In the morning, we were taken out of the 'Black Hole', hand cuffed, and then taken to latrines, where, with hand-cuffs on, I with others, spent two minutes in the dirtiest possible closet. We had been given no *Lotas* (drinking vessels) or water. We were told to wash ourselves at the water pipe in the open, against all sense of decency and hygiene. We had to submit to this and were then taken into the verandah outside the Public Library, then converted into a C. I. D. Investigation Hall. We were told to squat on the bare floor and had to remain there.

In the afternoon, we were taken on foot, well guarded by a posse of armed Police through Hall Bazar upto the Jail, near the District Courts, a distance of about two miles.

I had been suffering from chronic dyspepsia for a whole year, and was living upon milk and fluid diet.

In Jail I was taken to the hospital. On the first day, I remained with the whole party of about 25 or 26 men in one room, but the next morning we were separated by the orders of the authorities.

We were treated like ordinary criminals and were given a wretched piece of old matting and a dirty blanket, and one iron bowl. We were shut up with the ordinary criminals and enjoyed no privileges, excepting that we were given two leaves of blackish course pancake (Chapati) not free from a quantity of sand, and a measure of Dal, said to be of 'Masoor', but without any trace of masoor in it. There was no oil or ghee. We had a very small quantity of salt, and once a day a dish which we were told was vegetable, but which was not at all like any vegetable we had tested in our lives. I was given a quantity of bluish milk with half an ounce of black Gur (molasses) to sweeten it and a bowl of dirty rice, as coarse as cotton seeds.

Our fellow prisoners told us that before our arrival they used to enjoy an outing three times a day, and were usually more free to walk, talk, or bathe, but we were taken out of the room twice a day only, at about 7 a. m. and 5 p. m. We were given, at the outside, 20 minutes to ease ourselves in the dirtiest and most insanitary latrines, and even there we were strictly forbidden to wash ourselves. The same iron bowl was to be used for washing purposes at the latrines and also for drinking water or milk. The same bowl was a receptacle for Dal and Bhaji and the same served as a pillow for our heads to rest upon, during the night. A half dry, half wet bath was allowed us, and above all, the all powerful Jamadar was very particular to see in a truly democratic way that we were meted out the same treatment as the other convicts and criminal inhabitants of the Jail.

I had to keep myself half starved in order to keep well, and had further to make use of medicine occasionally.

We made many requests to be allowed our food and beddings from home, but every time, our request met with flat refusal from the Darogha, who told us that he had no orders to allow any other food than the ordinary Jail-food, and that it was a special clemency that we were given wheat bread.

No change of dress was allowed during my incarceration, no shaving, no nail cutting. It may be a school for training for harder lives than most of us led, but I was unable to understand this attitude of harshness towards people who had been arrested for offence unknown to them. Nothing had been proved against us. Our faces and bodies were dirty. Our clothes were reduced to filthy rags, infested with lice and bugs.

After 16 days, I was released on bail and was told that they had ordered my release, as they found after inquiry absolutely no charge against me.

On the 6th of June, I was finally discharged. Upto this day, I do not know why I have been punished in this way.

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The statement of **Lala Dewan Chand,** *age 48, son of Lala Ram Dhan, Merchant, Lahore and Amritsar.*

I am a proprietor of, and Senior partner in the firms, Messrs. West End House, Lahore, and Messrs. Ramdhan Dewan Chand, Amritsar. My firm was assessed for Income Tax for the year 1918–19 at Rs. 3,750.

I was sitting at the shop of a friend in Katra Ahluwalian, Amritsar, on the 28th of April, 1918. I was approached by a person in plain clothes, and was asked to accompany him to my places of business. The name of this person I learnt to be Bhagwan Singh, Sergeant of Police. Near my shop, a Sub Inspector of Police was waiting for me, who wanted to make a search of my shop premises, without showing a warrant of search. He searched all the places and took some innocuous books, a letter addressed to me by the Commercial Club, Amritsar, some forms of membership of the last Provincial Conference held at Amritsar, and a copy of the Rowlatt Committee's Report, issued by Government, all of which, I duly signed, in the presence of Lala Ratan Chand, an Honorary Magistrate of Amritsar, who was present at the time of the search.

I was asked to accompany the police to a carriage, and was made to sit in it surrounded by I Gurkha and 4 policemen, who had loaded rifles with fixed bayonets, and thus was I made to go through different parts of the city. We started at 3 o'clock from the Katra Ahluwalian, and reached the Kotwali at 7 o'clock in the evening. One Mohammadan gentleman was also taken up by the police on the way.

At the Kotwali, the Inspector of Police ordered us to be placed before Sardar Sukha Singh, which however was not done. I, with some 15 other respectable persons, was made to pass the night in a room in the police station (which was hardly fit to hold more than 4 or 5), without being provided with any bedding, etc.

On the 29th of April, the next morning, we were made to sit in a verandah of the Kotwali, with handcuffs on, and at 3 o'clock in the

afternoon, were marched on foot in rows of two, duly handcuffed, to the jail through the Hall Bazar. Of the gentlemen who were with me, I remember the following :—

(1) Pandit Sarup Narain Rozdan.
(2) Pandit Kotu Mull.
(3) Lala Narain Dass Khanna.
(4) Lala Moti Ram Mehra.
(5) Swami Anubhavanand.
(6) Lala Parmanand.
(7) Lala Mani Ram, father of Dr. Satyapal.
(8) Dr. Bashir.
(9) Lala Ram Lall.

I was never told for what offence I had been arrested, and was being put to such humiliation and indignities. In the jail, inspite of my requests, I was not allowed to have food from my own house, I was refused better food even on payment of special diet charges according to the jail regulations, and was given the ordinary coarse food allowed to prisoners. Some people used to be brought in to identify the prisoners in the jail.

I was released on the 5th of June, 1919, without being even told the cause of my arrest. I was thus deprived of my liberty for a period of one month and 6 days without any reason.

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The Statement of **Lala Balmukand Dhatia,** *Vakil, High Court, and Municipal Commissioner, Amritsar.*

I have been practising as a lawyer for the last 19 years. There was a general impression at Amritsar that the Government did not pay any regard to Indian opinion in the matter of the Rowlatt Bills. There was a protest meeting in the Amritsar Bande Mataram Hall on the 23rd of March, 1919. I attended that meeting. Dr. Satyapal spoke at this meeting, and he exhorted the audience not to commit any violence, but to bear everything silently and patiently. The meeting of March 23rd was perfectly orderly. Another meeting was held in the Jallianwala Bagh on the 29th of March. I was present. This meeting too was quite orderly. On March 30, I went to the Jallianwala Bagh late in the evening. On that day, there was *hartal* in the city, but the day passed off quietly and without any disturbance as we had expected. People had decided not to observe any *hartal* on the 6th, as they had already observed the day on 30th March. I believe the *hartal* of the 6th was quite spontaneous. People observed it, as it was observed

all over India. On April 10th, the city was quiet in the morning. I went to court as usual where, at about 12 noon, we heard that Dr. Satyapal and Dr. Kitchlew had been deported, and that in consequence of their deportation there was a *hartal* in the city. We also heard that a large number of people were going out of the Hall Gate towards the Railway Bridge, bare-headed, with a view to petition the Deputy Commissioner for the release of Dr. Satyapal and Dr. Kitchlew, and that they had been fired upon near the Railway Bridge. Shortly after, a few pleaders and barristers went towards the bridge, in order to help the authorities in moving the crowd back to the city. I remained in the court till 3 p. m. I heard of more firing, of more killed and wounded, and of the burning of buildings and the murders of Europeans. I looked for Lala Duni Chand, M. A., and was still looking for him when I reached the Health Officer's bunglow, where I found Messrs. Yaseen, Abdul Majid, Qureshi and Duni Chand, M. A. Sardar Lachman Singh had accompanied me from court. We all stayed there till 6 p. m. Then I went home. In the evening of April 11th, I went to Lala Duni Chand, M. A.'s place. I saw a large crowd standing in the street in front of Dr. Bashir's house, where some respectable persons of the city had met, with a view to bring about the termination of *hartal*. I remained all the time in my house on April 12 and 13. I never heard any proclamation about Martial Law, nor about the prohibition of meetings, nor did I see any hand-bill containing any such proclamation. After 5 p. m. on April 13, I saw many dead and wounded being carried away from the Jallianwala Bagh. That is the first intimation I had of the meeting and of the firing there. Three Sikh villagers who got wounded stopped in the *Thakur Dwara*, in front of my place.

On April 14th, we were given a hand-bill about the prohibition of meetings, but I do not remember its contents.

After two o'clock in the noon, on April 14, we went to the Library, under the General's order, where we first saw that hand-bill. First arrived the Commissioner and then about 5 p. m., the General came. Both of these gentlemen addressed us. They seemed to be very angry. They told us that the people of the city were responsible for everything. Many of us went to the city to terminate the *hartal*. We met with no opposition. Accordingly, all the shops were opened and business resumed on the 15th of April, and there was peace and order all over the city. After the evening of the 10th, people were perfectly orderly and made no attack on person or property.

On the 22nd April, 1919, the courts opened for the first time. We went to the court. In the evening, we received a "Parwana."

requiring every pleader and barrister to meet "General Sahib" in Ram Bagh at ten O'clock on the 23rd April, 1919. Consequently, we obeyed the orders by presenting ourselves. We were made to stand in a line. Three of us were asked to come forward. We received orders to the effect that we were enrolled as special constables. It was ordered that a scheme should be prepared at once for each ward regading our work. The scheme was being prepared by R. B. Gopal Dass in consultation with other gentlemen sitting on the ground at Ram Bagh, and it was then that we were called upon to witness two citizens being flogged after being tied to the flogging post. We were specially ordered to see this scene. In the evening, all the members of the Bar were made to stand in a line. We were counted, and our roll was called, and each one was given his number. Lieutenant Newman was put in charge over us. One gentleman was threatened with kicking. From the next day, we were ordered to go there thrice a day, at 9 a. m, then at 1 p. m. and again at 5 p. m., and to patrol the city for the rest of the day. In other words, we had to keep ourselves in attendance the whole day, either in the garden or in the city. We were constantly reminded that we were mere constables, and the punishment for any neglect was not only flogging or imprisonment, but also death. We were made to do the work of coolies by being ordered to carry tables and chairs in the presence of many people who held us in respect, although there were orderlies and other servants enough for such work.

On the fifth or sixth day, we were made to stand in a line and to drill. We were particularly taught how to salam. It had come to my knowledge then that we were photographed in that situation. Some of us were old gentlemen from 60 to 75 years of age. Lieutenant Newman was eventually succeeded by Captain Postance, who treated us better. We were discharged on 12th May, 1919.

The city was quiet and there was no necessity to make us special constables. The idea was to punish us, as we were members of the Bar.

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The statement of **Lala Sarab Dayal**, *B. A., Vakil High Court, Honorary Secretary, Bar Association, Amritsar, Age 44 years.*

On the 10th of April, I was appearing in a case before Sardar Sundar Singh, Ram Garhiya, Honorary Magistrate, who was then holding his court in the Town Hall Building. At about 12-30 p. m., I noticed that people were passing through the porch in the Town Hall in large crowds,

crying, "Mahatma Ghandhiki Jai.,' "Satyapal Kitchlewki Jai". Gradually the noise in the bazar increased and I sent my munshi to enquire what was the matter. He brought me the news that Drs. Satyapal and Kitchlew had been deported and the people had closed their shops. Shortly after that, one or two men, who seemed to be servants of the Sardar Sahib, came and informed him in my presence that the people had been fired at near the Aitchison Park, and that some of them had been killed. The magistrate, thereupon, adjourned the case and closed his court. I saw some police constables, with rifles on their shoulders, towards the back of the room, in which the Sardar was holding his court. When I came outside the court, I saw people coming in large numbers from different directions. I wanted to go in my tonga to the District Court, and in order to avoid the crowd I sent my tonga to the Mahansingh gate and followed it on foot. I could see the National Bank of India Limited, from near the Town Hall, and at that time it was not set on fire. When I reached the Zanana Mission Hospital I got into my tonga, and proceeded to the Small Cause Court, and from there to the District Court, through the Ram Bagh garden. I had not gone far, when I saw Lala Duni Chand Nagpal, pleader, coming from the opposite direction, and he informed me that the courts had been closed. I returned and followed Lala Duni Chand Nagpal towards the city. At this time, a man was coming from the city side and he told us that the National Bank of India had been set on fire. I went towards the Ram Bagh gate, and thence, along the police lines, I went to my house. While I was crossing the Hall Bazar, I saw the Naitonal Bank of India on fire. At this time, I did not see any crowd there, and the city looked very desolate. Shortly after, I arrived at my house which is near the Hall Bazar. I saw two or three wonded persons being carried on charpoys. From that time I never left my house till 11 a. m. on the 13th April, when I went to see the buildings which had been burnt down. After seeing the place, I returned home. At about midday, I noticed from the balcony of my house a bamboo cart some distance away in the main Hall Bazar. One or two men in this cart were announcing something, but I could not hear what they said. Subsequently, I learnt from a friend, who was present there, that Matrial Law had been proclaimed. I did not stir out from my house again that day. In the evening, I heard of the firing at Jallianwala Bagh.

The courts were closed from 11th April to 22nd April. During this time all the people were panic stricken. Indiscriminate arrests were made and no man considered himself safe. Every moment, news of fresh arrests was brought.

On the day the courts were opened after the disturbances, a notice, probably under the signature of the Tahsildar, was circulated that the

General wanted to see all legal practitioners the next day at nine a. m. in the Ram Bagh Garden. Nearly all the lawyers attended the next morning. Soon after our arrival, it began to dizzle, and we had to take shelter under the trees. We had then to go before the General, and he addressed the members of the Bar in Urdu. The General stood on the steps outside his room, and the members of the Bar were kept standing in the open. The tone and language in which he addressed us were very insulting. He appointed all the members of the Bar at Amritsar special constables, and ordered Rai Bahadur Lala Gopal Das, Lala Duni Chand, M. A., and Lala Todar Mal to prepare a scheme for distribution of work among the special constables. When the scheme was being prepared, all the members of the Bar were ordered to witness a scene which I cannot forget for the whole of my life. I saw a man tied to a triangle (*tiktiki*); his back was naked on both sides; troops were standing with rifles and bayonets; Colonel Smith, the Civil Surgeon, was also standing close-by. The man, tied to the *tiktiki*, was then given a very severe flogging with a cane. It was a most brutal act, and I could not bear the sight of it. After he was flogged, a second man was brought there, and preparations were made to inflict similar punishment on him. I could not bear the sight any longer, and moved away to a little distance, from where I could not actually see the second flogging, but I could still hear the piteous cries of the poor man.

An officer, whose name was Lieutenant Newman, was placed in charge of the special constables. Our treatment by this officer was grossly improper and insulting. He abused us and called us offensive names. We had to attend parade three times daily, once at 10 a. m., then at 1 p. m., and then again at 5 p. m. Subsequently, the roll call was held twice a day. On the second or third day, I was appointed Secretary and Assistant to the Assistant Provost Marshal. The special constables were daily made to fetch and carry furniture. They were made to drill, and remain outside in the mid-day sun. Age or weakness was no excuse. Lala Kanhyalal, who is 75 years of age, and is the seniormost practitioner in the Punjab, had to work in common with others. Pandit Moolraj, Barrister-at-Law, and an old and respected member of the Bar, fell down on his way to the parade on account of weakness. The rules were strictly enforced. On the 27th of April, was the *Kriya* (obsequial) ceremony of my brother who had died on the 14th of April. I specially requested the Assistant Provost Martial to exempt me from parade for the evening of that day only, but my request was flatly refused, and I was thus prevented from discharging the religious duties which I owed to my dead brother. Lieutenant

Newman was transferred from Amritsar, and we were then put under the charge of Captain Postance who, unlike his predecessor, treated us humanely and courteously.

We remained special constables from the 23rd of April to the 12th of May, 1919. After that, one or two members were selected from each ward, and were ordered to make daily reports. During the period we were special constables, we were not allowed to carry on our professional work.

The object in making us special constables, appeared to be simply to humiliate and harass us, and put us to indignity. Our services were not really required for the restoration or the preservation of law and order. The police force in Amritsar, which was some hundreds strong, was ample for the purpose, and in fact, we were not asked to do any work of importance which the police could not have done. Besides, the city was perfectly quiet in those days, and the civil courts were sitting.

The disturbances in Amritsar were due to the mis-handling of the situation by the authorities, and could have been avoided by tact and courage on the part of the local officials. There was no conspiracy, organised, or otherwise, against the Government.

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The statement of **Lala Duni Chand,** *M. A., Vakil High Court, Amritsar, age 50 years.*

I am a member of the District Congress Committee, and of the Executive Committee of the Reception Committee of the next Indian National Congress.

Before the 10th of April, the possibility of any disorder in Amritsar, was not even contemplated by the public.

The District Congress Committee was carrying on constitutional and orderly propaganda-work; especially in view of the fact, that next Congress would be held here. When Mahatma Gandhi started his Satyagraha movement, some people in Amritsar expressed themselves in favour of it, but many were not prepared to be identified with it. It was made clear that the Congress Committee, or the Reception Committee as such, had no connection with the Satyagraha movement. A public meeting against the Rowlatt Act was held on the 23rd March, and at this meeting, Dr. Satyapal pointed this out very clearly in his speech. I was present at this meeting. The proceedings were perfectly orderly, and the speakers confined themselves to explaining the true spirit of Satyagraha, as propounded by Mahatma Gandhi. Violence

against constituted authority was expressly deprecated and condemned. The audience were told to be prepared for suffering, but there was nothing in the language used, which in any way encouraged sedition or violence. The Satyagraha vow was not taken by any one at this meeting.

Sunday, the 30th of March, was observed as a day of humiliation and sorrow, as a protest against the passing of the Rowlatt Act. People fasted and closed their shops. A public meeting was held at the Jallianwala Bagh, but nothing untoward pappened on this day. After this day, there was no intention of observing any other day as a day of humiliation, although it was known that Mahatma Gandhi had fixed the 6th of April for this purpose. It was felt that Amritsar need not have another demonstration of this kind, as it had already observed it on the 30th of March. But the people spontaneously decided to observe the 6th of April. There was a general *Hartal*, and the day passed off quietly.

Then followed the Ram Naumi festival on the 9th of April. The special feature of this celebration was the fraternisation of the Hindus and the Moslems, and the cordial manner in which the two communities co-operated to make the festival a success. Young Mohammadans formed themselves into a body of volunteers to help their Hindu sisters in passing safely through the crowded streets on that day. Only a few days before this, the authorities had taken the unwise step of gagging Drs. Satyapal and Kitchlew and others under the Defence of India Act. This act of the authorities resulted in turning these men into heroes, and they were actually shown the respect due to heroes on the Ram Naumi day. The festival was observed with great enthusiasm, and was witnessed by the Deputy Commissioner.

The next day, Drs. Satyapal and Kitchlew were arrested and deported. Nothing unusual occurred on the morning of the 10th of April. Every one went about his work as usual, and business was carried on as in normal times. This normal condition of the city was rudely interrupted by this sudden and unwise action of the authorities. The news spread like wild fire, and I came to know of it while I was engaged in the District Court. I fully believe that this action of the authorities precipitated the events that followed. I also believe that what followed could have been prevented, if ordinary tact had been used, and the responsible people in the city taken into confidence. The other alternative, *viz.*, prompt action to save European lives and public buildings, would also have been successful, and there was culpable negligence in this rsspect also. I hold the authorities responsible for the unnecessary loss of Indian and European lives on that day.

Soon after hearing of the deportation of Drs. Satyapal and Kitchlew, I learnt at the Kutchery that there was a *Hartal* in the city, and that people had been fired at. It was suggested in the Bar room that some pleaders should go to the city to help the authorities and to quiet the disturbances, if any. It was also suggested that the Deputy Commissioner's permission should be taken before we went. On enquiry, we learnt that the Deputy Commissioner was not in court. Mr. Maqbul Mahmud then came and told us that the Deputy Commissioner had asked us to go to the city and to try to disperse the people.

Lala Todar Mal, Bar-at-Law, Mr. Bihari Lal, Bar-at-Law, Lala Kesho Ram, Mr. Maqbul Mahmud, another gentleman and I then motored towards the city. Before this, Mr. Abdul Majid Qureshi pleader, Mr. Gurdial Singh Salaria, Bar-at-Law, and another gentleman had already left in a tonga. We passed the Deputy Commissioner, who was on horse back, near the octroi post, and he told us to try to disperse the people. We found soldiers and police near Madan's shop. We stopped the car and were surrounded by some city people, who were bare-headed. They complained to us that some of their men had been killed, and we tried to pacify them. I attempted to go up to the Foot Bridge, but Mr. Plomer told me that people had entered the Railway Station and asked us to go there. I got into the motor car again with Mr. Toar Mal, Khwaja Ghulam Yasin, Mr. Abdul Majid Qureshi, Mr. Maqbul Mahmud and Lala Kesho Ram and proceeded to the station. On arrival there, we found that a large crowd had entered the Railway yard and we ran towards them. Khwaja Ghulam Yasin, Mr. Qureshi, and I went on one side and Mr. Todar Mal and the others went to the other. People had *lathis* (sticks) in their hands and were damaging the Railway material. I do not know the name of any of these men. They looked like low class people. We begged of them to leave the station, and, with a view to draw them away, told them that a meeting would be held in the Aitchison Park (Gol Bagh). The crowd left the station, and proceeded to the park and sat down on the grass around us. We tried to make them understand the position, but they suspected us, and thought that we were siding with the Deputy Commissioner. After much entreaty, they came with us to the Telegraph Office, as we had told them that arrangements would be made to get back the dead bodies. We then told them to go to the Jallianwala Bagh. On this occasion, Mr. Manakji, Mr. Jamshed Rustamji and

Mahashai Ratan Chand helped us in pursuading the crowd. A Mohammadan wrestler also helped us.

At this juncture, some of the people said to us that the British soldiers, who had taken possession of the Foot Bridge, should retire as they were not there before. On this, we approached Mr. Plomer and the Deputy Commissioner, and the soldiers were put back a few paces. The people were then proceeding towards the Jallianwala Bagh, when one shot was heard from the side of the Telegraph Office or the Hall Gate, and the people began to shout and abuse us. Their suspicions against us increased, and they charged us with getting them fired at by inducing them to retire. At this point, we thought that we were unable to persuade the people. Mr. Yasin, Mr. Abdul Majid and I left the crowd, went over the bridge and spoke to Mr. Plomer. We said that we had succeeded in inducing the people to leave, and when they were going away a shot was heard, which enraged them, and that they were beyond our control, especially as they were suspecting us. We told him what the people were saying about us. We then left the place. After a little while, we heard firing again.

The Health Officer, Dr. Rozdan, met us on the way. We went to his house and remained there till 6 p. m., when we returned to the city. Mr. Manakji also came to the Health Officer's house, and also Lala Bal Mukund and Mr. Lachman Singh, who had come from the court to look for me. On our way to the city, we met the Deputy Commissioner near Madan's shop, and Mr. Seymour on the bridge. Inside the Hall Gate, we found the Mission Church on fire. The Hall Bazar appeared to be desolate at the time. I then went to my house.

On the 11th of April at 8 a. m., I came to know that the Deputy Commissioner had ordered that there should not be more than 8 persons with a bier, and that Lala Todar Mal and Mr. Yasin had gone to the mosque of Sheikh Khair Din with this order. I also went towards the mosque and informed the people of this order, but they were not prepared to take out the bier with only 8 persons. They suspected our bona fides, and I, thereupon, returned to my house.

My house is just opposite Dr. Bashir's house. On the evening of the 11th of April, I saw Lala Dholan Das, Honorary Magistrate, Mr. Todar Mal, L. Kesho Ram and others entering Dr. Bashir's house. Thinking that there was going to be a meeting

there to end the *Hartal*, I followed them. There I learnt that L. Dholan Das had tried to arrange a meeting at Mr. Todar Mal's house, but on account of the absence of Dr. Bashir there, they had come to Dr. Bashir's house to hold the meeting. I have reasons to believe that Lala Dholan Das was acting at the instance of the authorities. In the course of the meeting, I gathered that Lala Dholan Das had seen some officials before coming to the meeting. A large crowd collected in Dr. Bashir's house and outside it. Of the people present, most were opposed to the opening of shops. It was also suggested at this meeting that the people should guard their mohallas, as the police were not doing their work in the city. It was further suggested that a committee should be elected to make the necessary arrangements, but, as there was a difference of opinion as to the members who should form this committee, the suggestion fell through.

The city, although quiet, was entirely neglected by the authorities on the 12th of April.

On the 13th, I was present almost the whole day in my office in Chowk Farid. No proclamation of Martial Law, nor announcement prohibiting meetings was made in that quarter. It was a shock to me to see in the evening dead bodies and wounded persons being brought from the Jallianwala Bagh.

On the 14th of April, a meeting of local leaders was called at the Police Station. I attended it. The Commissioner, Mr. Kitchin, General Dyer, and Mr. Miles Irving, the Deputy Commissioner, were present. They addressed the gathering. In doing so, they used threatening and insulting language, and said that if the shops were not opened they would have them opened. The audience had to put up with this without a murmur, and some Honorary Magistrates and Municipal Commissioners undertook to go into the city and ask the people to open their shops.

The courts were closed till the 22nd of April. On that day, all the lawyers received a notice from the General, asking them to attend on him the next day. We presented ourselves at the Ram Bagh and were enrolled as special constables. Two persons were publicly flogged on that day in the Ram Bag, and all of us were specially ordered to witness this. The flogging was brutal and inhuman, and the sight was absolutely sickening. I do not know what the object was in making us witness this flogging. Probably, the idea was to impress on us that we would receive the same

treatment if we did not behave properly. This was a great insult and a grievous wrong to a community consisting of vakils, barristers, municipal commissioners, title holders, and leaders of various communities—all men of position, intellect and influence.

We were all placed under the command of a second lieutenant, named Newman. It is impossible to conceive of a man more callous to all feelings of humanity and courtesy. He went out of his way and insulted each and everyone of us, and his language and treatment were shocking. Time after time, we were threatened with whipping and even death by being shot. Some fell down from the lines from sheer exhaustion, and no one was allowed to show sympathy or render any help to them. The heat at that time was very severe, and it can better be imagined than described, what discomforts we had to suffer in having to patrol the city the whole day, in reporting ourselves at Ram Bagh, at first three times, and then twice a day, and in putting up Martial Law notices like coolies, being held responsible for any damage done to them. We were not given any seat, but were made to stand or squat on the ground for hours in the sun. On one occasion, we were drilled, but the chief point in this drill was to teach as how to salaam. I may mention that men over 60 to 70 years of age were not exempted from these duties.

I say that the order appointing us special constables was absolutely unnecessary, and I believe it was illegal. The city was quiet in those days. The police force and the military were quite sufficient for any necessary work. The Bar generally had taken up its stand against the Rowlatt Act, and I cannot help believing that this order was intended as a punishment to the members of the Bar.

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The Statement of **Pandit Rajendra Misra**, *B. A., L L. B., Vakil, High Court, Amritsar.*

The passing of the Rowlatt Act, against the unanimous and universal protest of the country, was a great shock to the people, and it made it clear to them that the Government had not the slightest respect for the people's wishes, or the opinion of their representatives. Meetings were organised all through India, and the Rowlatt Act was discussed and criticised by the leaders of all

shades of opinion. In Amritsar also, meetings were held against the Act. Drs. Kitchlew and Satyapal had become very popular in Amritsar by taking a leading part in these meetings, and by their active interest in the cause of the public. I attended one of the meetings, in which the people were advised by the leaders to abstain from violence, and to resort to constitutional means only. On the 9th of April, 1919, the people celebrated the Ram Naumi festival with great enthusiasm, and on that day it was felt that one of the cherished objects of the Indian National Congress, *viz.*, the unity of the Hindus and Mohammadans had been attained.

On the 10th of April, 1919, while we were in the law courts, news reached there that Drs. Kitchlew and Satyapal had been deported (nobody knew where), that the city was in *Hartal*, and that the military had gone towards the city. On this, it was thought advisable that some members of the Bar should go to the city and help the Government by allaying the excitement caused by the presence of the military and the firing upon the people. Lala Duni Chand, M. A., Mr. Todar Mal, Lala Kesho Ram and some others started in a motor car with the permission of the Deputy Commissioner, while I, with Pandits Guru Prasad and Chet Ram, followed in my tonga. When we reached the foot of the carriage bridge on the city side, we found that the people were coming out of the Hall Gate, and going towards the foot-bridge. We tried to stop the people. Some of them listened and returned back, while others proceeded onwards. Pandit Guru Prasad told me that I should go to the foot-bridge, where a very great crowd had gathered, and could be seen from there. I, accordingly, went towards the foot bridge, where I found, the bridge was completely blocked by the crowd. I somehow made my way through the crowd and went to the other side of the bridge, where I found the soldiers and the officers at the foot of the steps. Lala Kundan Lal, Magistrate, and Mr. Seymour were also there. Lala Kundan Lal asked me to take the people back. I told Lala Kundan Lal and Mr. Seymour that I would try, provided they kept cool. Mr. Seymour then said that he was very calm and cool, that no firing would be resorted to, and that I should persuade the people to go back. I may here mention that the first firing at the carriage bridge had already taken place before our arrival. On my persuation and that of an old Parsi and other gentlemen, the people cleared the bridge, and descended by the

steps towards the city side. When the bridge had been thus cleared, the military from the other side ascended the steps and took the most advantageous position in the middle of the bridge. The people became suspicious and told me that I was betraying them, and that as they were retreating, the soldiers were advancing towards the city. On enquiry, the military told me that thay had orders to occupy the bridge at any cost, and it was fortunate that this had been done without any loss of life. I explained this to the people and asked them to return. At last, we suggested that they should meet in the Jallianwala Bagh, on which the people began to return to the city by the Holl Gate. At this time, I saw a great crowd coming from the side of the Hathi Gate, and I went away in that direction to prevent them from proceeding towards the bridge. I found that S. Gurdial Singh Salaria was already there on horsebaek, trying to persuade the people. We succeeded in making most of the people turn back. When, with the crowd, I reached the Baji Nath School Boarding House, shots were heard on the Hall Gate side. I had no idea at the time what it was due to, and how many had been killed by the shots that we had heard. Upon this, the people got very excited, and, finding that my presence was useless, I went home. From that time, I kept mostly to my office and house. From the 10th to the 13th of April, the city was entirely unprotected by the police, and the people had to make their own arrangements for guarding it.

On the 13th of April, I was at my office when some of my friends came to me and asked me to go to the lecture in the Jallianwala Garden, where I was told Lala Kanhya Lal was to preside and Lala Duni Chand, M. A., was to address the meeting. On that day, I had been in my office from 8 in the morning, and I had heard no proclamation or notice that Martial Law had been enforced, and that meetings had been prohibited. Accordingly, I, with my friends, started to go to the Bagh. When we reached near the Town Hall, we saw the military with 2 cars, on the top of one of which there was a machine gun, coming towards the Town Hall. We stopped there to see where they were going. The soldiers stopped there to see where we were going. The soldiers stopped for about a minute near the Town Hall Post Office, and then proceeded towards the place of the meeting. We fell back and followed them at a little distance.

When we reached the Krishna Market we stopped, while the soldiers proceeded onwards. Hardly five minutes had elapsed,

when we heard the sound of volleys being fired. The bazar people began to run in different directions. We also went away towards the Katra, and saw a boy running all covered with blood. We then saw Wasu Mall Bazaz (a piece-goods merchant), being carried away on a *charpai* (cot). We enquired of the bearers how many had been killed, on which they replied, "hundreds." I reached my office shortly after, and heard that about 2,000 had been killed and wounded. From that day onwards, there was nothing but terror in the city, and arrests were being made daily. The people were awe-stricken and did not venture out. The city seemed to be all desolate and deserted.

On the 22nd, the courts having opend, we went to the courts, where a *parwana* (order) was shown to us that the General wanted to see us at 9 a. m., the next day. We went to the Ram Bagh, long before the appointed time the next day. It began to rain there, and the pleaders and barristers had to take shelter, as best as they could, under the trees. We were then taken before the General, who made us all special constables, and ordered us to prepare a scheme to distribute the constables in the different wards. While this was being done, two men were brought there for flogging. All the members of the Bar were then made to witness that most brutal and inhuman punishment The scheme being prepared, we were numbered and ordered to attend thrice daily, and to patrol the city. We were placed in charge of Lieutenant Newman, who abused and insulted us as often as he got the chance. We were reminded, again and again, that we were mere constables, that we would be flogged and even shot down for any neglect of duty. We felt, as if we had committed a serious offence in being educated, and in joining the legal profession. At last, on the 12th of May, we were relieved of our duties. We could not attend courts and do our business during all this time, and, although the pleaders had done nothing and had rather helped the authorities, they were all, without exception, punished by being enrolled as special constables, and being insulted and ill-treated for no cause whatsoever.

95

The statement of **Mr. Har Gopal Khanna,** *B. A., aged 31, son of the late Lala Gurmukh Rai, Pleader, and Municipal Commissioner, Amritsar.*

Between 4 and 5 p. m. on the 18th of April, 1919, while I was passing through Karmon Deorhi street, along with 3 other gentle-

men, I saw some policemen on horseback, followed by some motor cars, and I stopped on the side of the road. A motor car, carrying some Military Officers passed by us, and stopped a few paces further. The gentleman sitting on the left side of the car, signalled to me to go to him. On reaching there, I made a salute in the Military fashion. The officer on the right side of the car who, as we were afterwards told, was General Dyer, addressed me as follows :—

D. Have you forgotten to salam?

I. No Sir, I did not see you and I did not know the order.

D. What is your trade?

I. I am a Sub-Head in Chief Auditor's Office, N. W. Railway, Lahore.

D. You must present yourself at 9 a. m. tomorrow in the Ram Bagh Garden.

An Indian Officer, probably a Subedar, had, in the meanwhile, taken down my full address, after obtaining it from me.

I took leave of the General with a salute, and asked Mr. Plomer, City Superintendent of Police, who was standing by, as to whether I had to present myself at the Club House in the Ram Bagh Garden, whereupon, he ordered a constable on horseback to take me to the Kotwal Sahib. I was then taken to a house in Kucha Duglan, the constable riding, and I accompanying him on foot. There the Kotwal and some European soldiers were on duty. There were two or three men previously detained there, and I was made to sit along with them on the damp floor. More men came and joined us as time passed, and by about 7 p. m., we were 8 men in all. One man, named Brij Lal, told me that he was made to crawl on his belly. He was removing the dust from his clothes when he came in.

At about 7 p. m., we were marched to the Kotwali in rows of two, accompanied by a posse of constables.

At the Kotwali, we passed the night, sitting or lying in open, on the stairs, below the verandah and a Gurkha guard was placed on us.

At about 8-30 in the morning, we were marched to the Ram Bagh Garden, surrounded by armed policemen. We were made to stand in the sun, on the Tennis ground, and a Military Havildar was deputed to teach us how to salam properly. The instructions continued for some time. Then every one was asked to

go round the tennis ground, one by one, and salam while walking, but without stopping.

Afterwards, a Military Officer came out of the Club House, and asked the Subedar whether we had learnt to salam, to which the latter replied in the affirmative. Then were let off.

List of the men detained for not salaming Europeans as given by **Mr. Har Gopal.**

1. Tek Singh, B. A., B. T., Teacher, Khalsa School, Ludhiana.
2. A. P. Dotewala, District Manager, Singer Sewing Machine Co., with one servant.
3. Dr. Dina Nath, Sub-Asstt. Surgeon, Jhobal.
4. Lala Gajjul Mal, Silk Merchant, Guru Bazar.
5. Lala Sardari Lal, B. A., student, Dharmashala.
6. Lala Brij Lal, Trader, Sabonian (made to crawl).
7. Lala Jai Chand, Munim, Katra, Dolloo.
8. One cart-driver.

96

The statement of **Lala Gujar Mal,** *son of Lala Sukha Mal, resident Guru Bazar, Amritsar.*

On the 17th of April, when I was sitting at my shop of silk cloth in Guru Bazar, I saw some horsemen and two motor cars coming up, at about 4 p. m. Some Englishmen were seated in those cars, and some soldiers on horseback were accompanying them. These soldiers commanded all to stand up and salute. All the shopkeepers stood up, as well as myself, and salamed them. The motor car was stopped two shops further from my shop, and I was summoned and questioned why I had not salamed. I replied I had done so. My name and address was taken down, and I was handed over to the police, with the order that I should be produced the next day at 9 a. m. I was conveyed then to the Gali Kurichhan where some British soldiers were sitting. The police handed me over to them. They made me sit down there. One man, Lala Sardari Lal by name, was already there. As soon as I sat down, I saw Babu Har Gopal, B. A., Head Clerk, Examiner's Office, Lahore, being brought there on the same charge. Some ten men

were thus collected. One man came from Majitha, and another was a coach-driver. Those who had turbans on their heads were made to put them off.

Our hands were tied up. My arm was tied up with that of Lala Har Gopal. With the police in front and behind us, we were marched to the police station at about 6 p. m., where we were kept for the whole night. Next morning at 8-30, we were taken to Ram Bagh. We were surrounded by soldiers. We were then made to stand in a line. Our names were first called out, and we were then told that as we did not know how to salute, we would be taught to do so. We were then told to stand at some distance, and three persons were placed on duty to teach us how to salute. These three men taught us salaming. This process of teaching went on for about 45 minutes. Then we were made to salute many Englishmen. After this, one Englishman asked one of the persons who was teaching us whether we had learnt salaming. Upon his answering in the affirmative, we were set free.

97

The statement of **Mr. Labh Chand Seth,** *age 40, manager, Messrs. Kahn & Kahn, Resident of Kucha Duglan, Amritsar.*

On the 18th of April, 1919, gazetted holiday (Good Friday), I was talking with some of my office people at my house in Kucha Duglan at about 2 p. m., when, suddenly the lane was surrounded by soldiers and the police, with an officer and Mr. Plomer. One of us looked out of a window, and Mr. Plomer struck at him with a whip, which missed him and struck the window. Mr. Plomer said, "*Baithe, kyon ho, khare ho kar Salaam karo.*" (Why are you sitting? Stand up and Salaam). Fearing worse treatment, the man closed the window at once, and we all went upstairs. Five or ten minutes later, a vigorous knocking was heard at the main door. On my answering the summons, I was ordered to vacate the lower floor of my house for the accommodation of 12 soldiers and one sergeant till the enquiry into Miss Sherwood's case was finished. I did my best to accommodate them.

The enquiry into Miss Sherwood's case then commenced. A *tiktiki* (flogging post) was erected just opposite Kucha Kurichhan,

fitted with handcuffs on both sides. Soldiers were posted at different places with loaded rifles, and the passage was closed to every body. A menial servant was beaten severely opposite my house to draw information about the culprits. He named some one under police pressure, and then another man was got hold of and beaten, and so it went on. I saw several persons so beaten. At about 8 p. m., a Sikh and a Hindu were handcuffed and were taken away. Meanwhile, Panna Lal and Ishar Das, members of my office staff, on applying for permission to go home, were allowed to do so by crawling on their bellies, just like snails.

This military guard remained in the lane for six days, and every person who wanted to pass through the lane, whatever his position or station in life might be, had to do so by crawling in the same way. Any person, who unfortunately remonstrated against this inhuman treatment, was knocked down, kicked and forcibly compelled to crawl, to the amusement of the soldiers. People were not even allowed to proceed on their hands and knees, but were made to creep with their bellies touching the ground. No respect was paid to old age.

In houses which had no water connection, people suffered greatly for want of water, as they dared not go out of their houses to fetch water from wells. For the same reason, there was a great difficulty about food.

The soldiers used to shoot pigeons from the Jain Mandir, and then cooked and ate them. The stones thrown to kill these birds often struck the inmates of houses and broke window panes and glasses.

I used to spend the greater part of the day in my office in Katra Ahluwalian. I did not personally see any flogging, but heard of it.

As the soldiers were quartered in my house, I was allowed to go through the lane without having to crawl. This concession was not granted, to my knowledge, to any other person. The soldiers left after six days, but up to this day, a kind of terror overcame every one in the neighbourhood when passing by the place where the flogging post or *tiktiki* had been erected.

My house has no back door leading to any other lane. The only door to it is in the Kucha Duglan.

On the 13th of April, I was present in the Jallianwala Bagh. I had no infomation about any proclamation, declaring Martial

Law or prohibiting meetings. I had heard that Lala Kanhaiya Lal would preside over this meeting. I went there about 4-45 p. m. There was a very large crowd, I think, about twenty thousand. I saw many children in the crowd. Many people went there on account of the Baisakhi fair. Within a few minutes, the crowd was fired upon without any warning. I was then near the well to the east of the bagh, and I ran to seek refuge behind a tree near the well. Then I ran to scale the wall. Just as I was climbing over, two men, one on my right and the other on my left, were shot down. I saw many people being shot as they were running away.

98

The statement of **Kanhya Lal,** *s/o Gulab Rai, Khatri by caste, 25 years of age, a servant of Lala Bute Shah, Kucha Ardasian, Amritsar.*

One day, during the Martial Law period, I was going to the house of L. Bute Shah, my master and relative, when I met two British soldiers with rifles in their hands, near the Jain Sabha Mandir. I salamed them. They asked me to lie down on my belly. As they threatened me, I did so. After that, when I was going to rise, they struck me with the butt-ends of their rifles, and asked me to crawl along on my belly. Then I crawled on to the house of L. Bute Shah. All the while, the two British soldiers kept laughing at me. And, when I stopped for a moment in the way to take breath, they struck me again with the butt-ends of their rifles. When half an hour after, I wanted to go back to my house, I had again to undergo the same crawling up to the Jain Sabha Mandir. That night, after tha soldiers on guard had left, I returned to Bute Shah's house and never went out of it for eight days.

From the top of that house, I saw several people made to crawl. One day, an old, lame Mohomedan passed that way, and he was made to crawl. In spite of his entreaties and prayers to be allowed to go back, he was forced to crawl on up to the Kaurian-wala well. On the way, he was kicked and beaten with the butt-end of a rifle. The pigeons sitting on the Pinjra Pole and the Jain Sabha Mandir used to be killed by soldiers, and roasted and eaten.

99

The statement of **Lala Devi Das Kurrichh** *s/o Lala Jai Gopal, Banker by profession, age 28, resident of Kucha Kurichhan, in Guru Bazar, Amritsar.*

On the 18th of April, I returned from my shop at about 9 p. m. On the 19th, I went out early in the morning before 6 a. m., and returned home at night after the soldiers had gone away. On the 20th morning, as I was going out at about 6-30 a. m., the soldiers arrived in the lane. They ordered me to crawl on my belly. I offered to go back to my house, but I was told I could not do so. I was forced to crawl. I tried to go on my hands and knees at first, but I was threatened with a bayonet, and had to creep on my belly. I returned from my office late at night, after the departure of soldiers. On subsequent days, I used to leave my house before 6 a. m. and return at 9 p. m.

Some days later, my brother, Lala Data Ram, and my cousin, Lala Buta Ram were summoned to the Police Station. I was also sent for. Plomer and Sukha Singh were present there. We were asked to name Miss Sherwood's assailants: We were unable to do so, and so were abused by Mr. Plomer. We were eventually allowed to go, but were summoned again the same day, and abused by a Sub Inspector. We were permitted to go away at the intervention of Lala Dholan Das.

100

The statement of **Lala Data Ram Kurrich,** *son of Lala Jai Gopal, resident of Kucha Kurrichan, Banker by profession, age 35, Amritsar.*

My house is in Kucha Kurrichan. I have a *baithak* (sitting room) in Kucha Duglan, opposite Haveli Jamadar. My *baithak* (sitting room) is in the last house in Kucha Duglan, on the east side. On the 18th of April, at about 10 a. m., I saw from my sitting room Mr. Plomer, some policemen, and a few British and Gurkha soldiers coming from the bazar side. Mr. Plomer abused the shop-keepers and struck one or two of them with a stick. He told them to stand up whenever they saw a *sahib* (Englishman). He called them "*Haramzadaka bacha*" (son of a bastard). When he saw me in my sitting room on the first floor, he ordered me

to stand up also, and I did so. Mr. Plomer spent about half an hour in the neighbourhood, and then went away. At about 3-30 p. m., Mr. Plomer again came with Gurkha and British soldiers and some policemen. Some soldiers were posted just under my sitting room. A little later, I locked up my sitting room, and came out in the street. Mr. Plomer asked me where I was going. I replied that I was going to Dr. Paira Mal's house on an urgent business. He ordered me to crawl on my belly. I wanted to go back to my sitting room (*baithak*), but he would not let me do so. I refused to crawl, and he then struck me on my neck with a stick. I had to crawl on my belly up to where the soldiers were posted. I then walked to Dr. Paira Mal's house. On returning at about 7 p. m., I found the soldiers still posted near my sitting room (*baithak*). I was again told to crawl, and I saw about 15 persons actually crawling. I ran away, and went to Lala Dohlan Das's house. I spent two nights out of my house, as whenever I returned to the lane, I found people being forced to crawl. After that, I learnt that the soldiers used to go away after 8-30 p. m. I then used to come home late at night and leave my home before the soldiers arrived.

Some days later, I was summoned to the Police Station. My brother, Lala Devi Das, and my cousin, Lala Buta Ram, were also called there. Plomer and Sukha Singh were there. We were abused by Mr. Plomer, when we said that we did not know the names of Miss Sherwood's assailants. We then went home, but we were sent for again the same day, and were abused. Lala Dholan Das then came, and on his intervention, we were allowed to go.

101

The statement of **Ram Ratan**, *s/o Lala Raja Ram, age 36, Koorich (Khatri), Cloth Merchant, Guru Bazar, Amritsar.*

I have my house in Kucha Koorichan. I used to go out daily in the morning to take my bath at Data Ram's Baithak (sitting room). A picket was posted at the Kucha Koorichan about 5 or 6 days after the incident at Jallianwala Garden. On the third or fourth day after the picket was posted, I was rather late in returning after my bath from Datta Ram's Baithak. The soldiers used to come on duty at 6 a. m. It was about 6-30 a. m. one day,

when I was returning after my bath, and proceeding towards the Bazar near Jamadanki Haveli. There were two English soldiers standing at the corner. As soon as they saw me, one pointed his bayonet towards me. He could not express himself in our language, but made a motion with his bayonet, directing me to sit down. I think, he also used the expression "Sit down" in English. In fear, I sat down. A few seconds after, I attempted to get up. He pointed the butt-end of his rifle towards me. Some men who were in the Bazar beyond, shouted to me to crawl on my belly, as then only the soldiers would allow me to go, and I had to do it.

To avoid this ill-treatment, many of us did not pass along the road in the Kucha Koorichan between 6 a. m. and 8 p. m. I could only go to my house from my shop after 8 p. m., *i. e.* after the soldiers had left, and I used to go away from my house before the soldiers came at 6 a. m.

102

The statement of **Rallia Ram**, *s/o Lala Salig Ram, Brahman by caste, aged 22 years, contractor of opium, resident of Duglan Street, Amritsar.*

My house is situated near the Jain Sabha Mandir. The day after to the afternoon that the guard was posted in this street for the first time, I was present at my house. When I tried to go out to my shop, they barred my way. They compelled me to crawl on my belly, and I did so up to Roorie barber's shop in front of the Korianwala well. While I was crawling, they kicked me with their boots and also gave me blows with the butt-ends of their rifles. That day, I did not go back home to take my food. After the guard had left the place, I went back at night. After that I used to leave my house early in the morning, before their arrival. The soldiers were stationed here for eight days, and I followed the same plan of leaving before their arrival and coming back after their departure. For full eight days, not a single sweeper appeared; so the refuse of the houses was never removed, nor were the latrines cleaned. The water-carrier, too, was throughout absent. We suffered a good deal on account of such inconvenience. I used to bring water when I returned home at night. I could neither vegetables, nor other eatables.

103

The statement of **Panna Lal,** *son of Lala Ganga Ram, age 30 years, Broker of Messers. Kahn and Kahn, Amritsar.*

The 18th of April was a holiday. I went to Mr. Labh Chand's house at about 12 or 1 in the day, and as I was sitting there with Messrs. Labh Chand, Isher Das, Mela Ram and Parma Nand, I heard that Mr. Plomer had come into that street with some military and police. Mela Ram and I were looking from the window to see what was the matter, when Mr. Plomer struck at us with his hunting crop, which struck the window sill, and asked us all to stand up and *salaam* him. On this, we closed all our windows and went upstairs. After a few minutes, Mr. Plomer and others came again, and asked Mr. Labh Chand to vacate the ground floor of his house for the accommodation of the soldiers. Mr. Labh Chand did so. Later on in the afternoon, Mela Ram, Ishar Das and I wanted to go home, but the police would not allow us to pass through the street, unless we were prepared to crawl on our bellies. As there was no other way to reach our houses, we had to submit to this indignity.

104

The statement of **Lala Ishar Das,** *son of Lala Atma Ram, age 32 years, an employee of the firm of Messrs. Kahn & Kahn, Katra Khazana, Amritsar.*

I had gone to Mr. Labh Chand's house on the 18th of April which was a holiday. While sitting there, I heard that Mr. Plomer, with some military and police, was in that street. We were looking out from the window, when Mr. Plomer wanted to strike us with his hunting crop, but it struck the window sill. He told us all to stand up and *salam*. On this, we closed all our windows and went upstairs. After about 5 minutes, he returned again, and asked Mr. Labh Chand to vacate the lower portion of his house for the accommodation of the soldiers. Mr. Labh Chand vacated it, and made the necessary arrangements for them. At about 4 o'clock in the afternoon, Panna Lal, Mela Ram and I wanted to go home, but were refused permission by the Police. We asked permission again, but it was given on

condition that we should pass out of the street by crawling. So all of us had to pass that street by crawling on our bellies. We could not go to our houses by any other road.

105

The statement of **Kahan Chand** *(Khanna), son of Nathu, age 55, Barber, Mohalla Tiwarian, a blind man made to crawl.*

I have been blind for the last 20 years. I used to have my meals occasionally in Kucha *Kurichhan*. About April 18, while I was groping my way into the street with the support of a stick that I always carry, I was asked by a policeman to halt. On my begging of him to let me proceed, I was told that I could do so only if I was willing to crawl over the whole length. I informed the policeman that I had been practically starving for the last two days, but he would not let me go. I then had to crawl on my belly, and had hardly gone a few yards when I received a kick on my back, and my stick slipped off my hands. I then moved on, begging for alms from the residents of the quarter, but was advised to leave the place as owing to the bad times through which they were passing, the residents were not in a position to give me food. I then, with great difficulty managed to make my way out of the lane by the side of Kaurianwala well.

106

The statement of **Abdullah**, *son of Gainda, caste Shiekh, aged 35 occupation Pandah, resident Kucha Tiwarian, Amritsar.*

I teach boys. We daily get up in the morning and call the boys from their homes for teaching them. In the days of Martial Law, when soldiers picketed this street, I went home at night, and on the next morning, as usual, I went to call the students from their homes. After calling out the boys from other streets, I went to the Kurichhan street, where about fifteen of my students lived. On my coming back, I saw that a guard had been posted for patrol. I had with me a boy aged 7 years. We were forced by the guard

to crawl on our bellies. He forced me to lie down on my belly and to crawl on. The boy screamed, and he was allowed to go home; but I had to crawl from the Kucha Kurichhan to the Jain Sabha. When I tried to stop or to take rest in the way, they kicked me with their boots, and struck me with the butt-ends of their rifles. I was put to very great trouble. My body got scratches all over, as I am a stout man. After this, I remained in my house for 7 or 8 days, during which period the patrol continued, and I suffered consequently.

107

The statement of **Ralia Ram**, *son of Dulu Mal, caste Khatri, aged 58 years, Pensioner (post office), resident of Kucha Duglan, Amritsar.*

For about 7 or 8 days, soldiers picketed this street during the Martial Law days. On the first day, a Sub Inspector called me up, and asked me to give the names of those who assaulted the Mem Sahib. I said, I knew nothing about the matter, as I was not present there. Upon this, the Sub Inspector beat me with his cane, and pulled my beard. I was made to go up and down the street, while being pulled by the beard again and again. I was set free in the evening. After this, I was never called again. I made enquiries of some policemen, and ascertained that the name of the Sub Inspector was Abdulla. I have myself seen people being made to crawl on their bellies. No one did so willingly. People were compelled to do it. If anybody refused to crawl, he was made to do so, and was beaten with the butt-end of rifles.

108

The statement of **Rakha Ram**, *aged 39, s/o Nand Lal, caste Brahman, Physician by occupation, resident Kucha Duglan, Amritsar.*

My house is in Kucha Duglan ; my shop is at one end of the lane, and at its other end is my house. On the 18th of April, at about 8 or 9 in the morning, Mr. Plomer, along with some policemen and officers, came to our bazar, and abused and beat people who did not *salam* him. In the afternoon, a picket of soldiers was posted, and they barred the way. Dhani Ram, clerk, Canal De

partment, was made to sit down and catch hold of his ears by passing his hands under the legs. Rallia Ram, the father of Dhani Ram, was caught by the beard, and dragged up and down the street for about half an hour. Dhani Ram was also beaten with shoes. Then, Pannalal and Mela Ram were made to crawl, and I also saw Laloo Halavai crawling. At about 4, my cow was to return home ; so I wanted to go to my house for tying and feeding her, and asked permission to do so. Whereupon, I was told by the soldiers that I would have to crawl on my belly, and hence I did not go. In the evening, at last, I went to buy fodder for my cow by another way, and not finding a cooli, I had to carry it myself. I returned to my house from the direction of the Kaurianwallan well, thinking that, perhaps, that way would be free but this was also barred by soldiers. I wanted to return to my house by this way, but I was forbidden to do so. After many entreaties, I was allowed to pass. When I just neared my house, I was caught and taken to a police officer sitting close to my house. He ordered me to turn back and crawl on my belly from the Kaurianwallan well up to the place where he was sitting. So I had to go back and crawl on my belly all the distance from the house of Lala Biharilal to my own house. I could get nothing to eat in my house during the night, and when I wanted to go out the next morning on the 19th of April, the British soldiers again compelled me to crawl as before. All day long, I had to pass my time somehow, as I was too frightened to go near my shop or house. In the evening, I wanted to return to my house to feed my cow, and once again, I was forced to crawl on my belly.

Q.—Is it true that you crawled voluntarily?

A.—No.

The British soldiers eased themselves in the *Deorhi* (entrance) of my house, and the whole filth rotted there for days, as no sweeper would come to remove it. The soldiers eased themselves on our well in the bazar also, so we could not draw water from it. At about 8 in the night, when the British soldiers had gone, some of us would stealthily fetch water from other wells, as we were afraid of the Martial Law. On the morning of the 20th of April, before the picket had arrived, I removed to Roop Lal Zotshij's house with my cow and fodder, finding it impossible to live in my house under exsisting circumstances. I then locked my house, and did not return till the picket had finally left our quarter. My wife had gone to her parents.

109

The statement of **Lala Gonda Mal,** *son of Lala Chamba Mal, Khatri, aged 66 years, goldsmith, Kucha Duglan, Amritsar.*

I live in the bazar. On or about the 18th of April, some British soldiers were stationed in our street. On my way home from my shop situated in Mori Gunj, I had with me my four sons: Jaggan Nath, aged about 13 years, Mohan Lal, aged 10, Nand Lal, aged 15, and Nath aged 23. I did not know that British soldiers had been posted in this bazar. Going a little further from Kaurianwala well, as we were about to enter Kucha Duglan, we saw two soldiers (British) stationed on the spot. They had rifles in their hands. They ordered us to crawl on our bellies. We sat down, but were made to crawl on our bellies. We reached home crawling. They walked with us, and struck the butt-ends of their rifles on the ground in order to frighten us. After this, I used to leave my house before the arrival of the soldiers, and return home after they had gone away. This continued for eight days. During that period, no sweeper ever came to clean any house; nor was filth and refuse removed. The waterman also did not come. Late at night, we used to bring water ourselves. Women and children remained confined in the houses with doors closed.

110

The statement of **Diwan Chand,** *son of Lala Bhana Mal, Khatri, aged 35, cloth merchant, resident of Kucha Duglan, Amritsar.*

I went alone to the Jallianwala Bagh on the 13th of April to attend the lecture of Lala Kanhaiya Lal. There was no proclamation made, prohibiting the holding of meetings in our Kucha (street) or our bazar. When I reached there, a Sikh was delivering a speech. I did not personally see the soldiers coming in, but heard people shouting that they were entering the garden. I saw people running away, and I also began to run. I went behind the *samadh*, and took shelter there. Many men fell down on me. Immediately after people had begun to run, the firing began. I kept lying down a few minutes. During this time, shots were

coming thick and fast. When the firing ceased a little, I escaped, running over the bodies of other men. On reaching my house, I became senseless. On regaining consciousness, I enquired about my son and nephew, one of whom was 14 years of age, and the other 18. I was informed that they had not returned home; so I went out to search for them in the Bagh. There I found a large number of injured people and a good many dead bodies, principally at the exists. Very soon after, I heard a noise to the effect that policemen were coming. Hearing this, I ran away again, and when I reached home, I found all the members of my family safe. The British soldiers were posted at our Kucha on the 18th of April, and they continued there for eight days. Every man who passed that way, was compelled to crawl on his belly. I myself saw many people crawling on their bellies; and I also saw that when people crawling in that way raised their body a little for taking rest, they were immediately kicked or struck with the butt-ends of rifles.

111

The statement of **Lala Chiranji Lal**, *s/o Lala Tulsi Ram, caste Khatri, aged 50 years, cloth merchant, resident Kucha Kurichhan, Amritsar.*

In the Martial Law days, I used to take, bath in the house of Lala Data Ram. On the day following the posting of the picket, early in the morning, before the arrival of the soldiers, I went to the house of Data Ram for a bath, as there was a water pipe at his house. In the meantime, the guards had arrived. When I was on my may back, I was threatened by the British soldiers, and I ran to the house of Lala Data Ram. I remained there for the whole day without meals. At the end of the day, as I was very hungry, I made up my mind and came out. I requested and entreated the soldiers to allow me to pass. They made me stand in the Bazar and threatened me with their rifles, and thus compelled me to crawl on my belly. In order to cut short the distance, I crawled to my shop instead of to my house. My wife and children came to the shop at night by jumping down the roof of a house to reach the shop by Kucha Tiwarian. I, with my family, lived in the shop as long as the bazaar was patrolled by the soldiers. The guards were kept for about eight days. During that time, we all lived in the shop, and suffered great discomfort.

112

The statement of **Rami Mal** *s/o Kanhaiya Lal, aged 26, caste Khatri, occupation dyeing, Kucha Chaudhri Mushtaq Rai, near a Jain temple.*

When I was on my way home from my shop, I came across a Sub Inspector of police of the Amritsar District, near the haveli of a Jamadar. The Sub Inspector told me that the way was closed. I replied that I had to go to my house as my wife was alone. The Sub Inspector was on horse-back, and he said that if I must go I would have to crawl on my belly. Two soldiers who were standing close by, compelled me to crawl on my belly as far as my house. I was suffering from fever in those days. I was made to crawl on my belly upto the door of my house. All the while, the British soldiers laughed. This happened the first day the pickets were posted.

After that, I remained confined within the four walls of my house for the whole of that night and the next day without water, and practically, without food. On the third day, I removed my luggage to my brother's house before the soldiers arrived. I removed my wife with me. I never came back to my house till the guards had been removed from the *bazar*. My house remained locked up during the interval.

113

The statement of **Lala Relu Mal**, *age 40 years, son of Lala Bhup Chand, Shop-keeper, confectioner and fruit seller, near Jamadar's haveli, Amritsar.*

My house is in Kucha Sunian in Kucha Madrian. On the 18th of April, the first day when the picket was posted in Kucha Duglan near Lala Data Ram's Baithak (sitting room) in the afternoon, I wanted to go to my house. Near the picket post, I was stopped by British soldiers; rifles were pointed at me, and the soldiers threatened to shoot me if I did not crawl. I was told that I would have to crawl all the way to my house, as also if I were to return back to my shop. My shop being nearer from the place than my house, I decided to return, and had to crawl about 15 to 20 paces, when on the turning, I was allowed to walk to my shop. As I could reach my house from my shop by taking a round about way, I never ventured to go by the direct road again.

The day after this, on the 19th, I went to the Railway Station to take delivery of my fruit parcels of melons in about 18 boxes. When I took delivery and was paying the octori duty, some British soldiers came there, and told me to take back my parcels to the Railway Station. On reaching near the big porch, they looted all my fruit parcels and began to eat the contents.

On the 20th of April, I went to the station for my fruit parcels again. I took delivery of about 28 boxes containing melons. The British soldiers came up again, abused me and forcibly looted my melons and ate them up. While they were doing so, a policeman kept guard over me. I returned home, and after this never went to the station to fetch my goods for the next 5 or 6 days. I learnt, the parcels were auctioned by the railway authorities, and I lost several hundred rupees on this account.

114

The statement of **Lala Megha Mal,** *aged 46 years, son of Lala Budhua Mal, caste Khatri, cloth merchant, Kucha Kurichhan, Amritsar.*

My house is in Kucha Kurichhan, and my shop is in Guru Bazar. On the very first day, soldiers were posted in Kucha Kurichhan, I was stopped by the soldiers, when I was returning home at about 5 p. m., and I was ordered to creep on my belly. I however ran away, and kept away till after the soldiers had left. That day, I came home at 9 p. m. and found my wife laid up with fever. There was no water in the house to be given to her, and no doctor and no medicine. I had to fetch water myself late in the night. For the seven days following, my wife had to be without any treatment, as no doctor would like to creep on his belly.

115

The statement of **Pandit Salig Ram,** *son of Pandit Veer Bhan, aged 48 years, Municipal employee (Octroi Department), Amritsar.*

One day towards the end of April, at about 11-30 a. m., I witnessed the flogging of six boys in front of Kucha Kurichahn.

Sundar Singh was the first to be fastened to the flogging post (*Tiktiki*) and given 30 stripes. He became senseless after the 4th stripe, but when some water was poured into his mouth by a soldier, he regained consciousness; he was again subjected to flogging. He lost his consciousness for the second time, but the flogging never ceased till he was given thirty stripes. He was taken off the flogging post, bleeding and quite unconscious. Mela was the second to be tied to the post. He too became unconscious after receiving four or five stripes. He was given some water, and the flogging continued. Mangtu was the third victim. He too got thirty stripes. While Mangtu was being flogged, I cried bitterly, and as I could not bear the sight any longer. I lost my consciousness. When I recovered my consciousness, I saw the six boys who had just received flogging, bleeding badly. They were all handcuffed, and, as they could not walk even a few paces, they were dragged away by the Police. They were then taken to the Fort.

116

The statement of **Lala Dadu Mal**, *aged 50 years, s/o Lala Kahan Chand, caste Arora, confectioner, Kaurianwala well, Amritsar.*

On the 18th of April, I was coming from the Darbar Sahib side to my shop. Near Kucha Kurichhan, some British soldiers were standing. They beat me and made me crawl on my belly. My adopted son, Walaiti Ram, aged 16 years, was arrested in the evening of 18th April by 3 police constables accompanied by the Chaudhari (head man of the bazar). They beat me and my son. We were then handcuffed and taken to the Kotwali (Police Station). At night, I was released after signing a security bond for Rs. 1,000. My son was sent to the lock up. Next day, the police again took me to the Police Station, but released me in the evening. This continued for two or three days. At last, I got off by paying Rs. 100 to the Chaudhari for the police. Eight or ten days after, the police rearrested me, and I was compelled to pay Rs. 50 to get off again. Police constables used to come to my shop every day and forcibly take milk, cream, etc., from me for their personal use. Being thus harassed daily, I closed my shop.

My son, Walaiti Ram, had been to Hardwar for about a month. His arrest took place four or six days after his return home. After 8 days of his arrest, Walaiti Ram was brought to Kucha Kuri-

chhan, tied to a flogging post and flogged. He had got hardly five or six stripes, when he became senseless. Water was poured into his mouth, and as he became conscious, flogging was resumed. He again became senseless for the second time, and when he regained his senses, flogging began again. He was not let off till he had received full 30 stripes. Other people and I witnessed this, and saw a few more men flogged similarly. These men shrieked with pain and were all bleeding.

117

The statement of **Jamna Devi,** *Widow of Guran Ditta, Khatri aged 35 years, Kucha Madrian, Gali Lamban, Amritsar.*

Mela Ram, the elder brother of my husband, a *saraf* by occupation, was arrested in connection with the assault on Miss Sherwood. On the morning of the seventh of *Baisakh* (April), Mela Ram went out to get some *ghee*. When he returned, he informed me that Sundar Singh Chaudhari had sent for him. He went to him, and was taken to the Kotwali. He was kept in the fort for 8 days, and then he was brought to Kucha Kurichhan and was tied to the flogging post, and given thirty stripes. I myself was present at the flogging. Lots of people were present, and many soldiers were there. He was flogged mercilessly and became unconscious. I was crying and the soldiers were laughing. Five more boys were flogged. When they were flogged, they bled. After the flogging, Mela Ram could not walk, and he was dragged away. A picket was stationed for 8 or 9 days in our bazar. Nobody was permitted to come out in the day, and, if anybody did, he was made to crawl. Mela Ram was also made to crawl one evening, and he told me about it, when he came home. Everybody in the street had his doors closed, and no sweeper could come to our house. The British soldiers shot pigeons and roasted them on a platform in front of the door of my house.

118

The statement of **Magi Ram,** *s/o Duni Chand, age 52 years, Barber, Dharmsala Hajaman Katra Bagh Singh, Amritsar.*

My son, fifteen years of age, was taken by the police from his shop in Mahal Guru with Sunder Singh Chowdhari to the

Kaurianwala well. He was tied there to a flogging post, and given thirty stripes. They continued to flog him even when he lost consciousness. I was informed about this by Gopal Das, and I saw my son, along with other boys, dragged away after the flogging was over. They were then bleeding. This happened towards the end of April last.

119

The statement of **Ati**, *wife of Sant Singh, age 70 years, Chauk Pasian, Amritsar.*

One day, during the Martial Law period, my grandson, Sunder Singh, was arrested by the police in connection with Miss Sherwood's case, when he was returning from his work. A few days after, he was flogged near Kucha Kurichhan in a merciless manner. He became senseless after a few stripes. Water was put into his mouth. He recovered and was again flogged cruelly. I was present.

120

The statement of **Lala Nanak Chand**, *son of Sardar Dial Singh, aged 25 years, Katra Parja, Amritsar.*

I was called by the police one day towards the end of April. I was kept at the Kotwali the whole day, and then released. I was ordered to bring my brother Lal Chand from Chabhal. My brother and others were taken near Kucha Kurichhan and mercilessly flogged. He, my brother, became senseless three or four times, but was again and again flogged mercilessly and got 30 stripes in all.

121

The statement of **Lala Kesho Ram**, *son of Lala Ram Das, aged 32 years, Piece Goods Merchant, resident of Kucha Kurichhan, Amritsar.*

On Friday, the 18th of April in the afternoon, some British soldiers were posted from Haveli Jamadar to Kucha Duglan. All of them were fully armed. A flogging post was put up

opposite Kucha Kurichhan. They remained there for about 8 days. Those, who happened to pass, were ordered and forced to crawl on their bellies, and those, who when crawling raised themselves a little to take rest, were kicked by the soldiers, and sometimes struck with the butt-ends of their rifles. I saw many people being made to crawl in this way.

There is a Jain Temple and a Pinjrapole for birds in this locality. I saw British soldiers killing sacred pigeons and other birds, roasting them, and eating them.

These soldiers polluted our wells by using them as latrines. Their conduct was disgusting and frightful.

About the end of this period, I saw six boys being tied to the flogging post and severely flogged. Each got 30 stripes. The boys became senseless after the first few stripes, and when they revived, flogging was again resumed.

A child was born in my house, just a few days before the soldiers were stationed. A mid-wife used to come to my house every day to see my wife who was very ill in consequence of the child birth. But during these eight days, I could not get any mid-wife to attend, and my wife suffered very much for want of treatment.

122

The statement of **Lala Ganpat Rai,** *son of Lala Chajju Mal, aged 58, Sud, resident Jain Mandir, Kucha Duglan, Amritsar.*

On or about the 18th of April, when the soldiers came to our street, I was in my house. They all had rifles in their hands. Two of them were stationed just underneath the temple, and two were stationed on the other side near the well of the temple. Other soldiers were moving about the place, and were every now and then snatching away by force eatables from shops. They used to kill pigeons and fowls of the Pinjra Pole and eat them. All people passing through the street were made to crawl on their bellies, and at times, the soldiers kicked them. Even those who had to attend the temple in the street for the purpose of worship, were made to crawl in the same way. I saw people being flogged. Those flogged used to cry piteously and became unconscious.

123

The statement of **Abdul Aziz,** *alias* **Haji,** *son of Haji Mehar Bux, aged 34 years, vegetable seller, Katra Dharampura, Amritsar.*

Two or three days after the *hartal* commenced, at about noon, one khansama came to my shop to buy vegetables. I came to know afterwards that his name was Imam Din. He enquired of me the rate of tomatoes. I told him that they were sold at 2 seers a rupee. He picked up some half a seer out of the basket, put them in his hand-kerchief without getting them weighed, and walked off. I called out to him to pay me the price. He replied that he was the General's servant. I told him that the General could not have ordered him to take things from the shopkeepers without payment. I asked him to give the tomatoes back. On this, he got enraged and threw the tomatoes down on the road, and abused me in filthy language and threatened to beat me. I did not get up from my seat, and he went away. I understand, the khansama reported to the General. The next day, Lala Duni Chand, M. A., came to me and enquired of me whether I had abused any khansama the previous day. I replied in the negative. Lala Duni Chand enquired if there were any other men present at the time of the said quarrel. I told him that Jalal Din, vegetable seller, Ambira Khatri, vegetable seller, Chhibba, milk seller and others were present. Lala Duni Chand enquired of all of them, and they all said that I had not abused the khansama, but the khansama had abused me. At 4 p. m., Aziz Din, Sub Inspector Police, came to Lala Duni Chand's house. I had gone to the mosque for prayers. My servant told me that Aziz Din, Sub Inspector, required me at Lala Duni Chund's house. I went there and told him what had exactly happened. After this, Aziz Din, Sub Inspector, called Jalal Din and Gobind Ram, both vegetable sellers, and enquired of them, and they corroborated my account. After that, Aziz Din called Chhibba, and asked me to go out of the room. The Sub Inspector then took me and Chhibba to the house of the Superintendent of Police. When we reached near the Superintendent's bunglow, Aziz Din, Sub Inspector, talked to him in English. The Superintendent of Police called out Chhibba's name, and he salaamed him. He did not enquire anything of me and ordered my arrest. I was made over to a Sikh, assistant to the Court Inspector. This Sikh assistant took

me to the Civil Police Station. The munshi at the Civil Station took down my name and address, and put me in the lock-up, where I remained all night. The next day, at 10 a. m., I was handcuffed and taken to the General's Court. Both Lala Duni Chand Vakil, and Aziz Din, Sub Inspector Police, were present there. They talked in English for some time. Chhibba was asked to give evidence. He said that I (Haji) had abused the khansama. I told Chhibba then and there not to tell a lie, and lose his *Iman* (religion). Upon this, Chhibba replied that he was helpless and was making that statement to save his own skin. The General asked me some questions; and I stated what was true. On this, the General ordered that ten stripes should be inflicted on me, and I should close the shop for fourteen days. At about 12, I was again taken to the police lock-up, and subsequently removed to the prison at 2 p. m. It was Thursday, and I remained in the prison that night. The next morning, Friday, ten stripes were inflicted on me and then I was released after an hour. I remained ill for many days and my shop remained closed for fourteen days.

124

The statement of **Sant Ram,** *son of Bir Bhan, Brahman, aged 40 years, resident of Gali Dugualan, near Kurianwala well, Amritsar.*

I am a railway employee. One day towards the end of April, when I was returning home, I was informed by Rakha Ram that my son, Mangat Ram, had been arrested by the police, in connection with Miss Sherwood's case.

Eight days after that, Mangat Ram and several other boys were tied to the flogging post near Kucha Kurichhan, and were flogged. My son got senseless many times, and when he regained consciousness he was again flogged. The place for flogging was in the public thorough-fare. He was given thirty stripes in all. I heard this from my brother, Lala Salig Ram, who saw the flogging himself.

125

The statement of **Mst. Lachhman Kour,** *Kurianwalla Well, Amritsar.*

Our house is situated near Kurianwala well. During the Martial Law days, the General, one day, came to our street at 10 a. m., and told all

the boys to salute him and ask for forgiveness for their faults. The boys did as desired. The same day at 2-30 p. m., a picket of British soldiers was stationed in the street. At that time all our men were out. The soldiers began to trouble us, women, and asked us who assaulted the Miss Sahib. They caught hold of our servant, kicked him and struck him with the butt-ends of their rifles mercilessly. I am a purda nashin. I never appear in public, not even before the servants. I was, however, called down from my house. I went with a pardah (veil). I was peremptorily ordered to take off my pardah. I was frightened and removed the pardah. I was then asked who assaulted Miss Sahib. They threatened me that unless I named the assailant, I would be given over to the soldiers. I said, I did not know and could not name any body falsely.

When the people were flogged, their cries rent our hearts. We felt helpless. There seemed no remedy against the cruelty and oppression around us. Owing to the panic, our men stayed in their shops, and I had to pass my time alone in great fear and trouble, quite unprotected from the soldiers. For some days, I could get neither food nor water.

126

The statement of **Ishwar Kour**, *of Kucha Duglan, Amritsar.*

When the boys were flogged in the street in which our house stands, I was in the house opposite the spot. Sometimes, I stood up to see the flogging; sometimes I sat down not being able to bear the sight. The first Sikh boy was whipped with clothes on, then his clothes were taken off, and he was flogged naked. Then all the boys were whipped naked. The third boy became senseless three times. Each time, he was unbound, laid flat in the street, and water was poured down his throat. It was cruel—cruel!

127

The statement of **Dhan Devi**, *Kurrichh lane, Amritsar.*

My house is in Kurishah lane, opposite Koronwala well and street. I am a widow and have only one child. I and my child were both ill. When I returned from the doctor, the General came with the army in the bazar. There was no third person in our house who could supply us even with water. There was rice in our house, but no milk. For eight days, we remained without water. When the fever left us, the question was how to get water. There was Martial Law at night and we had the soldiers in day time. One day, I and another lady went to fetch water

from the well. The Soldiers ran after us. We left our vessels on the well and ran home.

128

The statement of **Khem Kour,** *of Kucha Duglan, Amritsar.*

I live in Kurishah lane, near Kauriyanwala well. At the time the boys were whipped, I was looking from the window. The boys' clothes were taken off. He was bound closely to the flogging post and flogging began. We heard the cries, "Oh mother, I am dead. Oh Sahib, leave me." After ten whips, he was released, and made to drink something, and bound again and whipped once more. After that, the second boy was whipped. He became senseless. Then the guard said, "Will some one give him water?" I gave him water to drink. I saw the boy's condition. He was bleeding. Some medicine was applied and his clothes were put on him and he was taken away.

129

The statement of **Buddhi Devi,** *of Kucha Dugglan, Amritsar.*

I was standing in the house opposite the street at the time the boys were flogged. The first boy flogged was Sunder Singh. He was at first whipped with clothes on, then his clothes were taken off and he was again whipped. He got thirty stripes. He was then unbound and the sahib ordered that he should be further whipped as he was not hurt much. The doctor said, no, he has become weak. Then Vilayati was flogged. Then a third boy, Mela Ram, was flogged. He became senseless three times. Every time he became senseless, some medicine and water was poured down his throat and he was flogged again. In this way, the flogging went on. I did not recognise the last boy.

130

The statement of **Ganga Devi,** *of Kooti Chhan lane, Amritsar.*

My house is in the third part of Kooti Chhan lane. For eight days, we did not leave the house. We bolted our doors in fear. If we took something to eat in the evening, we could get no water. The cries of those who were being flogged, "Oh mother, I am dead" reached even our house and pierced our hearts. My daughter became senseless. If, at any time, we happened to stand by our window, the soldiers

insulted us by exposing themselves and threw bricks at our house. There was hardly any food, no water and we were very much afraid of the rude soldiers.

131

The statement of **Devki,** *of Kucha Dugglan, Amritsar.*

Our house is in Duglan lane. The soldiers threw bricks at our house. Just in front of our door, they used to ease themselves. The smell was awful and caused headache. We had three *Takht-poshes.* They burnt all of them, and boiled pigeons in a barrel and ate them. For four days, we and our children remained without food and water. After four days we left the house. They used to make water and become naked in our sight. Their conduct was such that I cannot describe it.

132

The statement of **Ganga Devi.** *Brahmini of Kucha Dugglan, Amritsar.*

My house is twelve houses distant from Koorishah. For four days, we remained without any food and water. My daughter, aged four, died of fright. Her constant cry was, "Oh mother, soldiers have come to kill pigeons, they will klll me." This brought on fever. We left the house, but the fright did not leave her. She died on the eighth day.

If by accident, any passer-by came to our bazar, he was not permitted even to return. He was made to crawl on his belly and if he could not do it, he was kicked and beaten with rifles. I saw this myself.

They threw bricks into our houses and never cared if they hurt any body. I saw the flogging of boys. I cannot describe what I felt.

133

The statement of **Uttam Devi,** *of Korianwalla Well lane, Amritsar.*

My house is in Korianwalla well lane, five or seven houses farther than Kootisham. We did not leave the house for eight days when the soldiers were there. All our men and some of our children were out. Some children were in the house. For eight days, we did not go out

even to buy vegetables. One day, our *Jhivari* who brings water to our house came early in the morning at 5-30. She had a very young baby whom she had left at her house. Poor girl, she did not know, that that guards were posted that day and she had to remain in our house the whole day. In those hot days, we and our children remained without water for days.

Near the entrance of our lane, some boys were flogged. Their cries, "Oh mother, I am dead" reached even our house. We closed all doors to shut out the cries, but did not succeed. Our servant, Buland, saw through the sky light that a boy was tied and flogged. He was unbound and some medicine given to him, and again bound and flogged. It was horrible. The trouble that the women had to go through is beyond description. Our men were out and some of our children also were out and we heard fearful cries the whole day. We cooked nothing in the day, but only a little at night for the children and servants.

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The statement of **Moulvi Gholam Jilani**, *son of Mian Gholam Qadir Kashmiri, aged 32, Deed Writer and Imam of Masjid, in Katra Garba Singh, Amritsar.*

The 9th of April was the Ram Naumi day. The Mohammadans of Amritsar had decided to take part in this festival to give expression to the growing feeling of unity between the two communities. I took a prominent part in the festival. I raised some money and got up a '*swang*' which consisted of 15 boys, dressed up in coats and trousers which I borrowed from a band shop, to make them look like Bajawallas each with a Turkish cap on his head. This was done to make it clear that it was a party of Mohammadans. At 4 p. m., I proceeded with the party from Chowk Chintpurni through some of the Bazars, and joined the Ram Naumi procession in the Namak Mandi, and then remained with the procession till the celebration was over.

I was a temporary Cattle Inspector for a cattle fair. I was busy with my work at the fair and have no personal knowledge of what took place on the 10th of April. I was also on duty the whole of the 11th and the 12th, as also till 2 p. m. on the 13th April, when police officers came to the Cattle Fair and made the people leave the place and close the fair. There were about 5 or 6 thousand persons at the fair on that day. I left at 2 p. m. as the fair came to an end.

On my way home, I had to pass Jallianwalla Bagh. I saw many people entering the Bagh. I also entered the garden. I had not heard

of any meeting, but, when I went in, I found arrangements had been made for the holding of a meeting. The meeting began at about 4 p. m. After a short time, I saw an aeroplane. After some, time, soldiers came. Then many persons were shot down. I ran towards a wall and fell on a mass of dead and wounded persons. Many others fell on me. Many of those who fell on me, were hit and died. There was a heap of the dead and wounded over, under and all around me. I felt suffocated. I thought I was going to die. I cannot remember how I managed to extricate myself when the firing ceased. I crept out and then fled. When I reached the street, fresh air gave me some relief and then I ran homewards, and reached my house about the evening. There I fainted.

The 14th and the 15th passed off quietly. On the morning of the 16th, a constable, who is a Brahman, came to my shop, and took me with him. When we reached the Chouk Baba Sahib, I found a few more constables and a Head Constable, Wadhava Singh, waiting for me. They took me through the Chouk Baba Sahib, and after passing the Chouk they arrested me, and took me to the Police Station. On reaching the Kotwali, I enquired of Abdullah, Sub Inspector, about the charge against me. He abused me in return, and Bhagwan Singh, Head Constable, gave me a slap. I remained for full four days and nights in the Police lock-up from the 16th of April. In the evening of the 4th day, the same Brahman constable took me out of the lock-up to the National Bank. There I found many men under arrest. Then Inspector Abdullah told me I could consider myself released, but that I must try to get rich and prominent persons arrested. Then I was allowed to go home. On the third day, I was arrested and taken to Inspector, Jawahar Lal. Jawahar Lal ordered me to be put in the lock-up, and I was kept confined for full five days and then released, as I understood, at the instance of Chowdri Ali Gohar, Police Inspector. The same day, Bhagwan Singh, Head Constable, came again to my house, accompanied by a few other constables and finding me absent, abused my wife, as I heard from her subsequently. When I was returning home, I met the police party on the way. They arrested me and took me to the Police Station. It was evening. Jawahar Lal abused me and sent me to the lock-up, telling me that he would see me the next morning.

Two more days, however, passed in this state, and I remained in the lock-up. It was the third day, when I was again taken to Jawahar Lal by a squint-eyed constable, whose name was said to be Kesar Singh. From there I was taken to the Gilwali Gate police lines. Jawahar Lal

went in a phaeton. Kesar Singh and two armed constables took me in another carriage. They began to beat me without saying anything. They beat and beat me till I passed urine. Then they caused my trousers to be put off, and beat me severely with shoes and a cane. I cried out, and asked what they wanted from me. Upon this, I was abused and beaten again, and asked to become 'All right.' I told them I did not understand what they wanted. Kesar Singh and the Sub-Inspector shook me by the beard, and said that I must name Saif-uddin Kitchlew, Bashir, Dr. Satyapal and Badrul Isalam and others, if I wanted to be released. I said, I was not acquainted with any one of these persons, although I had known some of them by sight. At this, they beat me again, till I became senseless. After some time, when I regained consciousness, I was taken back to the Kotwali. There I remained till about 4 p. m. Then Kesar Singh took me back to the Police Line at Gilwali Gate, where, shortly afterwards, Jawahar Lal and the same Sub Inspector came with the boys who formed my party in the Ram Naumi procession, and asked me if I had not paid them money, and thus induced them to dress themselves as Turkish Constables, for taking part in the Ram Naumi procession. I said it was absolutely false. On this, Kesar Singh again took me into another room and beat me severely. Not content with that, *he pushed a stick into my anus.* While this was being done, Haji Shamas-ud-Din, Khalik Shah, Mohamedi Sufi, Hafiz Ghulam Hassan, Ghulam Hassan, Pir Ahmad Shah and several others were present. I could not bear the agony and became unconscious. When I regained consciousness, I entreated them to spare me, and said that I would do whatever they wanted me to do. It was about night time then, and on my entreating them, they allowed me to go home to take my meals, accompanied by two constables who remained sitting outside my house. When I finished my meal, they took me to the Police Station. When I reached the Police Station, I was seated outside the room of Sardar Sukha Singh, which was in the library, and I was guarded by a police guard. I was, however, allowed to go to the mosque of Jan Mohammad, accompanied by a constable, to say my prayer. This mosque is a few yards from the library. Having finished my prayer, I came back. At night, I was taken to the Town Hall verandah, where, I had to sleep on the bare floor in a narrow space between two cots. The next morning, they asked me if I remembered the previous day's talk, to which I replied that I remembered it, but I would rather risk my life than make a false statement willingly. Upon this, the Sub Inspector poured forth a volley of abuse upon me. After some time, they took me again to the Police Station.

Kesar Singh came to me, and spoke to me very politely that I was a poor man, and that I should not run the risk of being hanged. He further said that I should accept whatever those people said, and I should write out a statement to dictation, and get released and go home. He even went to the length of saying that he would get my sons good posts, and that I, a poor man, would earn life-long honour and respect, if I would only accept what they said; otherwise, I would be hanged. I knew in those days the police could do anything. Repeated threats of hanging was too much for me, and I yielded. He promised to release me. He said that the police did not want me. If they wanted to hang me, all they had to do was to place one piece of muslin in my house, and that would be quite sufficient to get me hanged. He ended by saying that he would make me a witness. Chaudhries, Mohemmad Ramzan, Prabh Dial and Pir Bakhsh said the same thing. Then Chaudhri Pir Bakhsh also said, "Make a statement in accordance with what we tell you regarding Saif-ud-din Kitchlew, Doctor Satyapal, Dr. Bashir Ahmed, Kotu Mal, Badrul-Islam and Ghulam Nabi, and you will become a free man." Then I was brought to the Kotwali, and Jawahar Lal called Sukha Singh and spoke to him in private, and afterwards coming to me said, "Now you have come round," and taking a paper he began writing. He was writing himself, but he was getting every thing confirmed by me as it were. In short, he went on writing on two or three sheets of paper, regarding meetings of the 7th and the 8th of April and the *Hartals* of 31st March and 6th April. After some time, a man with spectacles and dressed in a black coat entered the room and sat on the chair. Picking up the sheets of paper and addressing me, he said, "Are these your statements." I said, "No Sir." He again asked, "Are these your signatures?" I answered, "Yes Sir." At this, he scolded me and said, "You have already made your statement and now you want to deny. I shall at once send you to jail." Up to that time, I did not know who he was. Then Jawahar Lal came there. Kesar Singh whispered in my ear that the gentleman was a Magistrate, and that I should make the same statement before him. I again besitated, and Jawahar Lal abused me. The Magistrate also abused me. Then he said, men like Kitchlew should be hanged. On my refusal to sign the statement, Inspector Jawahar Lal took me out and told me that unless I signed, I would be *challaned* in one of the Bank murder cases. Out of fear, I made the same statement to him. The police officers were satisfied. Jawahar Lal began to treat me in a rather hospitable manner. Sukha Singh saw me, and was kind enough to say that I need not fear at all. He

further said that he would help me in all ways, and that I should have no fear. When the statement had been copied out and I had signed it, I was allowed to take my meal from my sons. After a few minutes, I was let off on the condition that I should present myself at the police station. I then went home.

Before I had signed the statement, I availed myself of the opportunity to see Mr. Gholam Yaseen, Bar-at-Law, and related to him how the police had oppressed me, and I showed him the wounds on my body. After I was released on condition of my presenting myself at the police station every day, and within a day or two, I related the whole of this account of oppression to Mian Feroz Din, Honorary Magistrate, Mian Kamaruddin, and Mian Shamsuddin Khan Saheb. Not one of those gentlemen could help me. Even now, when I think of what I had to suffer, I earnestly pray to God that no enemy of mine may have to suffer in the same way. Three or four days after giving my statement, I fell very ill. Blood came out of my mouth, and I felt, as if the whole of my body had been cut up into pieces. Fever was very high, and I was very often in delirium. Later on, I came to know from my relatives that they had given up all hope of my life. I heard that out of 20 days of my illness, for 15 days I was quite senseless. My family called Hakims and Doctors, and got me treated. After 20 days, I was somewhat better, and with the aid of two men could sit on a cot. I was in such a condition, that when in the evening one day, a policeman came and told me that Jawahar Lal wanted me, I said nothing. I could only look at him in dispair. He took pity on me, and seeing my condition went away. Two days after, a constable appeared to take me to the Police Station. I was a little better, but so weak that it was impossible for me to walk, and so the constable left me. After a few days, a constable came again to my house in the evening with a document, and called aloud my name. The members of my family told him that I was dangerously ill, and could not move out. But he said that he had only brought a document to get my signature thereon. Accordingly, he was brought to me, and he got my signature on a document to the effect that I should present myself at the Police Station on the 11th of June to leave for Lahore with others. On the following day, the same constable appeared again with instructions that I should go to the Police Station on the 9th of May at 4 o'clock, as they were all leaving for Lahore on the 10th. I signed the document.

On the 9th in the afternoon, I started for the Police Station along with my son Gholam Hussain, aged 11 years, engaged a *tum tum*, went in it to the Police Station and lay down in a garden near by. At 4 o'clock, I went inside with the help of my son, for I was unable to walk alone. I saluted Amir Khan, Sub Inspector, who began to abuse me and said that I was too late, and that all the others had left for the Railway Station. At his order, I, too, left for the Railway Station, but, as I was too weak to walk, I had to engage a *tum tum* to get there, which I did some how, and presented myself to the Sub Inspector there. I had to buy my ticket. But before my son could get my ticket, the train left.

On the 10th of May, 1919, according to the Police orders, I went to Lahore to give my evidence. But when I reached Lahore, Jawahar Lal told me that I was not to be produced before the court on that day and asked me to stay there. The following day being a holiday, I was to be produced on the 12th may, 1919. As I was ill and could not bear to stay at Lahore, I asked for permission to return to Amritsar and told them that I would get back on the 12th. They then took me to the C. I. D. police lines and asked me whether I remembered my statement. I said, yes. Then they allowed me to come to Amritsar after getting a promise from me that I would appear in the court at Lahore on the 12th. I appeared regularly in the Court from the 12th to the 18th of May, 1919, and I was made to get up by heart the statement that was written before me. I was told every day that I would be produced in the court the same day. On the 18th of May, Jawahar Lal and Sukha Singh called me and said, "Do you adhere to your promise? See, you do not say anything else." I said, I would abide by my promise. After this, my name was called out and I went in. I was produced before the Judges. I began to state the real facts on oath, but the judges did not pay much attention to what I said; rather, they began scolding me. Whatever I said, they neither heard attentively, nor put down in writing. When they noticed that I had kept silent, I was ordered to walk out and to appear the next day. When I came out of the court room, Jawahar Lal and Sukha Singh ordered one constable to take hold of me. Accordingly, he ran towards me to catch me and I ran away outside, seeing him coming. But he caught hold of me, and I was brought before Jawahar Lal and Sukha Singh. These two persons abused and scolded me and then threatened to take my life. I remained silent. Upon this, Jawahar Lal slapped me

and asked me to go away, hinting that I would be dealt with the next day. The next day, according to orders, I appeared before the Judges. Before I appeared in the court, I saw Deputy Sant Ram, in whose presence the statement had forcibly been attested by me. I was ordered to stand beside him. After a few minutes, the judges ordered me to furnish bail of Rs. 500, and I was given over to the police. They took me to the Police Station, treated me very roughly, abused me and threatened me again and again. I furnished bail and returned to Amritsar. Since then, the Police have been harassing me and are still after me, and I have grown quite sick of them.

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The statement of **Haji Shomas-ud-din**, *son of Mian Qadir Baksh, landlord, Zemindar, age 45, resident Katra Karam Singh, Amritsar.*

I possess considerable land near Amritsar and several houses in the city. I pay about Rs. 1,000 as land revenue, and Rs. 2,000 as canal rates. During the Martial Law days, I was several times called at the Police Station at Gilwali Gate, and so was my nephew, Abdul Aziz. The Police wanted us to give evidence in the Martial Law Cases. Once, I was called there along with my nephew. We were sitting outside in the yard and there were several other persons also. In one of the rooms, there were several policemen and officers. I distinctly remember, Jawahar Lal Inspector was there. I can identify the other also. Jawahar Lal directed the policemen to take Ghulam Jilani inside and manage him. Afterwards he also went in. The Policemen beat Ghulam Jilani mercilessly. I saw with my own eyes one of the policemen driving a wooden stick into his anus. His cries were most heart-rending and could be heard even at some distance. A lady (in *Burqa* veil) was outside. On hearing his cries, she began to raise a hue and cry. The policemen, outside, drove her away from there brutally. At the same time, the policemen were also treating one Khair Din in the same manner. They drove a stick into his anus also. He was in a most pitiable condition. I saw his urine and excreta coming out. All of us who were outside were told by the Police that those who did not give evidence would be treated like that. The police had no fear of God or man in those days. We were

then asked to go away and come the next morning. I was greatly frightened after seeing the condition of Ghulam Jilani and Khair Din. I went to Lal Mohammad and told him to arrange for me somehow. Lal Mohammad managed it. After that, I was not given any more trouble. I learnt subsequently that Khair Din never recovered from his injuries and died a few days ago.

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The statement of **Hafiz Gholam Hassan,** *son of Pir Ahmad Hassan, Attar (Indian Medicine and perfumery) seller Imam at Sadiq Pahlwan Mosque, age 36, resident of Katra Ramgarhian Moholla, Kumharan, Amritsar.*

I was taken to the Gilwali Police Station to depose against Gholam Jilani. I was present there throughout, when Gholam Jilani was tortured by the Police. His cries were most heart-rending. I heard Jawahar Lal ordering Kesar Singh, constable, to drive a stick into Gholam Jilani's anus. He did it most brutally. All the time, the police were asking him to become all right and give evidence as they wanted. At the same time, Khair Din was also similarly treated. He did not recover from his injuries and died a few days ago.

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Tha statement of **Pir Ahmad Shah,** *son of Pir Rasul Shah, age 55, Merchant, Basar Kamharan, Katra Ram Gharian, Amritsar.*

I know Moulvi Gholam Jilani very well. I am aware that Golam Jilani was arrested by the police and taken to the lock-up for the third time. As my son, Hafiz Gholam Hassan, was also arrested and taken to the lock-up, I followed him. Many others were arrested. There were many men who were brought there to say that they had given subscriptions to Gholam Jilani for a *Swang* (show). Those who refused to say so were beaten. Shortly after, Gholam Jilani was taken inside the Police Barrack and then we heard his heart-rending cries. Haji Shamas Din and others were also present. About an hour after, Gholam Jilani was brought out. We all saw his injuries. His clothes were full

of blood. He could not walk. He was dragged, put in a carriage, and taken to the Kotwali.

I, along with others, saw Khair Din severely beaten by the police in the open Bazar. He, too, was taken to the Gilwali Police Station, and was badly tortured. Khair Din never recovered from his injuries and died a few days after. I have heard the statement of Gholam Jilani. It is absolutely correct.

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The statement of **Gholam Mohammad**, *son of Buta, Grocer, age 40, resident Katra Ramgarhia, Amritsar.*

I was also one of those persons who were taken by the police to the Gilwali Police Post, and ordered to depose against Gholam Jilani about subscription. We knew nothing about it. I saw myself Gholam Jilani being most brutally tortured by the Police inside the barrack. Jawahar Lal ordered Kessar Singh to push a stick into his anus, which he did most brutally. Gholam Jilani's cries were very heart-rending and could be heard a long way.

Khair Din was also similarly treated. He never recovered from his injuries and died a few days ago.

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The statement of **Mohammad Sufi**, *son of Aziz Sufi Bakar, age 40, resident, Katra Ramgarhia, Amritsar.*

My two boys, Asadulla and Abdulla, were arrested in connection with the Ram Naumi *Swang* (show). As the boys were not at home when the Police came, they arrested me and took me to the Gilwali Police Station along with Gholam Jilani. There, several others and I were left out, but Gholam Jilani was taken inside the barrack, and very shorly after, the police began to beat him brutally and his cries were piercing. They beat him mercilessly. Jawahar Lal, Sub Inspector ordered a constable, whose name I learnt was Kesar Singh, to drive a stick into Gholam Jilani's anus. Kesar Singh did so most brutally. All the time, the policemen were asking Gholam Jilani to become pliant and give the evidence they wanted him to do.

On the same day, Khair Din was also similarly treated. His condition was very bad. He did not recover from his injuries and succumbed to them last week.

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The statement of **Mian Qamar Uddin Khan**, *aged 51 years, son of Mian Abdulla Khan, landlord and house proprietor, Amritsar.*

I possess land near Amritsar and several houses in the town. I pay Rs. 117 as income tax. I have known Moulvi Gholam Jilani, son of Moulvi Gholam Qadir for a long time. During the Martial Law days, he was taken in custody by the Police. Immediately after his release, he met me and complained bitterly of torture by the police. He went to my house and showed me his injuries which were very severe. He was in a very bad condition and it was with extreme difficulty that he could manage to walk even a few paces. He related to me the whole story. I have heard his statement today. It is absolutely correct in the particulars referring to me.

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The statement of **Gholam Qadir**, *son of Aziz Chowdri, aged 21 years, Toopgar, Kashmiri, Katra Garbu Singh, Amritsar.*

During the third week of April, when Dhali was arrested, Sub Inspector Amir Khan, with two sergeants and constables, came to my place and asked me where the looted property was. He beat me severely, when I expressed my ignorance. He wanted the key of our house, which was with my mother who had gone out. He broke open the lock and entered the house and made a search. Nothing was discovered in our house. I was then arrested and brought to the Gilwali Gate police station, where I was given a most cruel beating on my refusal to name Chahga and Habib as members of the mob, who were alleged to have burnt and looted the Bhagtanwala Railway Station. There were about 8 or 9 men, besides myself, who were subjected to police torture. My turban was taken off and my hands were tied with this turban, and I was suspended to a tree and was given severe beating. I remained suspended there for about ten minutes and then was taken down. On refusal to name Chahga and Habib, I was subjected to cruel torture. I saw Peera Gujar lying flat on the ground, and a Havaldar, whom I know by face, pushed a stick into his anus in the presence of Sub Inspector Amir Khan. He cried piteously all the

time, but the police showed no mercy. For full three days and nights, we were not allowed any food, during which period we were subjected to police torture. I was released after five days.

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The statement of **Miraj Din**, *son of Ramzani, aged 20 years, Barber, Katra Garba Singh, Amritsar.*

During the third week of April, I was arrested by Sub Inspector Amir Khan, who searched my house, but nothing was found. I was taken to the Gilwali Gate Police Station and was given a severe beating. While I was being tortured, Gholam Qadir and Dhali were brought there and subjected to a similar treatment. I was asked to name Chahga, Habib and others who were alleged to have burnt and looted the Bhagtanwala Railway Station. There were about ten persons who were being tortured like myself. My turban was taken off, and with my hands tied with it, I was suspended to a tree and given a severe beating. I remained suspended there for about ten minutes and then was taken down. On my refusal to name Chahga, Habib and others, I was again put to torture. I saw Peera Gujar horribly beaten by the police. He was made to lie flat on the ground and a stick was pushed into his anus in Sub Inspector Amir Khan's presence. He could not bear it and cried out piteously. After seven days, I was released.

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The statement of **Kanshi Ram**, *son of Philoo, aged 32 years, Jamadar, Railway Goods Godown, residing at the house of the late B. Goval Dass, Government Pleader, Dhab Khatikan, Amritsar.*

In the second week of April, my brother, Malla, Jamadar of the Goods Shed, was arrested by the police and taken to the *Bagachi* garden of Chandar Bhan Vatta Mal, near the house of Lala Sant Ram. When I went there, I saw my brother being severely beaten by the police under Amir Khan, Sub Inspector's instructions. He was allowed to go at night. When I went to see him at Bawa Narain Singh, pleader's place, where he used to live, he told me that the police wanted him to make a confession that he had murdered the platform Inspector, or name somebody else as having done the same. On his refusal to make a false confession, or to

implicate any innocent person, he was severely beaten. He told me, he was made to lie flat on the belly and kicked severely. He was also made to lie down flat on the floor, with the hands stretched under the legs of a bed-stead, on which 3 or 4 persons used to sit, and was beaten soundly. He told me that he had received an injury in his belly, which I found quite black and swollen. For full three days, he was made to go to the police in the morning and return at night. Every night, I used to attend to his injuries, when he related to me all the details of his daily torture. On the 5th day, at about 8 A.M., I learnt that my brother had jumped into a well, and had been taken out and removed to the Railway Police Station: I proceeded there, and found him lying in the verandah, covered with a blanket. I removed him to the house of B. Gopal Dass and sent for Dr. Bansi Dhar. My brother told me that, that morning, he was put to horrible torture and as he could not bear it, he attempted suicide. Dr. Bansi Dhar treated him for about 15 days, when he was removed to Bawa Narain Singh's house. Dr. Munshi Ram attended on him for about 3 days, when my brother died.

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The statement of **Kirpa Ram**, *son of Lala Ramji Dass, age 45, clearing and forwarding agent, resident Katra Parja, Amritsar.*

I, along with other brokers, was called by the police at the Aitchison Park on the 16th of April in connection with the investigation of the murder of the European platform Inspector.

I was threatened by the Sub Inspector and the Head Constable in charge of the investigation to tell if I knew anything about the murder. I could tell nothing as I did not know anything, because I was at my house from the 10th of April till the 16th, as the whole business at the station was closed. I was then abused, and made to touch my ear by having to pass my hands through the legs, while in a sitting posture for about 15 minutes, and was also kicked by the policemen. Afterwards, I was kept standing in the hot sun for about two hours, and was given permission to go home at about 7 P.M.

From this day, I was ordered to be present every day in the park from 7 A.M. till 7 P.M., without being allowed to go for my meals even. After 8 days, I was not called again.

My son, Hiralal, aged 24, who works with me, was also summoned with me daily. In addition to the treatment meted out to me, he was most severely beaten by the police daily before me, and sometimes, he was taken to a separate house nearby, and was mercilessly beaten and kicked there. My son kept crying all night on account of the pain caused by the injuries received. I, however, was released.

I saw Malla daily being mercilessly beaten by the police there. He cried piteously and being thus regularly ill-treated, one day, he ran away from the hands of the police and tried to commit suicide by jumping into a well. The police did not do anything to save him. He was then taken out of the well by other people there, and was again carried to the police station by the police. Shortly after, he died of the injuries and wounds received at the hands of the police.

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The statement of **Puran Chand,** *son of Lala Thakar Das, aged 28 years, Goods Forwarding Agent, residing at B. Narian Singh, Pleader's house, near Aitchison Park, Amritsar.*

I, along with some other clearing and forwarding agents, was summoned by the police at Aitchison Park on 16th April, in connection with the investigation of the murder of the Railway Platform Inspector. Sub Inspector, Amir Khan and Head constables, Kesar Singh and Jhanda Singh were there. We were made to stand in the sun, and sit on the ground and to catch our ears like school children by passing our arms round our legs. For 2 days, we were called in the morning and let off at night. We were beaten daily and humiliated in other ways. Malla, Goods Jamadar, was also badly tortured in my presence. Jhanda Singh and Kesar Singh used to call one man at a time and ask him, who killed the sergeant.

On or about the 4th day, we were taken to the garden of Chander Bhan Vatta Mall, one by one. There, every one was stripped practically naked and was made to lie down on the ground. A fat heavy weighted sergeant sat on the back and another beat us with shoes on the arms. Whoever was beaten was made to sit on a *tharta* (platform) some 20 or 30 yards away. After me, some four persons were called and handled in the same way. The next day,

I was called into a *Kothri* (room) situated in that garden, and Kesar Singh and Jhanda Singh were inside. They asked me to tell them who killed the sergeant. On my replying, "I say truely, I know nothing", one of them said, "Bring a burning coal and place it on his hands." One of them went outside and brought a burning coal after 2 or 3 minutes. My left wrist was seized and the coal placed on the left hand palm. It remained there for a couple of minutes and I began to swoon. Then they took off the coal, and again asked me to tell them who had killed the sergeant. After that, I was made to sit separate. I was called there for 4 days more and was then released. My hand still bears the mark of the horrible torture (Shows the marks).

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The statement of **Jiwan Singh**, *son of Sunder Singh, caste Arora, age 40 to 45 years, Shopkeeper, Confectioner, Khapar Khari Village, Tehsil, Amritsar.*

During the Martial Law days, some eight days after the Baisakhi Fair, on my return to my village from Amritsar City, Natha Singh, *Sofaid Posh* (of the C.I.D), came to me, and said that he had orders to take me to the Police Station. I accompanied him and was produced before a Sikh Police Inspector. The Inspector took me into a *Kothri* (room), and wanted me to give evidence to the effect, that the seven persons who were there under arrest, (viz. Banta Singh, Asa Singh, Maghar, Mahiya, Gahun, Natha Singh, and Banta) conspired at my shop to remove the Railway Line. I said, this was false. The Inspector, however, urged me to state this, and when I definitely refused, he pulled me by the beard, and gave me blows, and then made me over to the constables to "put me right". I was then made to crawl on my belly with arms folded at the back, over clods of earth in a rough field from 8 A.M. to 4 P.M. I was kicked and struck with sticks, whenever I used my arms or stopped even for a minute. I was bleeding from injuries, the marks of which can still be seen on my body. When I felt thirsty, I was refused water. After four days of confinement and ill-treatment, I was let off. After eight days, I was again arrested, and kept confined for four months. After that, I was released by Mr. Puckle, without any evidence being given against me. Mangal Singh, son of Sham Singh, was treated by the Police

in the same way. He, too, was made to crawl on his belly. But he succumbed to the pressure, and agreed to become a prosecution witness, and made the same untrue statement which I had refused to make. His evidence, however, was so worthless that Mr. Puckle released all the accused.

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The statement of **Balochan**, *daughter of Sadrang Nat Pairni, Ram Bagh Gate, Katra Shair Singh, Amritsar.*

During the Martial Law days, I, along with others, was arrested and taken to the Police Station. They asked us to give up the looted property of the Bank. Panna, Rakhi, and Rani were also told the same. We all were most indecently treated. I was asked to take off my trousers which I had to do under Police pressure. My sister, Iqbalan, was subjected to the same treatment. All the policemen laughed and enjoyed this. We were allowed to go home at about 10 in the night, but called again at 6 in the morning. This continued for about five days. At times, sticks were pushed into our vagina. We all were beaten with cane and abused constantly. We were then allowed to go home after we were made to pay the following sums :—

Balochan Rs. 40, Rani Rs. 20, Rakhi Rs. 20, and Iqbalan Panna, and my sister, Ferozan, paid Rs. 40; and several other girls were made to pay different sums. We all paid the above sums to constable Sundar and Havaldar, Fazal.

Note:—The above statement of Balochan was read over to Rani, Panna and Rakhi, and they admitted the same to be absolutely correct, and in token thereof they affixed their thumb impressions to the same.

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The statement of **Malik Abdull Hai**, *son of Malik Ahmad Ullah, aged 20 years, merchant of Pashmina, Katra Hakiman, Amritsar.*

Nearly one month after the Martial Law had been declared in Amritsar, one day, I received a telegram from the Superintendent Police in the office of the accountant General, Lahore, where I was working. It asked me to proceed to Amritsar by the first

train and meet the Superintendent of Police there. Accordingly, I went to the Amritsar Police Station, where I met Ashraf Khan, who made me over to the care of Jawahar Lal, Inspector, C. I. D. He tempted me with hopes of reward and of increments in my pay to induce me to give false evidence against Dr. Kitchlew. When I refused, he threatened me to include me among the accused on the ground that I often used to go to Dr. Kitchlew. Afterwards, Mian Nizam-ud-Din, Contractor and Honorary Magistrate, and Khan Bahadur Sheikh Gholam Sadiq, First Class Honorary Magistrate came there and had their statements recorded. K. B. Gholam Sadiq went away after giving his statement. At that time, I was weeping as I was being hard pressed by Jawahar Lal to tell lies. Main Nizam Din saw me weeping. After a short time, he too left the place. The Inspector said to me that I had better say what he wanted me to say, i. e., *give false evidence*; else, he would at once get two witnesses against me from the policemen of the station, testifying that I had a hand in the bank case. Furthermore, I would be kept in custody and flogged. Khawaja Mohammed Husain, who was with Jawahar Lal, reminded me of the authority of the police. He also pressed me to testify against Dr. Kitchlew. He said, it would be to my advantage, as well as to his. I still refused. At last at about 3 p. m., Jawahar Lal took me to the adjoining room where he began to thrash me mercilessly. He repeated that if I did not give false evidence, I would be sent to jail where I would be thrashed daily. Eventually, I yielded and said I was ready to give evidence against Dr. Kitchlew. He brought me into the other room and had the statement recorded. I began writing to his dictation. When he came to the manufacture of bombs, I stopped and refused to write further. Jawahar Lal again threatened me and I yielded. I wrote down whatever he dictated. At the conclusion of the statement, Jawahar Lal read it out to me three or four times, and asked me if I had committed the whole statement to memory. I was then taken into the room where, in the presence of an Englishman, I repeated the whole thing. Where I made any mistake, I was corrected by Jawahar Lal who stood by me with the original statement in his hand. At last, the whole business came to an end, and I was permitted to go home at 4-30 p. m. Afterwards, I was summoned before the Martial Law Court at Lahore.

I made up my mind to tell the truth. I told the truth. Prior to my being called, I used to be threatened by the police in all sorts of ways. I submitted before the judges how I had been harassed by the police to give false evidence. When I finished my deposition, I came out. The Naib Court arrested me and was about to lead me to the police room, when I screamed out. Thereupon, a few barristers, who were then present in the Court in connection with the case, among whom were Mr. Mukand Lal Puri and Mr. Hasan and others came on the scene. Having freed myself from the grip of the Naib Court, I mmediately told the Judges the whole story. The presiding, Judge ordered me to proceed home by another route. I have ever since been shadowed by the Police.

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The joint statement of 13 prominent merchants of Old Cloth Market Katra Ahluwalian, Amritsar ;—

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1. Dhani Ram Amolak Ram.
2. Sahib Dyal Ram Dass.
3. Kirpa Ram Tara Chand.
4. Gokal Chand Sana Ram.
5. Bakshi Ram Divan Chand.
6. Hardyal Durga Datta.
7. Hardyal Bhar Chand.
8. Ram Ratan Radha Keshar
9. Moti Ram Sohan Lal.
10. Dinanath Bania.
11. Basant Mall Keshav Ram.
12. Nichal Chand Baldeo Dass.
13. Babu Radha Kishan.

Among the many inhuman events that occurred in the Matrial Law regime, we, the merchants of the Old Cloth Market, Amritsar, beg to narrate our unfortunate experiences during the period —

A few days after the 13th of April, some policemen visited our market, and after recording names of "Pandies" (coolies), took them to the Police Station. Just after a detention of about 5

hours, they were let out at about 9 o'clock in the evening, with an order to report themselves again the next morning with their employers. The next day, we the employers presented ourselves at the Police Station early in the morning, and had to pass the whole day there, except for an interval of 2 hours from 12 to 2 p. m., during which interval, we were allowed to go home for our meals. The coolies had to be there the whole day. In the evening, we were let off, but ordered to reappear next day at 11 a. m. The next day passed off in the same way. On the third day, we were asked to give the names of those who led the mob on the 10th of April.

Two days later, armed police arrived and took us and other proprietors of the shops to the Police Station. We were then asked to bring all the employees in the shops, including boys, 7 and 8 years old, who work as apprentices. Then, we were asked to name the person or persons who killed the Manager of the Alliance Bank. The officers threatened us, saying that unless the names were forthcoming, we would find ourselves in great difficulty. We could not give the required information, as we had no knowledge. This annoyed the officers very much, and we had to pay the penalty of being made to sit on bare ground, and in the burning rays of the sun for full 5 hours.

At about 8 p. m., we were allowed to go away, but told to attend our shops next day at 7 a. m. instead of 11 a. m. (which was the usual time) with all our employees. We did so, and at 8 a. m., Sardar Sukha Singh came into the Market, and as many people did not salam him, not knowing who he was, he got very angry. Armed police were called, and all of us including all the occupants of the shops, were driven like cattle to the Police Station, where the whole lot were made to sit near the latrines in the burning sun. Boys of about 8 and 10 years of age were separated. We do not know what was done to them. At 12 in the noon, when we said we were hungry, we were allowed to get our food there, and to bathe, if necessary, with dirty water there. But, as we could not do so from religious scruples, we had to remain without food the whole day. The intense heat, hunger, and thirst were simply unbearable. We were not released till 8 p. m. Among those who were made to suffer in this way, there were some who had contributed large sums of money to the War Loan and who pay several thousands of rupees as Income Tax.

LAHORE.

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The statement of Mr. Manohar Lal, *M. A., Barrister-at-Law, and a Trustee of the Tribune, of Lahore.*

I am an M. A. (Punjab), and a B. A. (Cambridge), a fellow and a member of the Syndicate of the Punjab University, and a Bar-at-Law. I was, formerly, a Foundation Scholar of St. John's College, Cambridge, and among other academic distinctions won the Government of India Scholarship of the Punjab University, Cobden Prize and Whewell International Scholarship of the Cambridge University, McMahon Law Studenship of St. John's, Cambridge, and Brotherton Sanskrit Prize of Corpus C. College, Cambridge. I am a Fellow of the Royal Economic and Statistical Societies, London, and of the American Economic Association. I was, for some years, Principal of the Randhir College, Kapurthala, and Minto Professor of Economics in the University of Calcutta. I have been an examiner in the higher examinations in the Punjab University since 1907, and have acted in this capacity to the Universities of Calcutta and Bombay. I am a member and convener of several Boards of Studies in the Punjab University. I am a Vice-President of the Punjab Association Club—a social club; the Vice-President of the High Court Bar Association; and the President of the Forman College Graduates' Union.

I was arrested on the morning of the 18th of April, at about 7-30 a. m., and taken to the Telegraph Office, where I was formally arrested as a Trustee of the Tribune Newspaper. I was shown no warrant of arrest, nor otherwise told what the charge against me was. I was one of the three Trustees of the Tribune, the other two being Raja Sir Harnam Singh, K. C. I. E., and Mr. J. C. Bose, a former Vakil practising at Lahore. I had become a Trustee only a few months before, in the month of October, 1918.

On my arrest at my house, I had barely two minutes to take leave of my wife and children, and I was given no indication of where I was to be taken to be confined. At about 2 p. m., I was removed by the Police, from the Telegraph Office to the Central Jail, Lahore, where after the usual ceremonies at the gate of

depositing watch and chain, pencil, loose cash, etc., and signing the Register by my thumb impression only, I was taken into a cell in the Ward No. 14 of the Jail. This ward is meant for condemned prisoners, or those awaiting trial for capital or similar offences. In this cell, I was supplied after a time with two filthy jail blankets, and two iron basins to eat and drink out of. After about three hours, I was transferred to another part of the Jail, known as the Chakkis, i. e., a series of cells furnished with arrangements for grinding corn. I do not wish to describe the cells, because they can easily be seen. All our sanitary and other arrangements were inside the small cells, consisting of stinking earthern vessels, cleaned twice a day. I was, when in this cell, allowed a short time in the morning to walk on a small indicated beat of about fifty yards, and go to the tap for a wash, if desired. I had no clothes, but the suit in which I was taken away from the house, and it was not till Monday the 21st, that in the afternoon, I was given a few clothes brought by my son, when he came to interview me.

My wife and children had no idea of where I was confined till late in the afternoon the day of my arrest. I was allowed no communication with them, except the Post Card I was able to send through the Superintendent of the Jail on Saturday afternoon.

On Monday, 21st April, my friend, Kanwar Dalip Singh, Bar-at-law and my son came to see me at the Jail, but as I was allowed to see only one of them, I had a few minutes' interview in the presence of the Darogha of the Jail with my Barrister friend. My request for the indulgence, if that it was, for a minute's talk with my son was refused by the Superintendent, Mr. Cowan.

On Wednesday, the 23rd, I was transferred to the European Ward, where I was comparatively more comfortable, having considerable liberty of movement, and because of the accommodation and clean lavatory and washing arrangements and a small library.

I lived in this Ward till the morning of my release, the 16th of May. During this period I had, I believe, three regular interviews with my friends and relatives, one very brief, one as a special case, with Kanwar Dalip Singh, as he used to be frequently in the Jail, on account of his being retained by the Government for the undefended prisoners, and one as an act of special

kindness by the Superintendent, with my brother who was passing through Lahore.

During the whole of this time, I was given no indication as to what the charge or accusation against me was. I was left in a state of complete uncertainty.

As a Trustee of the Tribune, I had taken as a matter of duty, considerable interest in the management of the Trust property and funds and the general administration of the Manager's department. The Trust has always engaged a competent editor, who is, under the rules, placed in complete charge of the literary contents of the paper. He is assisted by three Assistants. The Trustees, as such, do not write to the paper or control the daily writing by the Editorial staff, nor could they do so by the very nature of the Trust. I had, personally, never written a line to the paper on any subject whatever for several years. Of she Trustees, I was the junior most, being only of a few month's standing.

On my release, I was allowed my actual freedom by Mr. T. P. Ellis, then legal Remembrancer. I was told nothing as to why I was arrested, or kept in Jail for nearly a month. I also understood that the order of my release had been then made four or five days before, but no reason was given as to why then I was kept on as a prisoner in Jail.

My arrest, it is plain, was not due to any writing of mine in the Tribune. It was not justified by any considerations of suppressing rebellion or agitation, such as are normally appealed to for Martial Law action. Long before my arrest, the Tribune was under strict censorship, and it could not therefore, do anything to disturb peace or foment rebellion. Nothing called for my immediate arrest, without an inquiry or investigation as to whether I had done anything dangerous or even ordinarily culpable, and of course, I was threatening nothing. I do not take any part in the active life of the town, being almost entirely a student so far as professional duties permit. During the many and frequent meetings to which the Deputy Commissioner called representatives, etc., of the people, I was never called, nor was otherwise present. Nor did I attend any of the other meetings held by private gentlemen to devise means to stop the *Hartal*.

In the Jail, I lived the life of an ordinary prisoner. In the cells, I swept my cell, washed my iron plates. I had to drink water out of one of these iron basins, with thick rust settling upon them the whole time.

I learnt during one of the interviews allowed me in Jail, that my house was searched after my arrest. It was locked up within less than three quarters of an hour of my arrest. My wife, an invalid lady, and my children, had to find shelter in the servants' quarters and the kitchen in the compound, and they had to use beddings lent to them by friends. The search took place on the 19th of April, and my family was able to return to the house on the 19th of April about 6 p. m.

I understood that out of my large library, two or three books, one of them Houghton's Bureaucratic Government, were taken by the Police. They have not yet been returned to me.

To this day, I am ignorant of any accusation against me, or of anything else that led to, much less necessitated, my arrest and confinement.

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The statement of **Mr. Sant Ram Grover**, *M. A., B.Sc., Professor of English, Dyal Singh College, Lahore.*

I have been a Professor in Dyal Singh College for over 2 years. Before that, I was the Head Master of the King George High School, Gujranwala, for two years and a half. I took the M. A. degree from the Government College, Lahore, in 1915. Since then, I have been working as a teacher. I possess an intimate knowledge of the student world, and have no complaint, whatever, to make about their political ideas. I had also ample opportunities of observing students as a non-commissioned officer of the Indian Defence Force (L. U. P.), and I was perfectly satisfied with their views.

During the Hartal days, I observed no change in the attitude of the students of my College, and I cannot recall even a single case of unseemingly conduct on the part of any of them.

Like many other buildings, our college was selected for having Martial Law notices posted thereon. About ten days or more after the proclamation of Martial Law, a notice was served on the Principal of our college, at about 7 p. m. one evening, that the writer of a seditious poster, which was attached to the notice, must be found out, and reported to the Officer Commanding before 12 noon the next day. The Trustees, staff, and students met the

following morning to find out the writer, but were unable to do so, as no one connected with the college appeared to have been the author thereof. We were just drafting a reply, when Col. Johnson with some C. I. D. men came to our college. Raja Narendra Nath, one of the Trustees, and some others came down to explain the matter to the Colonel. One of the C. I. D. men pointed out a place in the college, where he said he had found the poster stuck on the wall. I suggested to the Colonel that it must all be a story, for, though the poster appeared to have been fixed with a nail on the wall, there was no corresponding mark on the wall itself. We then showed to the Colonel the reply we drafted. On this, the Colonel asked the reply to be sent to his office, which was done. The same evening, another notice was received, asking the Principal to see him the next morning at 9 a. m. The Principal saw the Colonel at the appointed time, and returned with some soldiers with fixed bayonets. He was asked to pay Rs. 250 by way of fine, or go to jail for three months. The fine was paid on the spot.

A few days after, our Principal, like those of other colleges, got an order from the Deputy Commissioner to find out and punish the ring leaders, no explanation being given as to ring leaders of what movement were meant. We took it that some students had to be punished. To satisfy this demand, the College Council met and picked out a few students, and drew up a list of punishments. The list was shown and approved of by the Trustees. I took this list myself to the Deputy Commissioner with a letter from Raja Narendra Nath, mentioning the punishments, saying that a larger number of students was not castigated, because it would cause an unnecessary agitation, dangerous to society.

A day or two after this, we got a reply that the punishments were inadequate, and that a sufficient number of students had not been punished. The College Council again met, and a few more students were added to the list and the punishments of others enhanced. The next day, we heard from the Deputy Commissioner approving of the punishments and sending a cheque for Rs. 250 in remittance of the fine previously realised.

In addition to these punishments, the whole body of students was made to attend Roll Call four times a day. It is unnecessary for me to say that all this treatment was very strongly resented by the students, and must have gone a long way in embittering their feeling towards the executive authorities.

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The statement of **Dr. Gokal Chand Narang**, *Barrister-at-law, Lahore.*

Meeting of the 4th Feb. 1919:—The first meeting in Lahore to protest against the Rowlatt Bill, was held on 4th February, 1919. It was convened by the Indian Association. Mr. Manohar Lal, Bar-at-law, late Minto Professor of Economics in the Calcutta University, presided.

The audience on this occasion was not very large, and there was absolutely no disorder or disturbance.

9th March:—The next meeting of Lahore citizens to protest against the Rowlatt Bill, was held on 9th March, 1919 under the Chairmanship of the Hon'ble Mr. Fazl-i-Husain, Bar-at-law. This meeting was also held under the auspices of the Indian Association.

The volume of agitation in the country had swelled since the last meeting, and this meeting was very largely attended. The speeches were all sober, though some of them were strong. Among the speakers was an Englishman, Mr. Saunders, an Advocate, practising in the Lahore High Court.

18th March:—The Rowlatt Bill was passed on the 18th of March, 1919. Before the Bill was passed into law, Mr. Gandhi had announced that the 2nd Sunday, following the day on which the Viceroy gave his assent, should be observed as a day of National Humiliation. This happened to be the 30th of March.

29th of March:—In accordance with this appeal of Mr. Gandhi, a meeting was announced for the 30th, and notices were published over a large number of signatures. On the 29th, the Deputy Commissioner, Mr. Fyson, called all the signatories to the notice, and spoke to them about the meeting. He was informed that the meeting had been given up. This was in accordance with a later appeal of Mr. Gandhi, in which he fixed the 6th of April as the national protest day.

2nd of April:—On the 2nd of April, the Senior Superintendent of Police, Mr. Broadway, issued a notice under Section 30 of the Police Act (5 of 1861), forbidding processions without a license. On the same day, a combined meeting of the Indian Association and the Provincial Congress Committee was held to consider the advisibility of holding a meeting on the 6th, and if

decided upon, to make arrangements for the meeting. Opinion was divided, but a meeting was decided upon by a majority of the members present. It was expected that people would fast and suspend business on that day, but no resolution was passed, asking people to do so. Nor was there any idea that there would be any procession on the 6th.

4th April:—The Deputy Commissioner, on the 4th April, called the signatories to the notice for the meeting of the 6th and some editors. Mr. Broadway, the Senior Superintendent of Police, was also present, and he read out approvingly some editorial notes from the *Tribune* as to the duties of the Government Officials and the leaders of the people with respect to the programme of the 6th. The Deputy Commissioner said that there should be no pressure one way or the other, the suspension of business being left entirely to the will of the people, and that all persuasion, which might be exercised either way, must come to an end before the morning of the 6th. His attention was drawn by some one to the fact, that Honorary Magistrates and Municipal Commissioners and others of the official and semi-official classes were putting pressure on the people not to suspend their business. The Deputy Commissioner and the Superintendent of Police promised to take serious notice of such cases, if any allegation of official interference was proved. The Deputy Commissioner also promised that no police would be sent to the Bradlaugh Hall, except some officers of standing. I may add that on the Deputy Commissioner showing anxiety about the coming meeting, he was told that the meeting could be stopped, if the Government so wished. The Deputy Commissioner told us that the Government had no intention of stopping the meeting.

5th April:—On the 5th, the Deputy Commissioner issued the order noted below:—

"All Municipal Commissioners will please note that on Sunday, April 6th, they should be present in their wards in order to assist in keeping peace. There must be no interference with any shop-keepers who wish to close or open their shops, and any person seen to be endeavouring to do so must be reported at once to the nearest *Chowki or thana*, and influence should be used so as to prevent any interference. Shops that are open aleady should remain open, and those which are closed are to remain closed."

6th April :—So far as my personal knowledge goes, nothing was done by any political leader in contravention of the agreement arrived at with the Deputy Commissioner and the Superintendent of Police.

There was, however, a complete Hartal in the Town. Even hackney carriages had ceased to ply, and I saw passengers, both Indian and European, walking from the Railway Station with their luggage carried by themselves or by Railway porters.

THE PROCESSION.

Though all processions had been forbidden without a license, a big *impromtu* procession was formed, and it passed through the principal streets of the Town. I came to know of it about 12-30 noon. I was going home after our weekly religious meeting with a number of friends, when we were informed that a large crowd had passed down Anarkali, and had turned towards the Mall, and was face to face with the Police and the Military. I reached the spot and offered my help. I asked for and was given a police horse to ride, and I helped in dispersing the crowd from three places, viz, Mool Chand's shop, the market, and the Bible Book Society. After this, the crowd dispersed at first to Golbagh, and from there partly to the City and partly to Bradlaugh Hall, and I returned to enquire of the Superintendent of Police if there was any other crowd anywhere. On Mr. Fysons's coming up and telling us that another crowd had collected in Golbagh, I went and removed that crowd also, which dispersed partly to the City and partly to the Bradlaugh Hall. I went again to the District Court (where the Superintendent of Police was) to return the horse, and enquire if there was any further trouble. While I was talking with the Superintendent of Police in the Deputy Commissioner's Office, Mr. Duni Chand also arrived. The Superintendent of Police was anxious that there should be no more processions, and that the meeting should close at 6 p. m. He indicated the roads by which the people should return home. We assured him on all these points, and went to attend the meeting.

THE MEETING.

The Meeting was an extremely large one. The Hall was full to overflowing, and thousands of men were sitting or standing

outside the Hall, for whose benefit two overflow meetings were held in the grounds of the Hall. The meeting was started long before its appointed time, in order to keep the men occupied. Pandit Rambhaj Datta was in the chair. Among the speakers were the Hon'ble Mr. Fazl-Husain and many other Mohamedans and Hindus and some Sikhs.

HISSING OF POLICE OFFICERS.

While the meeting was going on, three Police Officers, including Mr. Bowring, Superintendent of Police, C. I. D., came to the meeting. They were all in uniform. On seeing them, a considerable portion of the audience hissed them. Order was, however, restored at once, on an appeal being made to the audience by the Chairman and myself. The Police Officers were soon accommodated on chairs in a comfortable position, and during the rest of the proceedings which lasted for another 1½ hours, absolutely no disrespect was shown to them. At the end of the meeting, the audience dispersed without any demonstration of any kind, and, although the Police Officers departed in the midst of the crowds, there was no unpleasantness whatsoever. The instructions of the Superintendent of Police, with respect to the procession, the time of the closing of the meeting, and the roads to be taken by the dispersing crowds, were fully carried out.

Business was resumed on the 7th, and every thing assumed a normal aspect. Nothing happened on the 7th or the 8th.

9th April-Ram Naumi Procession:—On the 9th, the usual Ram Naumi celebration took place in Lahore, in honour of Shri Rama's birth day. The usual procession was led out after obtaining a license from the Police. There were, however, one or two features of the procession, which distinguished it from its predecessors. One was the absence of the Honorary Magistrates, Municipal Commissioners, title holders, and aspirants for titles. The other was the cry of *Gandhi-ki-Jai* (victory to Gandhi), frequently intermingling with Raja Ramchandraki Jai (victory to Ramchandra). While nearing the destination, some prominent members of the Hindu and Mohamedan Communities made short speeches, emphasising the necessity of continuing the Hindu Mohamedan *entente*, which had been brought into existence by the labours of the leaders on both sides working under the guidance of officers like Mr. Tollinton, late Deputy Commissioner of Lahore.

No policemen accompanied the procession. Only the City Inspector of Police and two Magistrates, who had been deputed to attend the procession, were there; and they were treated as if they were members of the procession, and were laden with garlands which were put round their necks by the citizens. There was complete harmony between the various sections of the community, and the public and the officials, and the whole thing passed off most smoothly and happily.

10th April :—The calm continued till the afternoon of the 10th, when the news of Mr. Gandhi's arrest was received in Lahore. So far as I am aware, the news of the deportation of Dr. Kitchlew and Dr. Satya Pal and the subsequent happening at Amritsar had not reached Lahore by the afternoon of the 10th. At least, I did not hear of the happenings at Amritsar till the day after. There was again complete Hartal in the town, all shops being closed within a very short time. I have no personal knowledge of what happened on the evening of the 10th, either at the Mall or outside Lohari Gate. I only learnt that the Police had fired on the mob which was unarmed, and was trying to pass on to the Mall to make a demonstration in the Lawrence Gardens, where the Lieutenant Governor was receiving a farewell address from the representatives of the "Martial" races. Several boys were said to have been killed, and some wounded. The wounded were mostly arrested, and the bodies of those who were killed, were taken in custody.

11th April :—On the 11th, hardly any shop was opened, and there was, as I learnt from people in touch with the Town, intense resentment in the City, and a persistent clamour for the return of the dead bodies and the release of the wounded. It was generally supposed that the shops would be opened as soon as this was done, and no one ever anticipated that the City was entering upon another, a more prolonged, Hartal.

Early in the morning, the Deputy Commissioner called all the signatories to the notice of the meeting of the 5th, and some others, to the Government Telegraph Office where he was temporarily holding his office. He told us that there was Hartal again in the Town, and that we should try to have it stopped. Some of us told him that we were all willing to try, but there was no chance of success, unless, the dead bodies were returned to the representatives of the deceased. It was also suggested that if they

could not be returned, they should be speedily disposed of. The Deputy Commissioner said he would consult the Lieutenant Governor, and would call us again and let us know. At about noon, the Deputy Commissioner called us again, and told us that the dead bodies could not be returned, that there was a big meeting going on in the Badshahi Mosque, and that some of us should go and try to disperse the meeting and prevent any crowds from coming towards the Mall. The Deputy Commissioner also said that, for the present, no troops would be sent to the City.

On this, three or four Mohamedan leaders and Pandit Rambhaj Datt went to the Mosque. As I never went to the Mosque, I cannot say from personal knowledge what happened there.

In the evening of the same day, a draft manifesto was brought to me by Mr. Harkishen Lal, Mr. Duni Chand, and others, which was to the effect, that what the people had already done was sufficient as a demonstration, and the shops should be opened. I was asked to sign it, and I signed it. It was made over to a printer by Lala Duni Chand, but partly owing to the continuance of the Hartal, and partly owing to other circumstances, it could not be printed in time.

12th April:—There was again a meeting in the Badshahi Mosque on the 12th, but not having gone there, I cannot state anything about it from personal knowledge. The crowds were, however, again fired upon, when returning home; a number of persons were killed and wounded, and the city was occupied by troops. Nothing had happened to justify the entry of troops into the City, and my impression is that the Deputy Commissioner either forgot his promise, or was over-ruled.

MEETING AT Mr. SHAFI'S HOUSE.

At about midday, Mr. Shafi came to me in the High Court, and asked me to accompany him to his house to join a meeting of friends, convened to devise means for the closing of the Hartal. I went with him, and so did Duni Chand. There were a number of Raises (wealthy land owners) there, including Raja Narendra Nath, Raja Fateh Singh and Nawab Fateh Ali Khan and a number of Indian leading merchants. An informal and general discussion was held, and, as a result, the following proposals were formulated for presentation to the Lieutenant Governor through the Chief Secretary, Mr. Thompson.

1. Withdrawal of the Military from the City, including the Circular Road.

2. Dead and wounded to be made over to their relatives, except those who wanted to remain in the Hospital.

3. All persons arrested to be released on their furnishing adequate bails, if necessary.

4. To prevent recrudesence, there should be an advisory Committee to advise Government and to maintain order.

All the persons present agreed to these proposals and promised to do their best to restore calm, if the proposals were accepted.

These proposals were taken to the Chief Secretary by Mr. Shafi, Raja Narindra Nath and others, No one present, seemed to think that these suggestions would be treated as terms "dictated" by "revolutionary leaders" as conditions precedent to the closing of Hartal." The political workers present there never understood that they were discussing the matter with the Rais party as the emissaries of Government. If any of the Raises acted as such, the trap was so cleverly laid, that the political workers could not see through it.

The same afternoon, a meeting was held at Mr. Duni Chand's house to devise means to stop the Hartal, and it was there that Mr. Shafi came and told the meeting that he had impressed upon the Chief Secretary the importance of accepting the above proposals, and in doing so had exhausted all his arts of advocacy and that he hoped that it would come off all right. He said, that the Chief Secretary, had promised to communicate the Government's decision on the following day. It was on this occasion that a friendly chaff took place between Mr. Harkishen Lal and Nawab Fateh Ali Khan, who had written a letter to the Civil and Military Gazette in support of the Rowlatt Act and which had made him extremely unpopular. This was exaggerated into an insult to the well-wishers of Government.

13th April.—Nothing came out of Mr. Shafi's deputation to the Chief Secretary and the Hartal continued.

An attempt was again made to find a solution of the difficulty and a meeting was arranged to be held in the Town Hall on the 13th, at which leading citizens from each ward were present. From the speeches made by several citizens, it appeared that the posting of troops in the city was a sore point with the people, and there seemed to be no chance of the Hartal coming to an end, unless the troops were withdrawn. The Deputy Commissioner

attended this meeting and the situation was explained to him. He promised to lay the case before the Lieutenant Governor and went to the Lieut. Governor at the time. The message that he brought was communicated to us at the Telegraph Office after a couple of hours, and was to the effect that unless shops were opened, Martial Law might be proclaimed, and added that he would not say that it would not be proclaimed in any case. This message from the Lieut. Governor was announced by me to the people assembled at Mr. Duni Chand's house. The people did not listen to Mr. Duni Chand, Ram Bhaj Datta and others, who exhorted them to go and open the shops. The leaders made up their minds to march in a body through the Town, and ask each and every shopkeeper to open his shop, but a heavy shower of rain came on and spoiled the whole thing.

14th April:—The next morning, Mr. Harkishen Lal came to my house and told me that he had arranged to collect 50 leading merchants, and march into the Town with some other leading men entreating the people to open the shops. While we were still talking about this matter, I received a letter from Mr. Bull, Secretary of the Municipal Committee, that the Deputy Commissioner desired to see me. A similar letter had been received by Mr. Harkishen Lal. We went to meet the Deputy Commissioner at the Government Telegraph Office. The Deputy Commissioner took four of us to a separate room, and the order of deportation was read out to Messrs. Harkishen Lal, Duni Chand and Ram Bhaj Datta. I was detained in an inner room, guarded from out side, and was allowed to come away an hour after the deportees' car had driven away. The Hartal still continued unabated.

15th April:—On the 15th, an appeal signed by a large number of leading people, including Mr. Shafi, was issued, calling upon the shopkeepers to resume their business, but it evoked no response. Martial Law was proclaimed on the same day and the City was completely under the control of the Military.

Even then, the Hartal continued, and the shops did not open till the 17th.

MARTIAL LAW.

From my personal knowledge of Lahore affairs, I can say emphatically, that there was no necessity for the promulgation of Martial Law in Lahore. There was no conspiracy against

the Government nor any rebellion. The agitation was being carried on in a strictly constitutional manner, by responsible people, and under the auspices of well-established and well recognised Political Organisations, I mean the Indian Association and the Provincial Congress Committee. The agitation against the Rowlatt Legislation was not carried on with any racial bitterness, and was not at all unjustified. In fact, the Government tacitly accepted the justice of public criticism, in as much as some portion of Bill No. 1 of 1919 was entirely dropped, and the Bill itself had practically been abandoned, and considerable (though still inadequate) changes were introduced in Bill No. 2 of 1919, the most notable being that in the scope of the Act (which was expressly made applicable only to revolutionary and anarchical crime), and the introduction of the provision that the Act would remain in force only for three years.

The worst that happened in Lahore was an assault on a C. I. D. Inspector at the Badshahi Mosque, and to all appearances, it cannot but have been a mild one. The Hartal of the 10th was entirely unexpected and was prolonged owing to the following causes—

1. Shooting down of boys, universally believed to be innocent, on the 10th and then on the 12th.
2. The refusal of the Government to return the dead and the wounded.
3. The general belief that the wounded were not being properly looked after.
4. The posting of the Military in the City to the great irritation of the people.
5. The tragedy of Jallianwalla Bagh at Amritsar, which had sent a thrill of horror throughout the province and was responsible for the excitement in various parts of the province.
6. The deportation of Harkishen Lal and others on the 14th.
7. The loss of influence by most of the Municipal Commissioners, on account of the unpopularity they had incurred by not voting for a non-official President, and by exerting pressure on the people not to make any demostration on the 6th.
8. The failure of the Deputy Commissioner to show sufficient tact.

9. The utter lack of sympathy shown by the Lieut. Governor.

10. The Lieut. Governor's great personal unpopularity, which was due to several causes, some of which may be noted below :—

(*a*) Absolute lack of sympathy during the Banking crisis.

(*b*) The Delhi Conspiracy case, in which a graduate son of Lala Hans Raj, the most respected man in the province was implicated, convicted, and sentenced to transportation for life (the sentence being reduced, on appeal, by Chief Court to seven years), the young man being generally believed to be innocent.

(*c*) The ruthless application of the Defence of India Act, under which a large number of returned emigrants and others were tried and sentenced to death or transporation for life. Among these trials, the one that created the greatest sensation and resentment was that of Bhai Parma Nand who was universally respected for the nobility of his character and simple self-sacrificing life.

(*d*) The methods adopted during the war for recruitment and for raising the war loan. The latter especially affected the Town people. Even Judicial Officers were entrusted with this work, and were liable to exert undue influence on the litigants to get contributions for the War Loan.

(*e*) The action of the Lieut. Governor in shutting out a number of political leaders, like Mr. Gandhi, and the prohibition of certain newspapers was another cause of irritation.

(*f*) Sir Michael O'Dwyer was always nervous about political agitation, however moderate and constitutional, and hardly lost any opportunity to discourage it in the Punjab.

(*g*) The late Lieut. Governor was believed to be opposed to any substantial reform in the system of Government.

(*h*) The speech made by Sir Michael in the Council on the 7th of April which was described by the

Tribune as a blazing indiscretion. The speech was an onslaught on the agitators who were told that they were no better than grass-hoppers. It contained a distinct threat that they would be punished like the Bugler in the Fable, who was not let off on the mere ground that he had not taken any part in the fighting.

(*i*) There was a general feeling that the Lieut. Governor would find some excuse to get at the political workers, and would carry out his threat.

THE ADMINISTRATION OF MARTIAL LAW.

This threat was apparently carried out. Martial Law was proclaimed, and almost every prominent worker in various stations was arrested. Some were tried and others were released without trial, after being kept in custody for weeks.

Other notable features of the administration of Martial Law were the following:—

1. Curfew gun at 8 (subsequently later) by which time all persons were to turn indoors. Persons disobeying this rule were liable to be flogged.
2. Commandeering of carriages and bicycles.
3. Commandeering of electric fans and lights.
4. Restrictions on travelling by Railway.
5. Roll call of students of several colleges four times a day. My own son had to appear 4 times a day in the Bradlaugh Hall, which is at a distance of 2½ miles from my house, even after my carriage and his bicycle had been taken away.
6. Posting of notices on private houses of political workers and imposing upon the owners the duty of guarding them.
7. Indiscriminate arrests.
8. Summary trials and severe punishments and prohibition of counsel from outside Martial Law Area.
9. The inordinate length of time for which Martial Law was kept in force, without any justification whatsoever.

I was myself one of those arrested under Martial Law, and tried along with Harkishen Lal and others by General Summary Court Martial, and was acquitted after 2 months custody in jail.

I was arrested on the 5th of May, i. e., 3 weeks after the introduction of Martial Law, and at a time, when all was calm and quiet, not only in Lahore, but everywhere in the province. The circumstances in which I was arrested, were as follows :—

I received a slip from the C. I. D. Office at 1-30 p. m. when I was arguing a murder appeal in the High Court, asking me and two or three other Barristers to attend, as certain inquiries were to be made from us. I wrote back that being then in the middle of an argument I could not go at once, but would attend after 4 p. m. At 4, I was told by a peon in the Bar Room, that another message had come from the C. I. D. Office, that I should call the next morning, but as my case had been left part-heard I went to the C. I. D. Office at once to avoid my absence in the morning. No statement of mine was taken, and I was arrested and sent to the Central Jail to be interned there as the warrant stated. The warrant bore the signature of Col. Frank Johnson, and it seemed that it had been issued blank by him and my name had been filled in afterwards.

In the Jail, though I was an internee at first, I was locked up in a solitary cell in block No. 14, which is reserved for convicts sentenced to death or transportation for life, and so were two other Barristers who were arrested the same evening, and also Mr. Harkishen Lal who was sent to No. 14 on the 7th of May after he was brought down from Is Khel to which place he had been deported. The cell was about 12' by 8' and served for bed room, dining room, sitting room, and also as a privy, besides accommodating an army of mosquitoes.

We passed 26 days in these cells, when the temperature in the shade probably ranged from 110 degrees to 118 degrees. Sleep at night was possible only after the body had been bathed in perspiration and then cooled down a little by evaporation. Mr. Kitchin, the Commissioner of Lahore, visited us in the cells, but no improvement followed his visit.

Our lot improved considerably soon after the present Lieut. Governor took over charge. We were taken out of solitary cells, all put together in a commodious barrack, and were permitted to sleep in the open air, a great blessing, indeed, in the months of June and July.

THE TRIAL.

I was charged under Section 120B., 121, 121A, 124A, Indian Penal Code etc.

These charges were based on the following allegations which were detailed in the second and improved precis of charges prepared by Mr. T. P. Ellis, the convening officer of the Court.

1. Advertised speaker of meeting of 4th February, speaker, and in parts of speech gave vent to intemperate and inflammatory utterances.
2. Speaker in meeting of 9th March, not particularly objectionable in speech, but moved resolution inclined to incite.
3. Convened meeting for 30th March.
4. Convened meeting for the 6th April and spoke in inflammatory manner. Appeared to play a double part with crowd, of which he was a leader and over which he had a great influence.
5. Made member of Revolutionary Committee at Badshahi Mosque on 11th April.
6. Made member of Revolutionary Committee at Badshahi Mosque on 12th April.
7. Representative of Revolutionists on 12th April, and dictated terms of peace to authorities.
8. Took active part in tumultuous and inflammatory gathering in Town Hall on 13th April.

The Court held that the accused had done nothing up to the 6th of April, for which they could be criminally liable.

The double part attributed to me on the 6th, was based upon the view, that while I had dispersed the mob at noon, I had gone and addressed the same mob in the evening in the Bradlaugh Hall. The view is entirely unjust and simply shows that the Government of Sir Michael did not care for co-operation, unless its proceeded from liveried slaves of its own. I risked my life on the 6th, because, I considered it my duty to save the people from being shot, a contingency which was not an unlikely one, considering what had already happened at Delhi on the 30th March and what subsequently happened at Lahore on the 10th and at Amritsar on the 10th and the 13th of April. This was generally regarded a distinct service to the Government as well as to the people, and it was in recognition of this, that I was not deported on the 14th as Mr. Fyson, the Deputy Commissioner of Lahore frankly told me on the 14th in the General Telegraph Office at the time my co-workers were deported.

My arrest was also delayed for this very reason, and it was to justify my arrest and to minimise the importance of my action on the 6th, that this charge was brought against me.

With respect to my being appointed a member of the so called revolutionary committee formed in the Badshahi Mosque, on the 11th and the 12th of April, the prosecution soon discovered that the allegation as to my presence in the mosque was wrong and had been made by mistake. Still, I was not released, although my acquittal was ultimately based on the very ground that I was never present in the Badshahi Mosque.

The allegations as to "dictating terms" was also held to be beside the point. The Court held that, even if proved, it was not a criminal act to refuse to help the Government, except on one's own terms. The last charge was also held to be an overstatement of the case.

During the trial, I, along with Lala Harkishen Lal and some others, applied for bail on the ground of bad health, which was getting worse every day, on account of confinement in solitary cells and the inclement weather, but the application was not granted.

As to the behaviour of the Commissioners constituting our Court, there is nothing particular to be said. Apart from the atmosphere of awe and dread which prevailed in the court and which had infected even the counsel for the accused, and the disadvantages inseparable from a Court constituted under Martial Law and a certain amount of prejudice, betrayed by the court now and then, there was nothing which I can particularly complain of.

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The statement of **Lala Dharm Chand,** *age 40 years, Vakil, High Court, Lahore.*

I am a Vakil of the High Court of Lahore and have been practising in Lahore for about 17 years. I know the people of this place well. I was a Secretary of the Punjab Provincial Congress Committee for about nine years. I am also a Member of the All India Congress Committee.

Meetings were held in Lahore, as in other places throughout India, to protest against the Rowlatt Bills. Altogether, three meetings were held in Lahore. I did not attend the first two meetings which were held in February and March, 1919, but I was present at the meeting of the 6th of April, held in the Bradlaugh Hall, of which, I was also one of the conveners.

Before this, a meeting of the Indian Association had been held on the 2nd of April, 1919, to consider the advisibility of holding a public meeting on the 6th of April to protest against the Rowlatt Act, when, after some discussion, it was decided to hold such a meeting at Bradlaugh Hall, and also to hold overflow meetings, if necessary, in its compound. The question of Hartal also came up before this meeting; but, it was decided that this matter should be left entirely to the option of the shopkeepers themselves, and no mention of it should be made in the notice convening the meeting. On the morning of the 6th, a complete Hartal was observed in pursuance of the message of Mr. Gandhi, which had been published in newspapers. In the afternoon, I went to the Bradlaugh Hall, but could not get in, as it was full. So I joined some of the overflow meetings. While Lala Dharam Das Suri was addressing one of these meetings, we saw three European Police Officials entering the Bradlaugh Hall precincts. Dharam Das Suri left the meeting and told me that he was going to receive the European Officials. He went to the entrance gate, and received them, and took them into the Hall. A few minutes after this, I attempted once more to go into the Hall, and this time I succeeded. The meeting was quite orderly, and nothing untoward happened inside or outside the Hall.

On the 10th of April, at about 4-30 p. m., I read in the Civil and Military Gazette about the arrest of Mahatma Gandhi. I was sitting at the time with Mr. Harkishen Lal at his house; so I communicated this news to him. The news of the arrest of Drs. Kitchlew and Satyapal and of the happenings at Amritsar had not reached Lahore at that time. At about 4-30 p. m., we left for Bharat Buildings, where we had to attend a meeting. Whilst returning alone to my house from there at about 5-30 p. m., I found, on reaching Anarkali Bazar, that all the shops were being closed. On enquiry, I found that a Hartal was to be observed on account of Mahatma Gandhi's arrest. In a few minutes, all the shops were closed spontaneously, without any persuasion or pressure from any one.

On the morning of the 12th, there was a meeting at the Badshahi Mosque. Lala Harkishen Lal, Duni Chand, and Pandit Ram Bhaj Datt Chowdhari met me at Hira Mandi, on their way to the mosque, at about 9-30 or 10 a. m. I followed these gentlemen to the meeting where Lala Duni Chand and Pandit Ram Bhaj Datt addressed the meeting for a few minutes. The leaders urged on the audience the desirability of opening the shops at once, and ending the Hartal, for, their object in starting the Hartal had been served and nothing more was to be gained by its continuance, as the Hartal was simply a

demonstration of sorrow and not a strike.. They stated that there was no further necessity for continuing the Hartal, as continuance of Hartal could only result in the infliction of unnecessary hardship and suffering on their poorer brethren. The people received this message very unfavourably, and all sorts of remarks were made against all these three gentlemen. Some one from the audience shouted that they were asked by the Deputy Commissioner to deliver this message. Some chits were handed over by some people to Lala Harkishen Lal. The general opinion at the time was that the people were opposed to opening the shops, as the wounded and the dead bodies were not restored to their relations. When the leaders saw that it was difficult to bring the public round to their view, and that as it was impossible to get the question settled in such a large gathering, it was suggested that the question of Hartal be referred to a Sub Committee. Thus a Sub Committee was formed for this purpose, and it was announced that it would meet at the house of Lala Duni Chand at about 1 p. m., After this, all the leaders left the place.

At about 2 p. m., on the 12th, I went to attend this meeting at Lala Duni Chand's house. Pandit Ram Bhaj Dutta Chowdhari also arrived at the place just then. We found that Lala Duni Chand and others were not there. On enquiry, we were informed that Lala Duni Chand had gone to a meeting which was being held at Mr. Shafi's house. On this, I and Pandit Ram Bhaj Dutta also went to Mr. Shafi's house to find out what was decided there about this question. When we reached there, we found that a number of Raises (wealthy landowners) were gathered there, and, besides them, there were Mr. Duni Chand, Dr. Gokal Chand, Lala Dharam Das Suri and a few shopkeepers. When we arrived, Rai Bahadur Amar Nath had already drafted the conditions, and was asking the people, assembled there, whether all agreed to them. Pandit Ram Bhaj Datta asked him to read out the proposals, which he did. On this, Pandit Ram Bhaj Datta addressed the meeting for a few minutes, and laid before it the general feeling of the people of the Town. He told some of the Raises, that it was their duty to represent the real grievances of the people to the Government. After some discussion, and a few minor modifications, the draft was agreed to unanimously, and Mr. Shafi, with four or five others went with it to the Chief Secretary. As far as I could gather, this meeting was called at the instance of the Raises, and the popular leaders were invited there by these Raises, and the popular leaders showed their willingness to cooperate with them for ending the Hartal.

From there, we went to Mr. Duni Chand's place, where, after sometime, Mr. Harikishen Lal also arrived. After some time, Mr. Shafi

and Nawab Fateh Ali Khan and a few others, who had gone to see the Chief Secretary, arrived at Mr. Duni Chand's house, and Mr. Shafi said that they had seen the Chief Secretary who had promised to consult the Lieut. Governor, and to let them have a reply the next day. After some further talk, these people left the place. The meeting lasted for a few hours, but could not arrive at any definite decision, and was therefore postponed till the next day, the 13th of April. I went again to the meeting on the 13th, at about 2 p. m. The question of ending the Hartal was discussed and the majority appeared to be in favour of immediately ending it. Ultimately, a Sub Committee, consisting of seven gentlemen including Mr. Harkishen Lal, Mr. Duni Chand, Pandit Ram Bhaj Datta and others, was formed to decide this question in consultation with the Bazar Chowdharies. All these gentlemen retired to a separate room and after some consultation, came out to announce their decision, which was, that the Hartal should be ended immediately. This decision was, announced to the people, who had by that time, gathered outside Mr. Duni Chand's house, by Pandit Ram Bhaj Datta Chowdhari; but it was not well received by the public, especially by the shopkeepers, who were present in large number. People criticised the decision and openly said that these leaders were trying to get land grants from the Government. Lala Harkishen Lal insisted that the only course open to them (the leaders) was to go from shop to shop and ask the people to open their shops, and that this should be done immediately. This was agreed upon, and it was decided that Messrs. Harkishen Lal, Ram Bhaj Batta, Duni Chand and others with Bazar Chowdharies, should visit every shop and persuade the people to open them. But just at this time it began to rain; at the meeting, some of the influential Bazar Chowdhries were not present; and other arrangements also could not be completed, owing to the late hour; hence, the matter was postponed till the next morning, when it was agreed to meet at Mr. Harkishen Lal's house and then proceed to visit the shops. After this, Messrs. Duni Chand and Gokal Chand Naurang were sent to the Deputy Commissioner to inform him that the Sub Committee had decided that the Hartal should be ended at once, but the public were not agreeable to this, and that the leaders had decided to visit each shop. The Deputy Commissioner informed them that the Seditious Meetings Act had been applied to Lahore.

Nothing serious happened in Lahore during all these days, which could in any way justify the proclamation of Martial law. In spite of the firing, people remained quiet, and no disturbance of a serious nature occurred in Lahore. After the firing of the 12th, at any rate, the situation (if it was ever serious) was well in hand, and there was

absolutely no necessity or justification for declaring Martial Law on the 15th. On the 14th, also, no disturbance had occurred on the leaders being deported.

After the meeting of the 6th, things assumed their normal tate, and business was resumed on the morning of the 7th, and continued normally till the evening of the 10th, when, on account of Mr. Gandhi's arrest, a second Hartal was observed. I believe, the shops would have been opened on the 11th, or at the latest on the 12th, if there had been no firing on the evening of the 10th. Again, if there had been no firing on the 12th, the shops would have been opened on the 13th.

Martial Law was proclaimed on the 15th of April, and was continued till some date in June, merely for the sake of the trials which were going on before Martial Law Commissions ; otherwise, there was no other necessity for its continuation for a period of about 2 months. The popular leaders were throughout ready to co-operate with the Government (and, as a matter of fact, had been co-operating with the Government) in order to end the Hartal and to maintain peace and order, as is clear from their public utterances and conduct throughout. The Martial Law administration was unduly severe, and it entailed great and unnecessary hardships on all classes of people.

The theory of open rebellion in Lahore is a pure myth. There never was any conspiracy to wage war in Lahore ; nor was even the City in a state of war. This theory was put forward mainly with two objects :—

1. To crush all political life in the Punjab. I am supported in this opinion by the following facts amongst others.

(*a*) Almost all the active office-bearers, the President and the Secretaries of the Punjab Provincial Congress Committee and the Indian Association (the only political associations in the province) were arrested and confined in Jail.

(*b*) All conveners of the meeting of the 6th of April were called to the *Anarkali Thana* and the statement of every one of them was recorded ; the very first question that was put to them, being, whether they were members of the Punjab Provincial Congress Committee, or of the Indian Association, or of any other political body, or had any connection whatsoever with any political association, as if, to take part in politics was a crime in the Punjab. I was myself one of

these conveners, and my statement also was recorded sometime in the beginning of May.

(*c*) Martial Law notices were put up outside the houses of most of the people who were taking part in politics, and the owners were required to keep watch over these notices, any breach of such duty making them liable to serious punishment.

2. To create an atmosphere of prejudice in England against the grant of responsible government to India, as recommended by the Montagu-Chelmsford Report, or constitutional reforms. The late Lieut. Governor never made a secret of his being opposed to the grant of these reforms.

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The statement of **Peer Taj-ud-din**, *Barrister-at-law, Lahore.*

I am a member of the English Bar, and have been practising at Lahore for the last six years. I have been connected with the political activities of this city and the Punjab. I started the 'New Punjab Moslim League' at Lahore in January 1916, in opposition to the 'Old Punjab Muslim League' which had then become reactionary in its political and other activities. Our League was affiliated to the All India Muslim League. I was the General Secretary to this "New Punjab Muslim League" for two years. Our League took a prominent part in the agitation in the matter of the Sheriff of Macca, and passed a strong resolution condemning his revolt. The Punjab Government took notice of this incident and all the members who participated in the passing of that resolution were reprimanded. Our League and its members became objectionable to the Local Government which had set its face against all political activities by the people.

I also took an active part in all the national movements and was present at several meetings held to protest against the Rowlatt Bills and the passing of the Rowlatt Act.

On the 6th of April, there was a complete *hartal* at Lahore. I was present at a meeting held in the afternoon at the Bradlaugh Hall. The meeting passed off quietly, and from what I could judge, there was not the slightest tendency in the people, who had attended that meeting, to commit any breach of the peace. I cannot say anything as regards the 10th of April, as I have got no personal knowledge.

On the 11th of April, a Sikh Sub Inspector of Police brought a notice from the Deputy Commissioner, asking me and several other gentlemen to see him at the Government Telegraph Office at 9 a. m. We went there, and there was some discussion about the dead bodies and the wounded persons, and the Deputy Commissioner said that he would consult his Honour the Lieutenant-Governor and let us know what he proposed to do regarding that matter. At about 12 noon, we were summoned again, and on this occasion the Deputy Commissioner said that he could not give any assurance regarding the dead bodies. He asked some of us to go to the Badshahi Mosque where a large number of people had gathered. He asked us to try to persuade the people to end the *hartal*. Accordingly, Pandit Rambhaj Datta, Dr. Shuja-ud-Din, Syed Mohsin Shah and I went to the Mosque at the request of the Deputy Commissioner, and carried out his instructions. Pandit Rambhaj Datta addressed the meeting and implored the clerks to go to their offices, students to go to their schools and colleges, and shop-keepers to open their shops at once. We then left the Mosque and gave an account of what had happened at the meeting to Mr. Broadway, Superintendent of Police at the Telegraph Office.

On the 13th of April, I was present at the House of Lala Duni Chand, where we had met together for the purpose of taking steps to end the hartal. There were some shop-keepers present, and inspite of the request made by Lala Duni Chand and other leaders, they did not agree to open their shops.

About the 15th or 16th of April, Martial Law was proclaimed. I was one of those who were punished by the putting up of Martial Law notices at the gates of their houses. We had to arrange for watching the notices, for, if they were torn off, or in any way touched by any body, we were liable to be punished. The whole point of putting up the posters in that way was to punish us, and I must say that I felt very much insulted and humiliated. One result of this was to scare away my clients.

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The statement of Dr. **Bodh Raj Chopra,** *M. B. Ch. B. (Edin.) son, of Lala Behar Chand, age 37 years, practising as a doctor for 7½ years, Wachhawali, Lahore.*

I belong to the Shahpur District, but have been living in Lahore for 7½ years.

I was continually here from the 30th of March till June of this year. As I meet many people, I know fairly well the opinion of people on social and political matters.

Political life in the Punjab has been far more backward than in the other provinces.

The introduction and passing of the Rowlatt Bills created an intense feeling, and people held meetings to protest against them.

All the meetings held at Lahore were on constitutional lines.

Whatever feeling might have been excited against the Government, it was in relation to these laws. There was no feeling against itself apart from these laws. The Hartal of the 6th of April was to express the people's sorrow and humiliation for the enactment, and was not, in any way, intended to show a truculent spirit towards the Government. It was intended to continue for one day, and it so lasted only one day. Every thing was in a normal condition on the 7th, 8th, 9th and up to the afternoon of the 10th, when the news of Mr. Gandhi's arrest arrived. I heard this news before 5 p. m.

I noticed shops beginning to close on the arrival of this news. I understood that this closing was due to Mr. Gandhi's arrest.

I was a witness to the firing in Anarkali, outside the Lohari Gate, just in front of the Missionary Church.

I was on the balcony of my brother's house, when I saw, a party of cavalry headed by two officers, coming from the Upper Mall side towards the Lohari Gate. It was, then, about 8 p. m. and fairly dark. Before the arrival of this force, small groups of people, numbering two to ten or twenty were coming from the Upper Mall and proceeding towards the Lohari Gate, which is the entrance to the City, where several people live. When the military came, there was no crowd at all. People were moving along the street. On seeing the Military, however, many stopped out of curiosity, and got on to the front parts of the shops lining the road. The Military came and stood just below the house, adjoining my brother's house, and then people gathered there, and thus a crowd was formed. It is not a fact that any crowd had been pushed back up to the Lohari Gate by the Military. The crowd was formed only after the coming of and taking up of position by the Military. In the crowd thus collected,

some people began to beat their breasts, calling out, "Rowlatt Bill ki hai hai." (alas the Rowlatt Bill).

This cry and the beating of breasts made such a noise as to excite some of the horses, and probably the Officers and the men. I think this lasted about 3 minutes, during which time, Pandit Ram Bhaj Datta, who was seated on a horse, tried to get people to disperse, but he did not succeed that time. Four policemen were made to stand apart from the others and ordered to fire. It is probable that they fired in the air, as the crowd did not disperse. A few minutes after, another firing occurred, on which the crowd dispersed. People ran towards the Lahori Gate, and the military also advanced slowly the same way. I next heard the voice of Ram Bhaj Dutta addressing the people, who had proceeded about 50 or 60 yards from their former position. I thought he was telling the people to disperse, though I could not hear him clearly. Shortly after this, the firing took plaee again, and the crowd disappeared.

During the time I was watching the Military and the crowd, I never saw the people attacking or threatening to attack the Military or the Police. No steps were taken by the Police to disperse the crowd, by means other than the firing. The people who had collected carried no arms, not even lathis, or heavy sticks. It is my honest belief that the firing was uncalled for.

Some of the wounded came to me for my treatment. I produce a statement showing whom I treated and for what injury. In most cases, I found back-shot wounds. In three cases I found wounds which had been occasioned by bullets. In the case of Shirdas, I was able to extract a bullet which I showed to the Commissioner.

The statement of **Dr. Bodh Raj Chopra,** *M. B. Ch. B. (Edin.) regards the wounded and dead persons who came under observation between the 10th and the 15th of April, 1919, in Lahore due to the firing on the Upper Mall, outside Lohari Gate and in Hira Mandi.*

I saw altogether 12 cases. Two were wounded on the Upper Mall, two in Anarkali (outside Lohari Gate) and eight in Hira Mandi.

UPPER MALL CASES.

1. Sant Singh, resident of Changar Mohalla. He was operated on by R. B. Dr. Hira Lal. I was assisting him. Buck-shots, several in number, were extracted. The buck-shots remained in possession of the operator.

2. Harjas Rae, care of Lala Lajja Ram, resident Kucha Pirsabad. This was a young boy of 13 or 14 years of age. He had punctured wounds on the back of the right and left hands.

OUTSIDE LOHARI GATE. (Anarkali).

3. Ram Chand, resident, Kucha Sidhu Misser, Lahore. This man had a wound caused by a bullet on the left side of his chest. When I saw him, he was in great agony, and bleeding profusely. His pulse was very weak, and he was in the most unfortunate condition. The wound was packed by Dr. Nand Lal of Chouk Matti in my presence, and I later heard that he died the next morning.

4. Shiva Das, son of Jhanda Bhatia, Kucha Molian, Lahore. He had a bullet wound in the left thigh, which was extracted by me with the help of Dr. Hait Ram, Asst. Surgeon, at his house. The bullet is in my possession. Later, this man got transportation for life by the Martial Law Tribunal, presided over by Major Irvine.

HIRA MANDI CASES.

5. Sarfraz Khan, son of M. Jalal Din, Railway Guard, Kucha Patrangan, Bhati Gate, Lahore. This man has a bullet wound below the left collar bone. He could not breathe easily when he was brought to me. His condition remained precarious for the first few days, during which, he was attended by me, and later he was treated by Dr. E. Bharucha, L. M. & S. of Lahore.

6. Jhanda Ram, son of Atma Ram of Kucha Pir Bhola, Lahore. He had a buck-shot wound on the left chest. He got transportation.

7. Saraj, son of Nabi Bux, Kumbar, Kucha Kharasian, Lohari Mandi, Lahore. He was quite a young boy of about 12 years of age. He had a buck-shot wound on the head.

8. Miran Bux, son of Rahim Bux, Mochi Gate, Kucha Loharan. He had a wound on the back of the left thigh. He got transportation.

9. Bhagwandas, son of Ditt Mall, Kucha Sudan, Lahore. He had a wound on the back of the right leg. He got transportation for life.

10. Jan Mahomed, son of Ahmad Din, of Kucha Pir Bhola, Lahore. He had a buck-shot wound in the left thigh. The buck-shot was extracted by me, and is in my possession.

11 & 12. The names were not taken, as patients did not return.

They were wounded in Hira Mandi. One was an elderly looking man between 40 and 50, and the other, a young man between 20 and 25.

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The statement of **Dr. Gopi Chand**, *M. B. B. S., Medical Practitioner, Lahore.*

I am a member of the District Congress Committee and, as such, attended the meeting in the Bradlaugh Hall on the 6th April.

Hartal was discussed, but it was decided not to publish it in the notice. Almost all persons present signed it.

On the 6th, there was a complete Hartal. I went to the Hall at 2 p. m. I was seated on the platform. I returned before the meeting was over.

On the 9th, the Ram Naumi procession passed through the Bazars as in previous years, the Mahomedans showing a fraternal feeling, as on the last Dasara day.

On the afternoon of the 10th, there was Hartal again. On this night between 8 and 9, a patient, called Yashpal, came to my Laboratory and said that he was wounded on the 10th. On the night of the 11th, it was notified that there would be a gathering in the Badshahi Mosque on the 12th.

On the 11th, at about 11-30, 12 wounded men were brought to my Laboratory, with wounds on various parts of the body. They were wounded in Hira Mandi. Two of them were bullet cases, and the rest buck-shot ones.

On the 13th, three boys came in; one of them was a Mall case and two were Hira Mandi cases.

On the 15th, Martial Law was declared. A few days after, I was called on by the Police authorities to supply them with a list of the wounded, and during the Martial Law days, I was asked several times to do so. One day, Lala Madan Gopal and a Chowdhari of the Kucha Bal Mata came to me and said that they wanted the full particulars and address of a certain wounded man, called Diwan Chand, my patient, because the Police wanted them to produce Diwan Chand. I had given the address of one Diwan Chand in Kucha Bal Mata to the Police. The name of Madan Gopal's father was Dewan Chand. They said that if that Dewan Chand was not to be found, both of them would be put to trouble. As required by the Police, I gave them the address. I had to issue several certificates for sick people and for midwives. A certain Rup Lal, iron merchant, came to me with

his sick child for treatment, and said that one of his children died at night after curfew time, without getting any medical help.

On the 24th of July, a patient came to me from Amritsar with a sinus. I extracted the outer covering of a bullet from the wound. He said that he was wounded in the Jallianwala Bagh.

There was absolutely no necessity for Martial Law at Lahore. It was introduced without justification to strike terror in the minds of the people, or to stifle political life, or to prosecute some people who could not be otherwise touched.

I treated 17 wounded persons. I produce a list of them. These persons were brought by relatives and friends, and not by the Police. The longest period of treatment was from 6 to 8 weeks.

After I gave the Police a list of the wounded treated by me they arrested these persons. One of these, who had a bullet wound died; and the other was not arrested, as the Authorities wanted to establish that no bullet had been used.

The Hartal from the 10th to the 17th had nothing to do with any animus against the Government. People were saying that if Mr. Tollinton had been here, there would have been no Martial Law.

After the firing, the people said they would continue the Hartal as long as Sir Michael O'Dwyer continued Lieut. Governor. He was to leave by the end of April. There was a belief among the people that if the Hartal were continued for a particular period, it would secure his dismissal.

LIST OF PERSONS TREATED BY ME.

10-4-19. Yashpal, aged about 22.

Came in at about 8-30 p. m. Had a wound in the tongue. Three upper front teeth were broken. There was a bruise of lip (lower); there was bleeding.

Was advised to go to the Hospital. Never saw him again.

11-4-19. Boota, aged about 18, resident Changha Mohalla, was dressed up when he came to me in the evening at about 6 p. m. Had a punctured wound on inner side of left ankle.

The wound was probed on 15-4-19, It was 1½" deep. No shot could be felt in. Did not turn up after that.

12-4-19. Between 11 and 12.

HIRA MANDI.

1. Lala Jai Chand, Kucha Bal Mata, came walking; had following wounds: No bleeding.

1. A punctured wound on the inner side of the left leg just near left knee.

2. A punctured wound over the scrotum in the middle line.

3. A punctured wound in the lower surface of the penis.

4. A small flap punctured wound on the lower surface of glans penis. Tinct: Iodi dressing was done.

12-4-19.

II. Imam Din Tokri Firoz, Changha Mohalla, house of Mian Abdul Karim, was brought on a cot, and had following wounds:

1. A punctured wound over right second matatarsal phalangeal joint on dorsal surface. No bleeding. No shot could be felt.

2. A punctured wound over right testicle. Shot felt inside the testicle.

3. A punctured wound in the middle of right leg in front. Shot felt on the back of leg about 3" apart from it.

4. A punctured wound about 1½" lower than 3rd wound; of the same variety.

On 15-4-12. Two shots were extracted, one from each wound of the left hand; wound probed. Nothing felt.

12-4-19. III. Khushi Ram aged 19 or 20, brought on a cot semiconscious; talk inteligible. Came in a condition of shock, pale and cyanosed. Pulse feeble and quick. Respiration, as if fighting for air. Had 9 wounds.

Four on chest and five on arm. Those on chest:—

1. Below clavicle.
2. Over rib, just below it.
3. On neck.
4. On 7th rib.

All on right side.

Arms-one was also on right arm.

Said to have died, just after he was sent away.

12-4-19. IV. Allah Baksh, Haveli Khan.

Brought on cot. There was bleeding. The pulse was rather feeble.

Had one crushed wound on right side of head near temple.

Bone was bare. Eye ball was protruding. It was 4" long, 2" wide and about 1" deep.

Saw him afterwards till recovery. Right eye is lost.

12-4-19. V. Muzaffar Ali inside Mochi Gate, came walking.

Had one punctured wound over left arm at the junction of middle and lower third.

On 16th. A buck-shot was extracted.

12-4-19. VI. Allah Rakha, Kasera Bazar.

Came walking. Had following wounds:—

1. One punctured wound over third rib.
2. One punctured wound over humeral end of left clavicle.

Shot felt inside. Did not allow extraction. Recovered.

12-4-19. VII. Dewan Chand of Baghbanpura Examiner's office. Came walking. Had one punctured wound over right 7th rib. Came twice after that.

12-4-19. VIII. Abdul Majid, Water works. Had one punctured wound below angle of right scapula. Did not come after that.

12-4-19. IX. Mohd. Latif, Chauk Jhanda. Had one punctured wound on back of right leg below knee. Did not come afterwards.

12-4-19. X. Karam Chand, Moti Bazar. Came walking. Had one wound punctured over angle of right jaw. Did not come afterwards.

12-4-19. XI. Anant Ram, Sutar Mandli. A bruise over left haunch.

12-4-19. XII. Chanan Din, House No. 3485.

Brought on a cot. Had following wounds :—

1. Over right parietal bone about 1½" to right from middle line. Brain substance was protruding out, 1" size.
2. Second wound over right side of head over the ear, 2" size. Brain substance was oozing out. Skull bones were fractured. Patient was unconscious. Pulse good. Died after few weeks. (Meningitis).

13-4-19. 1. Ghafur, son of Kadur Bakhsh, Tabela Ali Bakhsh. One punctured wound on right side over 7th rib. Mid axillary line cured. Aged below 12.

2. Abdul Latif, son of Sheikh Wahab, Tabela Ali Bakhsh. Had one punctured wound on ulner side of left arm, running backwards. On 20-4-19 shot was removed. Aged below 12.

13-4-19. 3 Prem Nath, Kucha Chah Tilyan, aged below 14. Brought by his father. (Mall case).

Had following wounds :—

1 Punctured wound over 4th rib—Back.
2 One punctured wound over 5th rib „
2 „ „ „ „ 8th rib „
3 „ Shot removed on 19-4-19.

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The statement of **Lala Raghunath Sahai**, *B. A., Vakil, High Court, age 45, Lahore.*

I have been practising for the last 20 years. I am a member of the Indian Association, Lahore, and have been so for several years. I am also a member of the Provincial Congress Committee.

The hardships which the people had to bear on account of the objectionable system of recruiting and the methods followed in the raising of the various battalions, the rise in the prices of necessaries and in the income tax, the false hope of freedom which the people were led to entertain, and the keen disappointment which followed, these were among the many causes that led to popular discontent. This feeling of discontent was accentuated by the introduction of the Rowlatt Bill and the passing of the Rowlatt Act in the teeth of unanimous opposition by the non-official members of the Indian Legislature. The result was a widespread agitation. Meetings were held on the 4th of February and on the 9th of March. Then came Mr. Gandhi's message.

The Hartal of the 6th of April, in Lahore, was a complete Hartal, notwithstanding the strenuous efforts of several Rai Bahadurs and Honorary Magistrates to the contrary. A public meeting was held in the afternoon at the Bradlaugh Hall. It was a crowded meeting, and overflow meetings had to be arranged. I addressed three such meetings and spoke on the strength of soul force as opposed to violence.

On the 7th, the 8th, and the 9th, nothing untoward happened. On the morning of the 10th, the news of the arrest of Mahatma Gandhi brought about another complete Hartal.

In the evening of the 10th, I heard firing while I was in the Punjab Association Club. I came back to my house at about 8 p.m. Near my house in the Lohari Gate Chowk, I saw a crowd being dispersed by the Police. When I reached my house, I heard some shots fired towards Anarkali side. I saw Ram Bhaj Datta addressing a crowd, asking them to disperse. The people sat down to hear Ram Bhaj Datt. Soon after, I heard firing into the crowd that was being dispersed. Some people were wounded and some were killed. The firing on the evening of the 10th at the Lohari Gate Chowk was absolutely unjustified. The crowd could have been easily dispersed without firing, and only few Sowars would have been sufficient to clear the Chowk.

On account of the firing on the 10th, the Hartal continued on the 11th. On that date, people, when asked to open their shops, insisted on the wounded being returned to the people. Had this reasonable request been granted, the Hartal would have ended.

The Military began to parade outside the Lohari Gate. The High Court and the other courts were doing their usual work. In the High Court Bar-room, a little after 12 noon, Mr. Ganpat Rai came and asked me to go over to the Badshahi Mosque to pacify

the people, as the Deputy Commissioner wanted us to do so. Everything passed off quietly on that day. On the 12th, also, the Hartal continued. The courts were working as usual. The authorities had kept two armed cars in the High Court to be used, if necessary, but nothing happened to justify the official anxiety. In the noon, we heard the firing at Hira Mandi. The 13th was a Baisakhi day. There was a meeting at Duni Chand's in the afternoon, which I attended. There were present the leading citizens of Lahore, including the Chowdharies. They were all trying to have Hartal ended, but the people would not listen to them, unless, something was done as regards the dead and the wounded, and the military were removed from the City. People had been goaded owing to their reasonable requests having been repeatedly refused, and they began to say that they would continue the Hartal, as long as Sir Michael O'Dwyer was the Lieut. Governor. On 14th April, the leaders were deported. This excited the people further, and the Hartal was continued.

Then followed the Martial Law and its attendant horrors. People believed that Martial Law was applied to Lahore for the purpose of having the Hartal ended, and in order to justify the firing which took place on the 10th and the 12th. I share in that belief, and I think further that it was intended to furnish a practical argument against the then pending Scheme of Reforms. It was also intended to strike at the rise of political agitation. Judging from the results I must say that it did succeed in suppressing political agitation for a time, but at the cost of the loss of our faith in the honesty and justice of the bureaucracy.

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The statement **Mr. Jai Gopal Tandon,** *Editor and Proprietor of the "Liberal", late Joint Editor, the "Punjabee", Hony. Secretary, Punjab Hindu Sabha, President, Lahore Sewa Samati, Vice President, Ram Lila Committee, Lahore.*

I was formerly Joint Editor, and at one time, General Manager of the "Punjabee", an English Daily newspaper, published at Lahore, which ceased publication during Martial Law days on the demand of security from the proprietors.

I was in Lahore throughout the unfortunate period of the disturbances, although my connection with the "Punjabee" had practically ceased with effect from the 6th of February, 1919. I live in a most

central part of the Town, and come in daily contact with all classes of people. It seems to me that Public life in the Punjab had been growing for some time, and the people had begun to take a lively interest in matters affecting the future welfare of the country. This has been due to various causes, not the least, among them, being the Punjab's share, admittedly great, in winning the Empire's battles in the West, and fighting, side by side with the English, with the enemies of civilisation and of the freedom and liberty of Nations. A reactionary measure like the Rowlatt Act, passed at a time when India expected to be placed on a footing of equality with the rest of the nations, and rushed through the Council in the face of unanimous oppositions offered by the accredited representatives of the people, naturally aroused a keen disappointment, and this led to a widespread constitutional agitation for its repeal. I first attended the meeting held in the Bradlaugh Hall on the 6th of April, 1919, the day of the Hartal, and confidently assert that except for the cries by some irresponsible persons in the huge assembly against two European Officers, which met with immediate and strong rebuke from the Chairman of the meeting, Pandit Rambhaj Dutt Chowdari, and Dr. Gokal Chand Naurang, it was a peaceful meeting, conducted in a most lawful manner.

The Hartal itself was quite unorganised and spontaneous, and though several interested persons in Lahore have been at pains during the trials to attribute the Hartal to those against whom they have had long-standing enmities, the fact remains that before the morning of the 6th, when all shops from one end of the City to the other were closed, no body could imagine that there would be such complete and universal Hartal as we did have eventually. As is well known, the Hartal ceased on the evening of the 6th of April, and people resumed their usual business the following morning.

The 9th of April was sacred to the memory of Shri Ram Chandra, who is worshipped by a large section of the Hindu community as a God. In pursuance of the practice of previous years, a procession was organised to celebrate this auspicious day. It was a purely religious procession. The Mahomedans also joined the procession in large numbers, but this too was not unusual. The practice had been encouraged by the authorities, and their efforts in the direction of Hindu Mahomedan Unity had, it appears, begun to take shape. I had something to do with the arrangements for the celebration of the festival in my capacity as the Vice President of the Ram Lila Committee, and I remained with the procession throughout. I did not notice any display of Anti-British or Anti-Government feeling. For one thing, the portraits of their Imperial Majesties, the

King Emperor and the Queen Empress; adorned many places on the route and they were garlanded. The portraits of Mr. Gandhi and, perhaps, one or two Indian leaders were also hung. Some Mahomedan leading gentlemen of Lahore also joined the procession at my request. This request was made to them at the desire of the authorities in charge of the procession, conveyed to me through Dr. Nihal Chand, the President of the Ram Lila Committee. Their presence added to the grandeur of the show, but they did nothing to which any reasonable objection could possibly be taken. It is significant that the Magistrate and Inspector of Police in charge of the procession did not make a complaint to the organisers against any undesirable thing, and they left apparently fully satisfied with the peaceful manner in which the day had passed.

The second Hartal, in my opinion, was due solely to the news about the arrest of Mr. Gandhi. It could not have been due to the happenings at Amritsar, because, at that time the people of Lahore did not know anything about them. It was spontaneous and it would not have lasted so long as it did, if the authorities had been more tactful in handling the situation. What was needed was sympathy and not Martial Law, for, sympathy would have had more lasting results, and would have avoided the wide-spread discontent that has followed in the wake of Martial Law. In those days, there were indiscriminate arrests and house searches, and nobody considered himself safe. The most respectable people were suspected as badmashes and the Martial Law posters were put up at their houses, not so much with the object of informing the people of the subject matter of these posters (for some of the houses selected were not fit places for that purpose) as, with the object of harassing the persons concerned.

A regular watch was kept on these houses and the slightest injury to the notices was severely punished.

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The statement of **Lala Ratan Chand,** *Honorary Secretary, Punjab Provincial Congress Committee, Lahore.*

I have been a member of the Indian Association and the Punjab Provincial Congress Committee for several years. For two years, I was the Joint Secretary of the latter body. Early in 1919, I was elected the Secretary of the Provincial Congress Committee. In the joint meeting of the Indian Association and the Provincial Congress

Committee, which was held on the 2nd of April to consider the advisibility of holding a public meeting on the 6th to appeal to His Majesty for vetoing the Rowlatt Act, I moved a resolution that the idea of having a meeting and hartal be dropped. The proposal was considered and rejected by a large majority. The fact of my having moved this resolution was telegraphed by the Associated Press and published in the various newspapers in the country. I did not take part in the demonstration of the 6th, nor did I join any meeting held or procession formed in Lahore from the 6th to the 13th of April.

On the 15th of April, Martial Law was declared, and from the 16th, Martial Law Notices began to be posted at my place, I being warned, that I was responsible for their safety and proper exhibition, and that if any one of them was torn, spoiled or mutilated I would be severely punished.

I immediately wrote to the District Magistrate protesting against these notices being put on my house, submitting that I had taken no part in any of the events that had happened in Lahore, and even had opposed the holding of the meeting and of Hartal on the 6th of April. A newspaper cutting, containing the Associated Press telegram above referred to, was attached in support of my submission. I sought an interview with the District Magistrate, but it was not granted.

On the 19th, I received a written order from the District Magistrate, requiring me to produce my carriage the next day before the Transport Officer. I immediately posted a reply that I did not possess any carriage. The next day, I received another written order calling upon me to present myself personally before the District Magistrate at the Telegraph Office. I, accordingly, went there and was asked by the District Magistrate why I had not complied with the order requiring me to produce my carriage. On my explaining that I had never possessed any carriage, the District Magistrate made a note on the file and allowed me to go away. Two days later, however, at about 8-30 p. m., a Sub Inspector of Police came to my house and arrested me under a warrant (signed by Mr. Fyson, District Magistrate) for having failed to produce my carriage before the Transport Officer. I explained to the Sub Inspector that I had no carriage and that I had already sent a written reply and verbally explained to the District Magistrate; but he said that he must carry out his orders. I was accordingly arrested and marched on foot to the Anarkali Police Station. The Inspector caused enquiry to be made at night of my neighbours and relations, and having satisfied himself that I never kept any conveyance, released me at

midnight after about 4 hours' detention, on executing a personal recognisance for Rs. 300. As a result of exposure at night, I got fever and bronchitis the next day.

On the afternoon of the 24th, when I was in bed with fever on, I was arrested for the second time, put in a motor car guarded by European soldiers with fixed bayonets, driven first to the Anarkali Station, and then to the Delhi Gate Kotwali, where I was taken out of the Car. Here a procession was formed with myself and two other prisoners in the centre, guarded by about 50 European armed soldiers. We were made to march through the main Bazars of the City to the Fort, a distance of more than a mile. The next morning, I, with the two other gentlemen above mentioned, was produced before Col. North, the Officer Commanding the Fort, who told us that he did not know how long we were to be kept in the Fort. He ordered us not to speak to each other or to any body else, and said that if any of us infringed this order, he would receive 30 lashes for the first offence, and if the offence was repeated, he should not expect to leave the Fort alive. I was confined in the Fort for 50 days. During this period, I requested several times the Sub-alterns and Sergeants, who came to see me from time to time, to let me know the nature of the charge against me, but each time I was told that I would be informed in due course. About 35 days after my arrest, Col. Brackenbury, who had succeeded Col. Johnson in the Command of the Lahore Civil Area, paid a visit to the Fort, and enquired if we had any complaint to make. I requested him to let me know the charge against me and the law under which I was arrested. He replied that he knew nothing, but would enquire. A few minutes afterwards, he intimated to me through an Indian Assistant that I had been arrested under the orders of the Civil Authorities, and that he would write to the latter either to send me up for trial before a Special Tribunal, or release me if there was no case against me. But I never heard anything until the 13th June, (about 40 hours after the withdrawal of Martial Law) when a Police Officer came to the Fort, put me in a Tonga and left me at my house.

On the 24th of April, immediately after my arrest, my house and library were searched for about five hours and some papers were taken away which have not yet been returned. It is also noteworthy that during the whole period of my detention, Martial Law Notices continued to be posted at my house, causing considerable hardship and anxiety to my wife and my two younger brothers, both of whom were students, who had to guard and exhibit them properly.

It might be of interest to mention that on the 19th of April, I wrote a letter to the Hon'ble Mr. Srinivas Sastri, President of the

Servants of India Society, Poona, requesting him to visit the Punjab before embarking for England. It is quite possible that this letter was censored in the Post Office and gave offence to the authorities, as it is a notorious fact that the Punjab Government in those days did not favour the idea of any outsider visiting the Punjab and seeing for himself the state of affairs.

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The statement of **Lala Kashi Ram,** *son of Lala Charan Das, aged 47 years, Kaviraj (Physician) of Lahore.*

I have been practising as a Vaid for the last twenty years in this city.

I was continuously at Lahore from the 30th of March to the 10th of June.

I noticed no excitement in the mind of the people up to the 6th of April.

The Rowlatt Bills no doubt occasioned resentment in the minds of the people, but there was no visible excitement.

I personally took no part in Politics.

Hartal was observed on the 6th of April.

It did not occasion any excitement. People were in a sorrowful mood. Up to 5 p. m. in the afternoon of the 10th, everything was calm and in a normal condition in the City. I live in the very heart of the City. I learnt of the incident at the Mall at about 9 p. m. I had heard of Gandhi's arrest at about 5 p. m. from persons who were going through the Bazar announcing the fact. This occasioned resentment, and people began to close their shops. Some peple were calling out, "Release Gandhi and arrest us." This began to attract a crowd. At this time, I was in my house in Langa Mandi, opposite the Water Reservoir. From my house, some 40 or 50 persons went towards the Bazar Hatta (cloth merchants' shops). There was a mixture of grown up men and lads.

At about 2 a. m., an anouncement by beat of drum took place to the effect that no one was to stand or be found in the Bazar after 4 a. m., as the Cavalry would be then marching through.

On the night of the 10th, and during the whole of the 11th, I saw the Police in the City going their usual round in different

Chowks. The Police had not been withdrawn from the city. Even after the events of the 10th, Europeans could have entered the city with safety. There was absolutely no feeling of enmity or hatred against Europeans. There was resentment only against the action of the Government in causing Gandhi's arrest.

On the 12th of April, I went to the Badshahi Mosque with Lala Dharam Chand at about 10 a. m. The speeches made in my presence were not in any way inflammatory. The speakers were addressing the people to end the Hartal and open their shops, as the closing of shops would do no good. I heard Mr. Duni Chand and Pandit Rambhaj Datta addressing the people in this way.

About half an hour later, I heard a rumour that the Cavalry had come up to the Gate. I mentioned this to Mr. Duni Chand and asked him to make inquiries, as we did not know what might be the outcome of that. I do not know what was done, but feeling anxious, I left the meeting and came out by the Rowshnai Gate, and met the Cavalry at the turning from the Hira Mandi to Rowshnai Gate Road. I then proceeded towards the Chowk and found that behind the Cavalry there was a Police party, and behind it were some European Civil Officers, Nawab Mohammad Ali and others. I saw the European Officers and Nawab Sahib at once ordering the shopkeepers to open their shops. Round these officers, a crowd had collected to watch their proceedings. I then went home. It must have taken me 15 or 20 minutes to reach home from the Badshahi Mosque. I had noticed a number of Aeroplanes flying very low over our heads.

When I left the meeting, it was in no way unmanageable, and it did not appear to be bent upon any mischief.

About 5 or 7 minutes after I reached home, I saw a man being carried in a hand cart. It was probably Khusi Ram. A large body of men had come back, some running and walking. I heard no noise of firing. There is always a great deal of noise going on in the Bazar, which accounts for my not having heard shots fired, though my house is only a furlong or so from the Hira Mandi Chowk. The noise in the Bazar was not due to the crowd, but to the usual causes existing in such places.

Martial Law was proclaimed at about 5 p. m. on the afternoon of the 15th of April. The Martial Law Officers were opposite my house. One of the Martial Law notices was posted on the door leading to the upper story of the house in which I live. I could not understand why this was done, as I did not occupy any part of the

premises on the first floor. Now, from the evidence of Col. John son, I learnt that notices were posted on the houses of those who were not notoriously loyal; and, therefore, I presume, that I must have been reported against by the C. I. D., though, I had never upto that time joined even the Congress.

When people called out "Martial Law ki Jai", it was not intended to show their approval of it. This cry was raised derisively. No portion of the population approved of this law, except probably the Police who got an opportunity of levying black mail.

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The statement of **Dr. Prem Nath,** *M. B. Ch. B. (Glasgow), L. D. S. (Glasgow), Surgeon and Physician, age 30 years, residing at 6 Nesbit Road, Lahore.*

On the 10th April, 1919, after doing my day's work, I started for my constitutional as usual. I walked along the Beadon Road, and on reaching the Mall, I noticed that there was some noise on the Post Office side, and to satisfy my curiosity I started walking that side.

I noticed a number of Policemen running up the Upper Mall, and then forming a line across the road opposite the O'Dwyer Soldiers' Club. Then I saw flashes and heard the reports of volleys fired at a crowd. That crowd was only on the foot path on this side of the Upper Mall, not in the road itself.

Seeing two wounded persons, I introduced myself as a doctor to the Sahib Bahadur, who was only half dressed and very much excited. His voice was hoarse. He pushed me aside with the words, "You are not wanted here, get away."

A black piece of cloth tied to two sticks was being carried in front of them. When I saw the crowd before the firing, it was standing opposite the English Warehouse. I saw the two wounded persons, who were bleeding profusely, put in a bamboo cart, and ordered to be removed to the Charging Cross Police Post.

The Sahib Bahadur, with his handful of Policemen, pursued the retiring crowd with the butt-ends of their rifles and drove it back. A Doctor friend of mine, who was walking on the Mall, and myself went to the Charging Cross Police Post. We saw the two wounded persons lying on charpies.

I examined one, a young Hindu aged 22 years, dressed in a black jacket and pyjamas, and who appeared to be a student. He was lying dead with his face smeared with blood.

The second was a Mohamadar named Firozdin, a fitter by profession. He was shot in the thigh and was still bleeding. His pulse was getting weak. On my strongly protesting at his being left in such a condition, he was given a glass of milk.

Just then, a Sawar brought the Sahib Bahadur's order that no one should see the wounded, so we had to leave without being able to dress the wounded. On returning home, I was informed of a student in the Dyal Singh College having been wounded; so I hurried there. That student had received a bullet wound on the forehead. The number of people I saw on the foot path, was about 200. Europeans were passing in carriages and motors without hindrance, almost upto the time of the firing. There was no crowd on the Mall Road itself. When I saw the crowd, it was at a standstill and was being addressed by some people. At the time of the firing, the Police were about ten yards off across the road and I was behind them. I saw nothing which could show that the crowd was excited or truculent.

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The statement of **Lala Munshi Ram**, *son of Lala Parab Dyal, age 38, late Manager of the Punjabee, Lahore.*

I was here during the Hartal. I recollect the Hartal which occurred on the evening of the 10th of April, on the news of Mr. Gandhi's arrest becoming known.

I was present at the meeting of the 12th April at the Badshahi Mosque at 10 o'clock. The leaders, i. e., Lala Harkishan Lal, Ram Bhaj Datta and others told the people that it would be well for them to open their shops. People were asking for the dead bodies before doing so. The leaders said, the bodies would be received, but the people replied they could not rely upon the assurance and that the bodies should be first received. We saw then aeroplanes flying over head. People became excited and a great confusion arose, increased by the noise of the aeroplanes. Ram Bhaj Datta had been telling them to go and open their shops, but it was difficult for the people to hear him.

Seeing that the presence of the aeroplanes was exciting the audience, Ram Bhaj Datta told them that there was no cause for excitement, as Mr. Fyson had promised that no soldier would be sent into the City. Thereupon, a man in the audience called out that the Military had come into the City, and were, at that time,

stationed by the gate. Seeing that this news had caused greater excitement, and in order to quiet the audience, I called out to Ram Bhaj Datta to move a resolution that a smaller committee should be appointed to place our grievances before the authorities. He replied, he could not hear me, and asked me to get on the stage and say what I wished to say. I, accordingly, went up to the stage and proposed a Sub Committee, as it was impossible to come to any decision in such a vast meeting. This proposal was seconded and carried unanimously. The Sub Committee was also nominated with powers to add. It was also decided that the Sub Committee should meet in the evening at Mr. Duni Chand's house.

I tried to come away immediately after, but was stopped by a Cavalryman at the Roshnai Gate, who said no one from the Badshahi Mosque could go that way. A regiment of cavalry was stationed there: He even threatened me and told me to go by the way behind the mosque.

I adopted this course. I passed on to the Tehsil and the Gaiety Theatre, and then turned towards the Lohari Gate. From near the Gaiety Theatre, I saw troops coming from the direction of the Fort and lining up in Hira Mandi. When I reached the Lohari Gate, a policeman on duty asked me where I was coming from. I told him, from the Badshahi Mosque. He then said that a report of firing there had been heard, and enquired if I was at the Mosque when this occurred. I said, I had not heard the firing, having left before it took place.

As late manager of a newspaper, I had great opportunities of knowing the state of mind of the people. I can say that upto the 10th of April, there was absolutely no ill feeling towards Englishmen as such. The resentment was only in respect of the manner in which the Rowlatt Act had been passed. The resentment was directed towards the said action of the Government, and not towards individuals.

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The statement of **Lala Bankeyt Dyal,** *son of Lala Maya Das, Editor "Jhang Sial," Khatri, age 35, outside Bhati Gate, near Krishna Hotel, Lahore.*

I have been working as a Journalist in the Punjab for the last 15 or 16 years. I attend many meetings and conferences, and other assemblies in the capacity of Press Reporter.

As a Press Reporter, I attended the Bradlaugh Hall meeting held on the 6th of April, 1919.

On the evening of the 10th of April, when I was sitting in my office, which is situated outside the Bhati Gate, I heard a report that Shriman Gandhi had been arrested, that the City was immediately going to observe a Hartal, and that large crowds of people were going towards the Mall Road. On this, I left my office with a view to get a report for the Press. When I approached the *Nila Gumbad* Square, I heard people saying that shots had been fired at the Upper Mall. I observed that men were coming back and being chased by a detachment of the police, consisting of between 20 and 25 policemen, led by an Englishman. After a short time, the cavalry arrived and forced the crowd back to the *Anarkali Chauk*. There, the people stopped and shouted, "Release Gandhi, Release Gandhi." It was dark by this time. Pandit Rambhaj Datta Chowdry, with the permission of the Deputy Commissioner, who was present on horseback at the scene, stood up to address the people and advised them to disperse. He was given two minutes in which to get the people to disperse. People had sat down to listen to him. He told them, "Disperse, as the Sahib says, he will direct firing after two minutes, according to instructions." Whilst the speech was going on, shots were fired, and the people instantly began to run away. I did not see any persons throwing stones or bricks. The Police and Military had so pushed the crowd that no one remained in their rear to throw stones from behind.

On the 12th of April, I went to the Badshahi Mosque and saw a large gathering of people. There was an incident there about a C. I. D. Inspector. I heard somebody saying that there was a C. I. D. Inspector present, and I saw a little after, that he was running away from the meeting, leaving behind his turban, and that he had been assaulted on the head. I waited there for sometime, but as there was no President, the business of the meeting could not be commenced. I was tired, and I came out. Just as I was coming out of the Mosque, I saw Lala Harkishen Lal and Duni Chand. At this time, I happened to look up towards the Fort, where I noticed a British soldier signalling something. After a short time I saw aeroplanes hovering round the Badshahi Mosque. The aeroplanes arrived as the result of the signalling that I had noticed.

While I was watching the aeroplanes hovering overhead, men returning from the direction of Hira Mandi brought reports of the arrival of the infantry and cavalry. I went there and saw that the cavalry and infantry had been stationed from Hira Mandi to the Gaiety Theatre. The Deputy Commissioner was moving about on horseback with a pistol in his hand. Nawab Mahommad Ali Khan and others also accompanied him. One detachment of cavalry blocked up the chief gate of Hazuri Bagh. About an hour and half after this, the Badshahi Mosque meeting was over and people began to come out. On one side, the cavalry came out in the open field, and on the other, people shouting cries of "Release Gandhi" approached the Hiramandi Chouk. The Deputy Commissioner also came on spurring his horse, with the military and police from the direction of the Gaiety Theatre towards that side of the square (Hiramandi). A large number of men had passed this spot, but a still larger had not. At this time, the fire was opened. The people fled in whatever directions they could. I did not see any body throwing bricks or stones.

The statement in the Government Communique that the military were coming from the direction of the Delhi Gate, when they met the mob in the Hira Mandi Chauk, is untrue and without any foundation. The military nowhere collided with the crowd, but on the other hand, the military had been stationed near the Gaiety Theatre beforehand (1½ hours before the passing of the crowd). The military stationed there seemed to be waiting to open fire on the people, when they came out of the Mosque.

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The statement of **Lala Salig Ram**, *Proprietor Arorbans Press, and Editor of the Arorbans Sudharak, Lahore.*

I am the proprietor of the Arorbans Press and Honorary Editor of the Arorbans Sudharak. My age is 56 years. On the 19th of April at 8-30 a. m., two constables in uniform and one in plain clothes came to my house, and told me that I was wanted by Khuda Bakhsh, Inspector. I accompanied them and found Khuda Bakhsh standing near the house of Lala Hira Lal Kapur. He told me that I was wanted in connection with the recent disturbances and must go to the Kotwali. I was accordingly taken to a spot opposite the Ghi Mandi, and made to sit there surrounded by a

number of constables with fixed bayonets. After a short time, Inspector Khuda Bakhsh brought Lala Hira Lal Kapur there. Both of us were taken through the Shahalmi Gate and the Circular Gardens to the Delhi Gate Police Station. There we found a large number of respectable persons arrested and in handcuffs, among them being Lala Mohan Lal, Banker, Lala Kishen Chand, a carpet merchant and Lala Duni Chand, a piece goods merchant. I and Lala Hira Lal were made to sit in the office room. After a short time, many other persons were brought out of the lock-up, all in handcuffs. All these men were linked by one chain, and made to march in one long procession with the Sub Inspector walking ahead, and guarded by a large number of constables with fixed bayonets. The procession was taken to the Telegraph Office. There we were made to sit on the ground. After waiting for about 2 hours, Mr. Broadway, Superintendent of Police, came and, addressing all of us, said, "*O tum log kehte the ke Angrezi Raj nahin raha; khare ho jao. O tum jo hamare Mulazam ho, khare ho jao.*"

("You said that the British Raj had come to an end, stand up, you are our servants, stand up.")

Accordingly, we all stood up in a line. Our names were called out from a list. Lala Hira Lal Kapur and I were also handcuffed. We were then marched *via* Mozang and Temple roads to the Jail, thus having to walk in the sun about 4 miles. When we reached the Jail, the Police removed the handcuffs, but the Jail authorities put their own handcuffs on our hands. A thorough search of our persons was made. We were then taken inside and confined in solitary cells. Each cell is only 12ft. by 10ft., and has only one door without any ventilator. There is an earthen thara (raised platform) about 3ft. high, 6ft. long, and 2ft. wide. The prisoner has to sleep on it. The prisoner had to answer the calls of nature in the cell, two small earthen pots being provided for the purpose. Each prisoner was supplied with two blankets. The number of mosquitoes in the cell was so large that, though it was April, I had to cover myself with a blanket in order to save myself from their bites. During the night, the watchmen used to wake us up 4 or 5 times. The food served to us was so bad that even a menial would not have taken it. The *chapatis* were made of flour mixed with sand and earth, and were hard like wood. The *dal* supplied was of Massoor grain; it was black like ink, and emitted a very offensive odour. Resigning myself to my fate, I put the

Chapatis and *dal* aside and took nothing for four days. I lived only on water which I had to bring from the pipe.

On the 5th day, arrangements for better food were made by my relations, who were allowed to do so at their own cost.

On the 24th, we were all brought out of our cells and handcuffed and linked together by one chain as before, and put in charge of the Sub Inspector who had brought us to the Jail five days before. A procession was again formed surrounded by constables with fixed bayonets. We were marched on foot back to the Police Station. On the way, several among the party, particularly Bhai Wadhawa Singh, aged about 70 and Bhai Mehr Singh, aged about 65, felt considerable trouble and inconvenience in walking, and could reach the Police Station with great difficulty after two hours. Here, we were again confined in the lock up till 4 p. m., when Mr. Bowring, Chief C. I. D. Officer came. We were all ushered into his room, where he addressed us, making a speech against pleaders generally. He said that the pleaders incited the people against the Rowlatt Act, because they apprehended loss of income. We were ordered to give security for Rs. 200 each and to present ourselves the next day with witnesses as to our good character. The evidence produced against me consisted of the statements of notoriously bad characters and gamblers. They made a false statement that on the day of the arrest of Mahatma Gandhi I was standing on a raised platform and telling people that the British Raj was no longer in existence, and that we had become the real rulers. In my defence, I produced respectable persons who said that I had never made any such speech and was a loyal person. After hearing the whole of the evidence, Mr. Bowring allowed me to go away.

During the *Hartal*, there was absolute peace and security in the City, and no kind of violence took place. People and officials were coming in and going out as usual. No Government servant was prevented from discharging his official duties.

A large number of *Langars* (feeding booths) was started out of purely philanthropic motives, the object being to assist such persons as could not maintain themselves owing to the closing of shops. Only poor persons were fed at the *Langars* and no speeches were made, nor any instructions given, as the managers were all illiterate people.

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The statement of **Lala Tola Ram**, *age 54 years, Secretary, Punjab Mutual Hindu Family Relief Fund, Chamberlain Road, Lahore.*

The committee formed at the public meeting of Hindus and Mahomedans, held in the Badshahi Mosque, with Lala Harkishan Lal as Chairman and Pandit Ram Bhaj Datta Choudhary as Secretary, was given the power to add to its numbers. In exercise of that power, they added the names of many persons on the 12th and the 13th of April, 1919. I was also nominated its member and attended the meetings on the night of the 12th and the afternoon of the 13th April. The proceedings of the meeting were public. Everybody who came to the house of Lala Duni Chand, where the meetings were held, was allowed or asked to witness the proceedings or to take part in them. The attitude of the committee, with a few exceptions, was one of anxiety to have the shops opened as soon as possible. Had it not been for the three firing incidents and the obstinate attitude of Sir Michael O'Dwyer (Mr. Fyson, Deputy Commissioner being inexperienced and the new officer was evidently playing in his hands) in not restoring to their relatives the killed and wounded, the Hartal, due entirely to Mr. Gandhi's arrest, would have ended within 24 hours. The Hartal was subsequently prolonged as a mark of protest against the Punjab Government's action, *interalia*, in regard to Mr. Gandhi's arrest. I came to know of the Hartal from a school mistress, who came from the city to my house. This was at about 4-30 p. m. It had nothing to do with the Amritsar incidents, the news of which was received by the people after the first firing, i. e., after 7-30 p. m. approximately. At the meeting of the 13th of April, after a long discussion lasting for 6 hours, it was unanimously decided that the shops should be opened from the 14th. At my suggestion, some Choudharies and prominent shop-keepers (Hindus and Mohammedans) were called to co-operate with the committee. The decision of the committee was then announced to the people gathered at Lala Duni Chand's house by Pandit Ram Bhaj Datta in a befitting speech. Some people hissed at it and made taunting remarks, and others received it coolly. Seeing the attitude of the people, I asked Lala Harkishan Lal, who was standing close to us, what was to be done ? He said, " We will faithfully carry out

the resolution of the committee, go to the city and ask the people either to convince us or be convinced by us. The Hartal must be put an end to." As a matter of fact, he and others were quite ready to go to the town, but the rain, bad weather, want of a conveyance and the visit of Lala Duni Chand and Dr. Gokal Chand to the Deputy Commissioner kept them from carrying out their resolve. When Lala Duni Chand and Dr. Gokal Chand returned from the Deputy Commissioner with the message that he would give a reply re: the demands of the public for the dead bodies of the killed and the return of the wounded, etc. after consulting the Lieut. Governor, it was decided to go to the town the next morning. But the Lieut. Governor, instead of giving any reply to the demand of the people, deported the leaders, and the Hartal was prolonged as a protest against this (another) unwise act of the Lieut. Governor.

In my opinion, Lahore did nothing to warrant the application of Martial Law. Lahore acted in the true spirit preached by Mr. Gandhi. There was no conspiracy whatever. Everything was spontaneous. Regarding the administration of Martial Law, the less said the better. The whole thing was a reign of terror and a continuous agony for the law-abiding and peace-loving citizens. One felt great inconvenience and trouble in those days and found one's life insecure. Restrictions in travelling and getting access to the Railway platforms added to the inconvenience of the people. A brother-in-law of mine died near Pattoki in those days, and my wife wanted to go there, but I could not get a permit for her. Some marriages had to be postponed owing to the harsh restrictions placed by Martial Law Officers. People were put to unnecessary trouble in furnishing lists of wheat, gram, etc., and surrendering all cycles, carriages and motors. Even men who had no carriages were put to annoyance, and their houses were searched, because the authorities were wrongly informed that they had carriages in their possession. It also gave opportunities for police corruption and vindictiveness.

I am the Secretary of the Arya Samaj, Wachowali, Lahore, and on the 1st Sunday, after the declaration of Martial Law, the responsible persons of three Samajes tried to approach the authorities for permission to hold the Sunday Divine Service, but their request was not granted. As a matter of fact, there was no Divine Service for two Sundays. On the 3rd Sunday, permission was granted by the Officer Commanding to hold meetings

under certain restrictions. But the wonder was that although the attendance of the people fell very low, the C. I. D. were largely in attendance. On one Sunday, I noticed three C. I. D. men out of an attendance of about 10 persons. The arrest without warrant of the Secretaries of the Anarkali and the Wachowali Arya Samaj, No. 2 (headed by Mr. Roshan Lal, B. A., Bar-at-law) had a very depressing effect on the members. Pandit Ganesh Dutt and Lala Jaggan Nath were released after 8 days, the former was rearrested and tried, but acquitted by the court. Outside Lahore, too, the Arya Samajists were put to great trouble and oppression. For example, at Gujranwala, Wazirabad, Hafizabad, Akalgarh, Ramnagar, Sangla Hills, etc., they were arrested in large proportions. In Multan, though there was no disturbance, the authorities prevailed upon the firm of Messrs. Ralli Brothers and Co. to dismiss two Indians who had been in their service for over 20 years or so, for the mere fault of attending or taking part in the protest meeting against the Rowlatt Bills. Why it should have been so is not intelligible.

I know, as the Secretary of the Punjab Mutual Hindu Family Relief Fund, a semi-charitable institution intended for the relief of widows and orphans of the Hindu community, where there are 13 Directors, that the Officers directing Martial Law area permitted the meetings of the Board to be held on the absurd condition that the attendance should not exceed 10 persons. The result of it was that no meetings of the Board could be held for nearly two months, and business suffered a good deal. Even the General Meeting of the Fund, which has over twenty one thousand members, and which fell due on 22nd of June, 1919 was not allowed to be convened unless under the restriction of the attendance not exceeding 150 persons, in the first instance, and 200 persons afterwards. Consequently, the General Meeting had to be put off till August, 1919.

During the Hartal days, the people did not lose their temper or yield to excitement, but kept their heads cool, and there was perfect order in the city which would have continued, but for the firing by the authorities on the 12th in Hiramandi, resulting in the sudden and sad death of a young Indian, Khushi Ram, aged 20 years.

The Langars started in the city, and outside in Anarkali and Gowalmandi, etc., were started with the motive of feeding the poor

and the people coming from out stations, and not with any idea of retaliation or opposition to the Government. The action of the authorities in arresting the promoters of the Langars was a hasty one, calculated to interfere with the liberties of the people.

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Statement of **Dr. Nihal Chand Sikri**, *L. M. S., Lahore.*

I am a member of the Provincial Congress Committee and the Indian Association.

On the 4th of April, I received a notice of a meeting to be held in the Congress Library room in the evening to discuss the message of Mr. Gandhi to observe the 6th of April as a day of humiliation and prayer.

In that meeting, Hartal was discussed. It was decided to hold a meeting in the Bradlaugh Hall on Sunday the 6th to request the King-Emperor to veto the Rowlatt Act. Hartal took place on the 6th.

I went to the Bradlaugh Hall at 2 p. m. on that day and came back at 5-30. Every thing passed off quietly.

I have been a license-holder of Ram Naumi Procession for the last 5 or 6 years. This year also I was granted the license for having a procession on the 9th of April.

On the evening of the 8th April, Sub Inspector Charanjit Singh came to me and told me that I was wanted at the City Kotwali to discuss the arrangements about the procession. I went and found the Police Inspector of Anarkali and two other Police Officers there. They showed me a letter which said that an effigy of Mr. Rowlatt would be an item in the procession of Ram Naumi. I assured them that it was not a fact. Then they asked, if there was any likelihood of the Municipal Commissioners being hooted or hissed, if they attended the procession. I told them I could not say that. They suggested that I should invite Mr. Gokal Chand, Sardar Habib Ullah and others to join the procession, and keep the students under control. The Procession started late in the evening and finished after midnight. All the Magistrates and Police Officers on duty, accompanying the procession, were satisfied with the arrangements. There were short speeches on Hindu Mohammedan unity and on the life of Shri Ramchandra at intervals during the progress of the procession.

The Mohamadans put up drinking booths and co-operated with the Hindus in making the arrangements.

I have been living in the city since 1908. I am aware of the political, social and educational movements that are going on in Lahore. There was not much political activity in the Punjab before the War. There were at times some meetings, but the real beginning of a political awakening was made with the introduction of the Rowlatt Bill, and it was also due to the views expressed by the Lieut. Governor about the educated people. These views led the educated people to believe that they were not liked by the Government. We had a Provincial Congress Committee here. There is also an Indian Association of which I am a member. These two bodies held meetings and discussed Political matters from time to time. Only educated classes took part in these.

A meeting was called under the auspices of the Indian Association in February last, to protest against the passing of the Rowlatt Bill. No translations of the Act were made in the vernaculars by our society, as the vernacular press had been dealing with it. I cannot say whether the vernacular press was educating the people as to the purport of the Act.

The presence of the Franchise Committee also aroused interest in political matters.

The Rowlatt Act was passed in March, and Mr. Gandhi's message of Satyagraha was received and largely discussed in the press and among the people themselves.

The first Hartal came off on the 6th. It was not held in a truculent spirit, but people were really sorry that non-official views had not been attended to.

The speeches which I heard in the overflow meeting outside Bradlaugh Hall, did not in any way countenance violence. Upto the afternoon of the 10th, everything was going on as usual, all the shops having been opened after the 6th. The real reason of the excitement in the afternoon of the 10th was the news of Mr. Gandhi's arrest. This brought on a Hartal as a protest. There was no show of violence on the occasion.

I heard of firing at the Mall and outside the Lohari Gate. Out of those wounded that day and on the 12th, I attended on 11 persons. In all cases, wounds were caused by buck shots, except in the case of Abdul Rahim, wounded outside the Lohari Gate, who had been shot with a bullet.

I do not think there was any need of introducing Martial Law. The situation could have been dealt with without it.

I was one of those to whose house a Martial Law notice was stuck up. I cannot say what necessity was found for this being done. It caused me great inconvenience. I had to employ a special man to watch it and prevent any one from tearing it.

For the Ram Naumi procession, subscriptions were collected from people, like Rai Bahadar Ram Saran Das, Rai Bahadar Mohan Lal and others. Rai Bahadar Niranjan Das who was once the public prosecutor is a patron. I mention this simply to show that it was not a political body. For the last three years, Muslims used to join the procession without having in view any political object. Seven out of the eleven accused in the Lahore conspiracy case were members of the Indian Association.

Martial Law appears to me to have been introduced simply to strike terror in the minds of the people and to start cases against political workers.

Hartal would probably have ended by the 12th or 13th, if there had been no firing on the 10th. Hartal was continued so long out of resentment at the firing.

The deportation of Lala Harkishen Lal and others on the 14th deepened the feeling of resentment.

I don't think people in the city knew about the happenings at Amritsar on the 10th, at the time of the firing. I live in the city, and it was not till 9-30 a. m. that I came to know about it.

I did not see any animus against the Government during the Hartal, nor any animus against Europeans or the Police.

Had the police force been allowed to remain in the city on the 10th there would have been no danger to it. Barring the C. I. D., I did not hear of any other member of the police force being attacked.

After the 12th noon, i. e., after the firing at the Hira Mandi, nothing untoward occurred.

Martial Law was not liked at all. I heard of public flogging. People in the Punjab abhor flogging. I have seen marks of flogging, as late as in November, on the bodies of the people flogged.

There were many respectable persons arrested without cause, and detained in custody even as long as three weeks, and then released without trial,

I produce a list of the wounded treated by me.

Thursday 10th April 9-15 P. M.

I. I was called to see a patient by Dr. Hira Lal. While going to Shahalmi Gate met a tonga opposite Chaurah Khuh (Moti Panda). In the tonga was a patient.

1. Abdul Rahim, resident Railway terrace. He had two wounds :—

(a) Wound in upper and inner part of thigh, wound of entrance.

(b) A flap shaped wound on the back of thigh, size, a little less than inch (wound of exit). No bleeding—General condition good—caused by a bullet. Dressed.

11-4-19 Again turned up in the morning with Fazl. Advised to go to Hospital.

II. Bishen Chand, Kucha Sidhu Misar.

A punctured wound on left forearm, depth about ¾ inch. No foreign body detected. General condition good. Tinct : Iodine dressing. Buck shot.

11th April 1919. Dressed.

III. Natha, son of Jalal Din, Akbari Gate.

A small wound on the hypothenar eminence. No bleeding. Tinct : Iodine dressing done. Did not come up again.

IV. Sant Singh.

Saw him with Dr. Hira Lal in Paisa Akhbar Street.

12-4-19. **HIRAMANDI.**

1. Saraj Din, son of Amir Bakhsh, Kucha Ghungrusazan, Delhi Gate, was brought on a cot in semi-conscious condition. Pulse feeble, 104 per minute. Respiration, 36 per minute. Wounds :—

1. A punctured wound at the upper end of sternum, ¼"-½" deep beneath the skin.
2. A small punctured wound on right side of No. 1.
3. A small punctured wound on the right side of neck, about the middle of sterno-mastoid muscle. A swelling just behind the wound. Severe pain in the right arm. Morphia injected hypodermically. Condition improving. Tinct : Iodine dressed.

13-4-19. Improving. No pain in the right arm. Slight paralysis present.

Haemoptyses present.

14-4-19. Pulse good, paralysis of right arm. After that I did not see him. A shot must have entered the lung. Brachial plexus injured.

12-4-19. 2. Nizam Din, son of Ghulam Shah, Kucha Chabuk Swaran.

A small wound, superficial on the back of left knee. No foreign body present. General condition good. Did not turn up again.

12-4-19. 3. Nandlal, son of Khushi Ram, 22 years, Moti Bazar. He is in a condition of shock, eyes half closed. Pulse 54. Regular. Respiration 36.

Wounds.

1. Punctured wound on the front of right chest.
2. Wound on the outer side of right shoulder.
3. A wound on the right temple.

13-4-19. General condition good. Right parotid gland swollen.

14-4-19. Suspicious feeling of two shots in the parotid mass. Swelling going down.

16-4-19. One shot taken out from parotid region above the right ear.

12-4-19. 4. Fakir Chand, son of Lala Ram Chand, Hira Mandi, Panwala, opposite Kalibadi.

1. Punctured wound on the right metatarsal phalangial joint.
2. A punctured wound about the middle of right tibia.
3. A punctured wound on the front of left thigh. General condition good.

15-4-19. One shot taken out from metatarsal phalangial joint.

12-4-19. 5. Chand, son of Ludia Mal, Kucha Sahian.

1. Punctured wound about $\frac{1}{2}$" deep. 2" below the left parietal eminence. A little blood oozing. Cleaned hairs penetrated in. Dressed with Tinct: Iodine. General condition good.

14-4-19. One shot taken out.

12-4-19. 6. Mohd Sharif, son of Mehtab Din, Nawan Muhalla, Mochi gate, age about twenty.

A small punctured wound on the inner side of right knee. General condition good.

12-4-19. 7. Gulam Mohd son of Mohd, Ramzan, saw him on 14-4-19 at Samzi Mandi.

1. A wound in the inner side of right thigh about middle-inlet.
2. A wound on the back, right thigh, Outlet of No: 1.
3. Wound on the front of right knee, inlet.
4. Exit wound on the back.
5. Two wounds on the left knee, exit and inlet.

Wounds not probed.

Case had been seen by Dr. Nand Lal Rampal.

One shot taken out from back of right knee.

Did not turn up after that.

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The statement of **Mr. Shamji Mohan**, *M. A., Student, Forman Christian College, aged 23 years.*

On the 10th of April last, when the news of Mahatma Gandhi's arrest reached here, and the people had stopped all business at about 6 p. m., a crowd of Lahore citizens was coming from Anarkali. It reached King Edward Square, shouting, "Mahatma Gandhiki jai." I was then sitting on the Ewing Hall Tennis Court talking with a friend of mine, when I heard a noise outside on the road. With my friends I went to see what the matter was. I had previously heard about Mahatmaji's arrest, so it was not difficult for me to make out why the crowd had gathered. We went near the crowd. I think I saw a picture of Mahatma Gandhi on a piece of black cloth supported with two sticks. Perhaps, his picture was put on both sides of the black cloth. The crowd was proceeding towards the Mall; there were over a thousand men then. I also went with it for curiosity's sake. When we reached near Y. M. C. A. buildings, I saw my Principal standing at the entrance of the college compound, and, as I was not properly dressed, I did not like to go before him. I took the other side of the road, that he might not see me in that dress.

When we reached the place between the Post Office and the Telegraph Office, people saw that armed British soldiers were

posted in the Telegraph Office compound. On seeing them, the majority of the crowd turned back. About 300 men (roughly) still went on. When the crowd reached in front of the statue of Lord Lawrence, some body spoke aloud, "Will you be governed by sword or pen," and a few cried out, "Shame, shame." Just after that a Police Officer, an Anglo-Indian Sergeant or Sub Inspector, came on a cycle and got down in the midst of the crowd, and in a rather threatening tone enquired, "Who is leading the mob?" I heard him say this and I told him, "This is not a mob and no body is leading it." He further asked, "Where is this mob going to and why.?" By this time I had learnt what the object of the crowd was and I said, "This crowd is going to the Mall, not to do any mischief, but to show to the European community how deeply the Punjab has felt for the arrest of their leader and nothing else." Many men were standing around him and listening to us. After this he got on his cycle and went back. When the crowd reached the Soldiers' Club, two Europeans in trousers and shirts and with sticks in their hands came forward, followed by about 10 or 12 Indian sepoys. I had a few men only in front of me. Both these gentlemen asked the crowd not to proceed further. I remember that the crowd stopped, but a few were still insisting upon going forward. If I am not wrong, some of them asked the Europeans to allow them to go further, but they would not permit it. I therefore turned back. When I had come back 4 or 5 steps, I heard suddenly a noise, which, on looking back, I saw was due to the Europeans striking the people with sticks freely and indiscriminately. The crowd began running back. I saw the Europeans addressing the soldiers. I cannot say what they said. I remember soldiers hesitated once or twice, but immediately after they opened fire. For a moment I could not believe my senses, as I had never expected the use of fire arms. Again I thought that in order to frighten those who were still persisting in going further, they must be firing overhead, and not at the crowd. A few seconds after the firing began, the road was quite clear. I was returning slowly, and all of a sudden I saw men falling and running in disorder in all directions. I saw some of them hiding themselves in the ditch. I went towards the pavement, when a man, Mr. Brahm Datt by name, fell down by my side, and began crying miserably. He had been shot. I bent over him to see where he had got the bullet. I, for the time, forgot all about the rest. I was bending over Mr. Brahm

Datta, when I felt a burning sensation on my neck, and I found that I had been fired at, but fortunately the bullet had missed me. Just then another man came and questioned Brahma Datta. He knew him. I told him to take Brahma Datta to his house, but there were no means to convey him to that distance without causing great discomfort to the wounded. We first attempted to carry him back to his house. I kept his legs on my shoulders and the other man supported him from the side of his head. Our method proved impracticable and we again laid him on the ground. B. Datt had received two bullet wounds. I do not know what became of the crowd. The road had become quite clear. I saw a motor car standing near by, and thinking, it belonged to a Parsi gentleman, I asked my companion to request the owner to spare his car for a short time, and the gentleman very kindly consented; so we put the wounded in it. B. Datta was crying for water which was obtained with great difficulty. I think a relative of his, probably an uncle—was a Health Officer here, and he was asking us to take him to that gentleman's house. We reached the house of Dr. Jiwan Lal, near Bharat Buildings, but as he had no medicine with him, he advised us to take the wounded to the Mayo Hospital, and this was done. We secured a stretcher and took B. Dutt on that. As we were passing through a verandah, 2 or 3 nurses met us, and we very respectfully requested them to look after him immediately. They enquired what the matter was with him; we said that he had been shot. The nurses uttered something and without paying any heed to our requests went away. There were some senior medical students there, probably on duty. They arranged for his treatment at our request. He was taken to the upper story and laid on a table in a room. When we got Brahma Datta there, I could no longer keep standing, and so I came out. My clothes were covered with blood.

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The statement of **Sardar Sardul Singh**, *Cawessiur, Lahore.*

I belong to a respectable Sikh family of the Punjab, am a graduate of the Punjab University, and am about thirty years of age. I am devoted to Sikh missionary work and am a journalist by profession. I have taken active part in politics, and have been

associated with some of the important political organisations of the province. I am a member of the Provincial Congress Committee, Indian Association, Sikh League and other similar societies. I am the proprietor of a weekly journal named the "New Herald" published at Lahore. I was at Lahore during the last disturbances. I spoke at two of the Bradlaugh Hall meetings held to protest against the Rowlatt Bills. I was elected a member of the Public Committee at the Badshahi Mosque meeting. I attended all the meetings of this Committee and, being a journalist, had to ascertain facts by going round the town; so I have a personal knowledge of almost everything that follows.

When the Rowlatt Bills were before the Legislative Council, there was a great agitation against these in the country. Two meetings were held at Lahore, one on the 4th of February, 1919, and the other on the 9th of March, 1919, to protest against these bills. The proceedings were very orderly, and the Lahore people gave ample proof of restraint and dignity. Still, a few days after the meetings, the authorities, without any trial or explanation interned one of the speakers, Sayed Habib Shah, an old Punjabi journalist.

After one of the Rowlatt Bills had been passed into an Act, against the united voice and votes of all the Indian members of the Imperial Legislative Council, another meeting was held on the 6th of April, to protest against Government's unwise action and to pray to His Majesty the King-Emperor to graciously intervene in the matter. A day was fixed in accordance with Mahatma Gandhi's declaration for a general demonstration. The day passed quietly. People fasted; work was stopped, the whole city assuming a mournful aspect.

About 2 p. m., a procession of the people desired to proceed to the Government House to express their grief to the Lieutenant Governor. The procession was stopped on the way by the Police. The people, persuaded by men like Dr. Gokal Chand Naurang, Lala Duni Chand and others, refrained from going to the Government House, and a little later reached the Bradlaugh Hall, where a meeting was to be held.

Some four men, who were in front of the procession, were arrested by the police to the great annoyance of the public. From Nila Gumbad, where the procession was stopped by the police, to the Bradlaugh Hall, various public leaders urged on the

people the necessity of remaining calm, even, under provocation. The leaders certainly succeeded in pacifying the people, who were much gratified when they came to know at the Hall, that on account of the intercession of the leaders, the authorities had released the men arrested.

It is very important to note here that nothing untoward happened on the day, because the authorities put their faith in the public leaders and gladly accepted their advice and co-operation. As will be shown later on, from quite similar circumstance, the authorities created on the 10th and 12th a situation, wrongly described by them as a rebellion, but which was really due to their having lost on those days their calmness of mind on account of the news of the Amritsar tragedy, and also because they did not trust the leaders or listen to their advice. Lahore had never witnessed before a larger political meeting, and it was indeed very creditable to the leaders and the police, who worked hand in hand throughout the day, that the people went to their houses peacefully in the evening and resumed their business the next morning in a normal state. On the next day, after the Bradlaugh Hall meeting, i. e. on the 7th of April, Sir Michael O'Dwyer delivered in the Punjab Legislative Council a speech full of anger against those who were agitating for the repeal of the obnoxious Act. This could not have improved the situation a bit; and if it produced any effect on the Lahore public, it was to increase their bitterness against that already unpopular official.

The meeting of the 6th April was, according to the theory of the executive, the beginning of the conspiracy to wage war against His Majesty's Government. The next link was the Ram Navami procession peacefully formed on the 9th of April. Even according to the Martial Law Tribunals, nothing more objectionable than the making of speeches on Hindu and Mohammadan unity was done. Martial Law Courts have held that these two meetings had nothing to do with subsequent events, but the fact that these two meetings were regarded by the Local Authorities as parts of a great conspiracy, throws a helpful light on their mental attitude throughout the whole crisis.

On the afternoon of the 10th, news reached the Lahore Officials of the deportation of two Amritsar leaders, the firing by the authorities there, and the murder of a few Europeans by the mob. This was not known to the Lahore public outside the official

circle. On the same day, the people heard of Mahatma Gandhi's arrest; they closed their shops and stopped all work as a protest against this action of the executive.

Rumours of Lala Duni Chand, the great Punjab Leader's arrest also spread in the town. People flocked to his house and were not satisfied until they saw him with their own eyes. In response to the call from the crowd, he came out of his house and exhorted the people to remain calm, and not agitate their minds about Government action. He also advised them not to go towards the Mall. The crowd had left his house and was proceeding to the Lohari Gate, when another crowd coming from the opposite direction met it in the way. After this, a large crowd proceeded to the Mall. The police tried to turn them back, and on their refusal, fired upon them near Lawrence's statue. Before the people were thus treated, they had passed many Government and European buildings but they did not attack any of them. Their only intention was to make a demonstration before the Government House, as was their intention on the 6th. They had no criminal intention, otherwise a handful of Police could not have been able to check them.

When the crowd was near the Lohari Gate, some public leaders arrived there. Pandit Ram Bhaj Datt tried to pacify the crowd; he actually made them to sit on the ground to listen to him. He requested Mr. Fyson to give him time to pacify their outraged feelings. He assured him that the men could be made to disperse by peaceful methods. Mr. Fyson, however, did not give him sufficient time and gave the order for firing upon the crowd.

The real fact is that it was not, as the officials alleged, the Lahore people whose mind had been upset, but the officials had lost their balance after hearing the woeful news of the Amritsar tragedy. On the 6th, the situation was saved at Lahore because then no European had been killed and the authorities were not in an agitated mood. The Amritsar news upset them. In consequence thereof they fired at the people, not because the situation demanded it, but because they were afraid of imaginary developments.

The mass meeting of Hindus and Mohammadans, held at the Badshahi Mosque on the 11th, passed off peacefully. People were enraged on account of the previous day's shooting, but the leaders kept them pacified. The authorities did not appear on the scene and no harm was done. The Hartal, begun on the preceding day as a protest against Mahatma Gandhi's arrest, now continued on account of Mr. Fyson's high handed action.

To make the situation still worse, the authorities instead of pacifying the people and advising them to open shops, began to use

threats. People were told that if they did not open their shops and resume their business, they would be bombed.

On the 12th, when another meeting was being held in the Badshahi Mosque, several C. I. D. men made their appearance there with revolvers. One C. I. D. Inspector, who was known to one of the speakers, denied that he was a C. I. D. man, and he was beaten and turned out. When the meeting dispersed, people found themselves surrounded on the side of the city by the military. They were surprised and felt annoyed when checked on the way to their homes. Here again they were fired at, because, as the authorities say, brick-bats were thrown by some of them on the officials. Had the police and the Military not been brought in the city, as advised by the leaders, no occasion would have arisen that day for such occurrence.

Under the circumstances, people were in no mood to resume business. They were bitterly mourning now for their own dead and wounded. But the leaders kept them under proper restraint.

THE PUBLIC COMMITTEE AND THE LEADERS.

The Public Committee elected in the Badshahi Mosque was busy considering the situation. They decided to approach the higher authorities on behalf of the people to represent their grievances. The Government was requested to withdraw the Military from the City, to release the men who had been arrested, and to give back the wounded and dead who were supposed to be lying unattended in the Jail and Hospital. But the authorities remained stubborn and the people, therefore, did not open their shops.

On the 13th, a small sub-committee was elected by the Public Committee to settle the Hartal question. People had no mind to resume business before the 23rd April, on which date the Lieut. Governor desired to hold a Darbar at Lahore. They wanted to show in this way their anger and to protest against his policy. This Darbar, however, was postponed, and Mahatma Gandhi was also released. There was therefore no reason left for the continuance of the Hartal; at least so argued the leaders. The Committee decided that the Hartal should be ended at once, whether the attitude of Government was reasonable or not.

This decision was announced to the Public outside the house of Lala Duni Chand, where meetings of the Public Committee were held. People suspected that the leaders in their weakness had gone over to the side of the wrong-headed officials; they therefore refused to obey them. Notwithstanding this, the leaders decided to visit every shop of the city and ask the proprietors to resume business. But just at this time, a shower of rain came in their way and they had to postpone it till the following morning.

On the morning of the 14th, the leaders were preparing to go to the people to ask them to open shops, and they had decided not to leave the city unless their advice was accepted by every citizen, when the most prominent of them received an invitation from the Deputy Commissioner, Mr. Fyson to see him, and just at the time they would have proved most useful to the people and the Government, three of them were deported to an unknown destination. The remaining members of the committee were paralysed, nor would the people now listen to them; deportation of the leaders made them all the more angry at what the officials had done.

The idea of the people now was to keep their shops closed as long as the then Lieut. Governor was in the province. They desired to illuminate the whole city on the night of His Honour's departure, and to resume their business on the day following. It may also be mentioned here that many ignorant persons believed that a three days' Hartal could lead to the dismissal of the Deputy Commissioner, a seven days' to that of the Commissioner, and two weeks' to that of the Lieutenant Governor. People innocently believed that when they closed their shops, the attention of the higher authorities would be invited to their grievances, and that these would consequently be redressed. It was this that led the people to keep up the Hartal.

It is clear from what happened at Lahore, that, had the authorities worked more considerately and welcomed the co-operation of the popular leaders, there would have been no excuse to tarnish the name, at least of Lahore, with the infliction of Martial Law. But, unfortunately, the authorities rode rough-shod over the feelings of the public; and disregarded their reasonable requests.

At the Mall and Lohari Gate, only a few Policemen were found to disperse thousands of men. In no place counter attacks were made by the crowd, after they had been attacked by the police. The people in all these places allowed their comrades to be shot down without raising a finger in protest. In civilized countries where authorities are sympathetic, people, when unlawfully assembled, are dispersed by the use of batons, flat swords, or by other humane means. In no case at Lahore these or similar preliminary measures were taken before order for firing was given. At Hafizabad, an Inspector of Police dispersed the mob by firing one blank cartridge from his pistol. He achieved the same result as Mr. Fyson, but by more humane means, and without any loss of life.

MY PERSONAL CASE.

After the speech of His Honour the Lieutenant Governor on the 7th of April, a friend told me (either on the 8th or 9th of April) that he

had reasons to apprehend that those who had taken a prominent part in the Rowlatt Act agitation were likely to be severely dealt with and that I might be one of them. On the 16th of April when Martial Law was declared at Lahore, I came to know that, along with some others, I was to be arrested under Martial Law and that those thus arrested were to be transported for life. I was advised that, if possible, I should not fall into the hands of the authorities. I therefore remained away with a friend of mine up to the end of June, the police and the military having no knowledge of my whereabouts.

2. A few days afterwards, my house, office and press, were searched by the police in my absence and my men harassed. This led to the sale of the press by my men and the consequent ruin of my business.

3. I reached Bagarian, in the Ludhiana District, on the 4th of June, and saw there my uncle, His Holiness Bhai Arjan Singh, O. B. E. S. B. Chief of Bagarian. I requested him to approach Government on my behalf and press for the cancellation of Martial Law warrants, if issued against me. In my letter I wrote that though I was quite innocent, on account of the extraordinary times, I was prepared to stop my paper, "New Herald", leave political work for as long a time as Government thought proper, and apologise for anything which might have appeared objectionable to Government. His Holiness the Bhai Sahib sent this with his own remarks to His Highness the Maharaja Sahib Malvindra Bahadur of Nabha, who, with his own recommendations and also with those of His Holiness, forwarded it to the Punjab Government.

4. I remained at Bagarian upto the 6th of August. The Punjab Government, the Deputy Commissioner and the Superintendent of Police, Ludhiana District, were duly informed by His Holiness of my stay there. No effort was made to arrest me and no reply was sent to the letter above referred to.

5. In the first week of August, His Holiness, the Bhai Sahib, saw His Honour Sir Edward Maclagan personally and reminded him of my case. His Honour referred His Holiness to Mr. Thompson, Chief Secretary to the Government of the Punjab. Instead of settling my case favourably when two such persons had recommended me to the Government for generous treatment, fresh warrants were issued against me under Rule 25 (1) (a) and 25 (1) (d) of the Defence of India Act by the Additional Secretary to Government of Punjab, and I was arrested at Bagarian on the 6th of August, 1919. But His Holiness was assured that after being taken to Lahore, I was to be soon released.

6. On arrival at Lahore, I was taken to Mr. Bowring, Superintendent, C. I. D. He asked me what I would do, if released. On my

replying that I would work my best for Home Rule on Congress lines, he became very angry and said that Government should have no pity and should use every harsh measure against me. But in the afternoon, he received telephonic instructions from Simla to release me on bail for Rs. 10,000. At about 5 p. m., a few minutes before closing the office, I was asked by him to furnish bail. I replied that His Holiness, who was at Solon, should be wired to for the purpose. Sardar Sukh Singh, Deputy Superintendent of Police, who was sitting there, volunteered that he could suggest certain local men who would be willing to furnish the required bail. He called one of the Sikh Sub Inspectors of his department to suggest such names. Mr. Bowring grew angry at this and turned out the Sub Inspector from his room. He said no help should be afforded to me and that he should like to see me die in prison.

7. I was then taken to the lock-up and placed there in a very dirty room. On the 11th, I was taken to Mr. Cox, Deputy Inspector General of Police. After abusing me for some time, he informed me that I would be released the next day, and that my paper, the New Herald, would still be kept under censorship for sometime more. But I was not released the next day, nor for about a month more. After two or three days, when it appeared that there was something wrong some where, a friend of mine went to see Mr. Cox to enquire about the whole affair and arrange for my bail. This gentleman, Maulvi Mustafa Khan, B. A., Late Editor "Alasar," was asked by Mr. Cox, in an insulting tone, to leave the compound when he told him that he was one of my friends. Mian Abdul Aziz, Deputy Superintendent, Police, in whose charge I was put, was next approached. He said that circumstances had wholly changed and that I could not then be let out on bail. A few days later, another man came down from Solon with Rs. 10,000 but the bail was not accepted.

8. Meanwhile, negotiations were opened by Mr. Thompson with His Highness, the Maharaja Sahib Malvindra Bahadur of Nabha, through Maharaja's Foreign Secretary, Mr. S. K. Joshi, and through one of his Highness' friends, for the release of one of Mr. Thompson's friends, Malik Mohammad Din, who had, some months before, been judicially convicted and sentenced to imprisonment in the Nabha State, as a sort of *quid pro quo* for my release. His Highness refused to comply with Mr. Thompson's proposal, observing that my case stood on a very quite different ground from that of Malik Mohammad Din. About three weeks after, His Holiness Bhai Arjan Singh again brought my case to His

Honour's notice through his Private Secretary, Colonel Bayley, and His Honour was pleased to issue instructions to Mr. Thompson to release me.

9. From the 1st of September, more restrictions were imposed on me than before. Formerly I used to be kept outside the lock-up for six to eight hours daily; now only two hours were allowed. On the 4th of September, I was again taken to Mr. Bowring who had come from Simla only a few days before. I was informed that orders had been received to release me, if I could give an undertaking not to take interest in journalism and politics for a period of five years without Government's permission. I wrote the required letter to His Honour giving the undertaking. This letter was not liked by Mr. Bowring. He began to dictate another letter himself. In this, he asked me to thank His Honour for the order, and also to admit that I had been disloyal to His Majesty the King Emperor, and was sorry for it, and apologise for the same. I refused to do this, because I had never been disloyal to the King Emperor.

Mr. Abdul Aziz intervened, and I was pressed to apologise for whatever might have appeared objectionable to Government. This was in terms of my letter to His Holiness. I asked, and I had asked Mr. Bowring this question also on the 7th of August, to be informed of what was being objected to by Government. No reply was given, but I was pressed to add the apology even though I protested that there were no Government orders about it. The rough draft containing my original letter and also part of the sentences dictated by Mr. Bowring remained with me for that day. Next morning, a few hours before my release, Mr. Abdul Aziz came to me in the lock-up and took the draft from me, saying that I should be supplied a regular copy of the final letter later on. This was so supplied at my request.

10. During my detention in the lock-up I was not allowed to see my relatives or friends whom I could instruct or who could advise me in my case. The room in which I used to be locked up reeked with very foul smell, as open latrine arrangements were made in one of its corners. The season being rainy, vermins crawled on the floor, and I was not allowed any cot, though it was supplied to another under-trial non-political prisoner, locked up in the adjoining room. The diet in the beginning was very coarse, I fell ill on account of it; but better arrangements were made later on.

Among other things, it is important to note that no notice was taken for two months of my letter to his Holiness, the Bhai Sahib, forwarded to Government, with his own recommendations, by His Highness The Maharaja Sahib Malvindra Bahadur of Nabha. When warrants issued by Martial Law Authorities became automatically inoperative after the Martial Law regime was over, no fresh warrants were issued against me immediately by Civil Authorities, which would have been done if I was believed to be guilty. I am not informed what new circumstances led to the issue of warrants against me under the Defence of India Act in the first week of August, and what I had done after the Martial Law was over and before the above date to merit these warrants. I am quite in the dark upto this time as to the reasons for the issue of warrants against me by the Martial Law Authories, and later on, by the Civil Authorities, under the Defence of India Act. No information about any written or spoken words or for anything else was supplied to me, though I made even a written application for it to Government. It is a mystery to me why, just after arrest, I was ordered to be released on bail and I was not released when the bail was furnished. What new circumstances led to this change when I was under custody. If I was to be released after giving an undertaking, why it took full one month to come to that decision after my arrest, and three months after the submission of my letter to Government by His Highness the Maharaja Sahib Malvindra Bahadur of Nabha. The only conclusion to which I am driven is, that I was detained in imprisonment for nearly four weeks after the order for my release on bail had been passed and three weeks after the bail was proposed to be furnished, so that my detention might be used as a means for the release of Mohammad Din in whom Mr. Thompson was interested.

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The statement of **Mr. C. J. Sawhney,** *age 28 years, Khatri, of Lahore.*

I have 6 business firms and pay about Rs. 100 as income tax. On the 10th of April last, at about 5 or 5-30, I was at the house of Major Mallick Umar Hyat Khan Tewana, when I heard of Mahatma Gandhi's arrest, and the closing of the shops in the city. On hearing this, in order to ascertain the facts, I went through the city in my carriage and

reached the Lohari Gate. Outside that gate, I found a few men standing round a pole, with a piece of black cloth hanging round it. I do not know what their object was in having the black flag. They were bare-headed, but not bare footed. I descended from my carriage, and went close to the men to inquire where they intended to go. They told me that they were going in a deputation to the Lieutenant Governor praying for the release of the Mahatmaji. They were not more than 20 in number, and were respectably dressed. I, too, accompanied them. When we reached Girdhari Lal, photographer's shop, we found a photograph of Mr. & Mrs. Gandhi hanging outside the shop which was closed. People gathered there, about 60 or 80 in number. One of us asked the photographer to lend us the photograph to lead the deputation. He refused to do so, and put the photograph inside. We proceeded further, other people joining the deputation. When we reached the Bank of Bengal, two European ladies in a tonga, were crossing the road opposite the Y. M. C. A. The people asked the tongawala to unyoke the horse. The ladies were frightened and the tongawala went into the compound of the Bank. I went to the ladies and explained the situation. They replied that one of them was sick and could not walk. So I requested the people to allow the ladies to go on in the tonga, and the people accordingly allowed them to proceed. I stopped with the ladies till they went inside the Bank premises and the crowd had passed away. Then as we were passing the Lawrence Statue, some one informed us that the police were coming to stop us from moving further. We, therefore, hastened along the road. We had not gone very far when we saw about a dozen of policemen, with two Europeans, running from the direction of the High Court to join us. They soon joined us, and ran along with the crowd upto the London House Building. I heard the police people saying, "We are with you and would accompany you to the Lieutenant Governor." But, on reaching the spot opposite the Bombay Cycle Company, one of the Europeans made some signs, and all the policemen ran forward ahead of us, and made a line in front of us. Immediately, the Europeans began to beat the crowd with sticks, and the Police Assistant Superintendent, Seith Dwarka Nath and one Sikh Inspector tried to push back the crowd. The people resisted and asked to be heard before being turned back. But the Police would not listen. I myself had a talk with Seith Dwarka Nath; he replied, "I cannot help it, it is the order of my superiors." Seith Dwarka Nath was talking with me when I heard some shots fired. Dwarka Nath ran back to the Police Line and I ran to the English Ware House. I myself saw people falling. The Police fired shots thrice. The man carrying the flag was the first to fall. The crowd at that time could not have been more

than 250 to 300, in which at least there were about 100 boys. The people ran back and the Police followed them. A little later, I saw about a dozen people lying on the road. I cannot say whether they were dead or wounded. After a short while, I started back, and when I reached Moti Ram Building I saw another crowd of about 800 or 1000 men, coming towards the Mall. They too were checked by the same police. Then I went to Dr. B. J. Sawhney's bungalow.

On my way, I met several European ladies and gentlemen, driving in carriages or motors. The crowd gave them room to pass without any hooting. There was at that time no police or military at the Alliance Bank or Telegraph Office. None of us had any idea of hooting the Europeans. None of us heard at that time anything about the occurrences at Amritsar. Our only object was to approach and request the Lieutenant-Governor to release Mahatma Gandhi. People were shouting "Gandhi ko Chhordeo" and nothing else. I never heard any warning given to the people before firing.

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The statement of **Mr. Asquith** *C/o "Indian Cases", Lahore.*

My personal experience of the City during the period Martial Law was in force, in Lahore, was as follows:—

I am a Government Pensioner and I work in the office of "Indian Cases" which is situated inside the City in Judge Mohamad Latif Street, near the old Tehsil, where I used to go daily, passing through Bhati Gate, Mori Gate, Lohari Gate, according to fancy. On my way to and from office, no one molested me, nor was any one even rude to me; the people seemed to me in the same mood and temper as before the introduction of Martial Law. During the time of the Hartal, I also went into the City daily, and in this period too, I found no change in the attitude of the people towards myself, although on one occasion the officer Commanding the military guard at the Bhati Gate warned me not to enter the city as I was sure to be molested, but I went all the same and nothing happened. I think this was after Martial Law had been introduced. So far as I know, it was never unsafe for Europeans to enter the city during the Hartal and the prevalence of Martial Law.

I did not hear about the doings at Amritsar on the 10th.

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The statement of **Lala Kishan Chand**, *son of Lala Suraj Mal Kapur, Khatri, age 51 years, Government Contractor, Rang Mahal, Lahore.*

On the 17th April, 1919, as I was seated on the second story of my shop, Sardar Charanjit Singh, Sub Inspector Police, accompanied

by a few constables, armed with bayonets, came to my shop at about 7 a. m. I had been laid up in bed for a fortnight previous, owing to a fall from the stairs. He called me and said that I was wanted by the City Inspector of Police. I told him that I was ready to accompany them. Then the Sub Inspector deputed two constables to accompany me. They took me to the Kotwali outside the Delhi Gate, through the bazars. I was searched there and a gold ring and a "*Rudraksha Mala*" (string of beads) were taken off from my finger and pocket respectively, and I was ordered to put off my spectacles. I repeatedly asked the reason why I was being so treated; but the answer was that they were ignorant, and that I should enquire of the Inspector. I replied I would do so. Thereupon, a constable who was sitting there, threw off my turban and catching me by the arms put me under custody. Afterwards, Lala Duni Chand, Lala Sardari Lal, son of Mohan Lal Saraf, and many other respectable persons were also brought there. After a few hours, they handcuffed all of us, and linking the handcuffs by a long chain, brought us on foot to the Telegraph Office, in spite of the fact that I was then having excessive pain owing to the fall.

On our arrival, we took our seats in obedience to the order of the Sub Inspector who accompanied us. One European Police Officer said, "Why have the badmashes (rogues) taken their seats," and with these words he ordered us to stand, while at the same time to humiliate us, he told the Police sepoys to sit down. He then spoke to us as follows:

"You were under the impression that the Government had lost power, but you would soon realize the contrary; go on crying for Hindu Moslem unity and "Mahatma Gandhi ki jai". Again we were ordered to stand in the sun and our names were called. I said that I had been a loyal Government contractor for a long time, and that I had a lot of testimonials from many commanding officers and also a letter of appointment from the late Viceroy Lord Hardinge, which was a clear proof of my loyalty and of good work. The reply was, "Keep quiet, you are a very mischievous person". And then we were ordered to proceed towards the Jail. My son, Dewan Chand requested that I should be permitted to preceed in our Tonga, because I had a wound in my leg, which fact was quite evident from my walking; but this little request too was refused. We then requested that we should proceed by the shortest cut; but the officer's reply was in the negative; and he ordered us to proceed by another and longer way.

On the way, we asked permission for answering calls of nature, but it was first refused; and after a good deal of persuation and many

requests, it was granted. The Sub Inspector who went with us was driving in a Tonga, and there was also a large number of armed constables accompanying us. We took water outside the Jail and then were admitted into the Jail. Afterwards, the "Daroga" came and called us by name and we were all confined in a solitary cell which I understand is intended for prisoners sentenced to capital punishment. I said to the Daroga when I came in, that I had been a loyal Government contractor, and I had not done anything wrong. He said that I should request the Commissioner, who would be coming the next day. At that time, the Daroga ordered me to put off a silver ring which I had received from a saint as a cure for piles. We took no food in the night, nor had we any in the day, nor the next day; because the prisoners, who brought the food for us, were dirty and the food was also bad.

The next day, I made an humble submission to the Commissioner, when he came, that I was innocent and had been a loyal Government contractor, and that I was not informed of the charge for which I had been arrested; but no reply was given to me. On the third day, at about 12 noon, I was given better food, for which my son, Ram Ditta had to deposit Rs. 20, when he brought my clothes. I was given milk, but it was not pure. On the same day I was taken to another cell which was dirty, full of mosquitoes and fitted with a grinding mill. I remained there for three days and I fell ill, and a doctor had to come and give me some medicines. On the fourth day, after a good deal of persuation on my part, I was allowed to bathe and walk outside; but after 5 minutes of this outing, I was confined in my solitary cell. On the fifth day, I was brought out to see my son; he began to weep, seeing me in that condition; and tears also dropped from my eyes. We could not talk, because we were allowed only 2 minutes; and again I was confined in my cell.

On the 23rd April 1919, all of us were brought out of our respective cells; and were again handcuffed and brought out of the Jail. My son and the relatives of other persons who were there, brought tongas for our use and they requested the Police Sub-Inspector to let us use the same. The Inspector, who was the same who had brought us to the Jail, became angry, and threatened them with arrests. We were brought on foot to the City Kotwali, outside the Delhi Gate, and the Inspector taking off our handcuffs put us in custody.

At about 12 noon, we were given food. Then I was taken before Mr. Bowring, Superintendent of Police, and Khan Bahadur Abdul Aziz. Three false witnesses, namely Maya Ram, Feroze Din, and Sardar Khan Patoli, were produced against me. All of them were Police employees. Sardar Khan and Feroze Din deposed that I had distributed wheat flour gratis, which was false, and could not be proved; and Maya Ram deposed that I used to attend every meeting, which was also absolutely false; in fact, I was unable to walk during the days of the meetings. I was asked to make my defence. I replied that all the Municipal Commissioners of the City, Honorary Magistrates and *Raises* (rich landowners) were known to me and were my witnesses, more particularly the Principal and also the Headmaster of the Mission High School, Rang Mahal, who would both bear me out, and that I was, in fact, too unwell in those days to go out of my house.

As I was ordered, however, to produce only two ar three witnesses, I called only Rai Bahadur Niranjan Dass, the Principal, and the Headmaster of the Mission High School. Then I was handcuffed, and was put under custody. After a short time, we were again brought out and recognizances were taken from all of us. We were then ordered not to go out of our houses, and also to present ourselves the next morning again.

On the 24th, a constable came to my house and said that I should present myself at 10 a. m. on that day. In obedience to the order, I went to the Kotwali that day, and my witnesses, namely Rai Bahadur Niranjan Dass, the Principal, and the Head Master, were called. They related everything regarding me. They latter deposed also about their own talk with me. By chance, Diwan Kishen Kishore Rais, Lahore, was there. He too said a good deal in my favour.

Nawab Mohammad Ali did the same, and even the City Inspector of Police said that he too had made independent enquiries, but had found nothing against me, and that many persons were ready to give evidence for me.

Thereupon, Mr. Bowring, the Superintendent of Police ordered me to proceed to my house and I did so. I went regularly and daily to the Police Station on the 25th, 26th, 27th and 28th of April, 1919, in obedience to the order. On the 28th April 1919, I was told not to come in future but to remain in Lahore, and that I would be called upon, whenever required.

During this time my presence was urgently required at Ghakhar, where I had my carpet factory, but I could not go even there, and consequently I had to suffer a heavy loss. All my labourers ran away and my work was stopped; and even now, many of them have not returned to their work, and have not been able to pay my money which has been due from them.

On the 17th of April, 1919, when I was taken to the Kotwali, my house and shop were searched by Sardar Charanjit Singh, Sub Inspector Police, but nothing incriminating was found.

On the afternoon of the 27th of April, 1919, two or three European Officers came to my shop; and I was ordered to surrender before evening the two electric fans which we had.

In obedience to the order, I handed over the fans; a receipt was demanded for them, but it was not given, and they were taken away by force. After the withdrawal of Martial Law, we received back only one fan, but that too was in a bad condition, without a regulator and one of the blades. We were given 100 Rs. for the other. A sum of Rs. 15 and Rs. 5 were sanctioned for payment in lieu of the regulator and the blade, which was obviously inadequate. Even this sum of Rs. 20 has not yet been paid to us.

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The statement of **Sardar Tara singh,** *aged 22 years, Proprietor, Imperial Electric Works, Chauk Chakla, Lahore.*

I am a resident of Lahore and own a shop in Chauk Chakla, called the Imperial Electric Works.

On the 10th of April, I went to the Lahore Cantonment on business. When I returned that evening, I found a Hartal in the City. On enquiry, I was informed that Mahatma Gandhi had been arrested. Then I went towards the Lohari Gate and found a crowd in the Chauk. Pandit Ram Bhaj Datt was asking the people to disperse, and people began to do so.

My house is towards the Lohari Gate, and so, on proceeding in that direction, I found three or four persons just outside the gate, who had been shot in the back. I saw no one throwing bricks or stones at the soldiers.

On 12th April, the people assembled at the Badshahi Musjid. I too had gone there. At 8 o'clock, a C. I. D. man was observed taking down some notes. An attempt was made to have a look at his note book, on which a quarrel ensued. The C. I. D. Inspector ran away and nobody pursued him.

After this, Maulvi Abdul Ilahi said that if there was any other C. I. D. man present, he should also leave the place. After this, a few speeches were delivered and the meeting came to a close.

The people on returning found that the Roshnai gate was blocked by soldiers. They, however, allowed the people to go when requested. When the people were passing through Hira Mandi, the Deputy Commissioner and Nawab Mohammad Ali Khan attacked the people with the help of the soldiers from the direction of the Gaiety Theatre, and fired at them without any cause. I did not see any one throwing bricks or stones at the soldiers. No opposition was offered by the people to the military in Hira Mandi. The military had already been stationed there at the Gaiety Theatre side.

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The statement of **Sardar Diwan Singh**, *Sub-Editor*, *'The Leader,' Lahore.*

I have been a journalist for a long time. On the 10th of April, the news of Mahatma Gandhi's arrest was received, and so there was a Hartal in the Lahore City. It was getting dark by the time we got to the Mall. The street lamps had been lighted. On learning in the bazar of Gandhiji's arrest, I went to Lala Duni Chand's where many people had come, on hearing a rumour that he had been arrested. Duni Chand told them to show their grief by remaining at home and not wandering about in the streets. A large number of people about 2,500 to 3,000 had collected. They began to go towards the Lohari Gate. I and Mr. Sham Lall, Editor of the Leader, followed them. It was suggested that they should go to the Lieut. Governor to ask for Gandhiji's release, and for that purpose, they moved towards the Mall. It was dark then and lamps had been lighted by the time we reached the Mall. There was another crowd in front of this crowd. When we reached the Post Office, we heard reports of big guns, as it appeared to us, and when we came near Lawrence's statue, another firing took place, and some people came back to the Nila Gumbas. Many had dispersed by different routes on hearing reports of the gun fire. When near the Post Office at Nila Gumbas, Mr. Clarke repeatedly said tauntingly, "*age burho*" (Come on now), and then firing took place in the Anarkali Road. At the Lohari Gate, Pandit Rambhaj advised the crowd to disperse. Whilst it was

doing so, it was fired upon from behind. On the 11th of April, there was a meeting in the Musjid, to express their dissatisfaction, and lectures were delivered in order to request the Government for Gandhi's release. Nothing unusual occurred.

On the 12th of April, again, a meeting was held in the Bad-Shahi Musjid at 8 o'clock. Some people found Ali Gohar, Inspector Police taking notes, on which a quarrel ensued. The Inspector ran away from the Musjid and no body followed him.

On the Inspector's retirement, Maulvi Abdul Ilahi delivered a speech and said that if there was any other C. I. D. man present, he too should leave the place, lest some one should quarrel with him. When the meeting ended, people on coming out, found that the Roshnai Gate was surrounded by the military. People tried to go away at first, but the soldiers would not allow them. After sometime, however, people were allowed to get out by the gate. When the people reached Hira Mandi, Nawab Mohammad Ali, accompanied by the Deputy Commissioner, and the soldiers coming from the Gaiety Theatre began to fire at the people. This was, because, when the people were ordered to disperse, some left the place, but others could not go owing to the overcrowding. The first shot, was fired by Nawab Mahomed Ali, then two European Officers fired, and then the Police. No opposition was offered by the people to the soldiers, and I saw no one throwing stones at them.

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The statement of Pandit **K. N. Agnihotri,** *son of Pandit S. N. Agnihotri, age 42, proprietor, Deva Nand Bros., Lahore.*

I was born in Lahore, and have been residing here all my life. I carry on business here as a dealer in sporting requisites. I took part in the political agitation at Lahore against the Rowlatt Bills and the Act, and was present at some of the meetings held to protest against these measures. I am also aware of the hardships due to the policy of recruiting and raising War Loan and other war funds during the administration of Sir M.O'Dwyer. As far as the former is concerned, my knowledge is derived from friends and relatives of some of the people, who were practically forced to join the Army. As far as the latter is concerned, my own instance is in point. On one occasion, a group of 6 or 7 persons came to me, and asked me to contribute to the War Relief

Fund. This group consisted of Khan Sahib Dr. Kalan Khan, Lala Haveli Ram Kanugo of the Income Tax Office, two merchants, and a peon of the Tehsildar and one or two others. I expressed my inability to contribute any sum on this occasion, as I had already done so through another source, only a few days before. Upon this, the party insulted me and threatened me that my name would be reported to the Tehsildar and that my income-tax would be raised. They took down my name, and after a couple of days, I was sent for by the Tehsildar. I declined to go to him. As a matter of fact, I found later on that my income-tax had been raised to more than double the amount that I used to pay before. Some of my neighbours informed me that they were treated in the same way. I can give their names. They are Mr. Ram Narayan, proprietor London Fashions, the proprietor of the New Engineering Stores, Dr. Mohd Asghar, Ram Rattan, proprietor of the Rattan Cycle Agency, and Dr. Pesi Kaka, Dentist. I forget the other names. On account of the policy pursued in connection with recruiting, and the various War Funds, the confidence of the public in the justice of the administration in Punjab, was considerably shaken. There were also other reasons. The Rowlatt Act was considered very objectionable, and this accounted for the strength of the agitation against it. In the meetings which were held, speeches were made dealing with the injustice of this Act, and other measures of the Punjab Government.

The 6th of April was observed at Lahore. There was complete Hartal, but the day passed without any sort of violence. On the 7th of April, business was resumed and it went on uninterruptedly till the evening of the 10th. In the afternoon of that day, we heard of the arrest of Mr. Gandhi. This was followed by an immediate Hartal. I closed my shop for this reason. So did my neighbours. The firing on the crowd which took place near the Mall and the Anarkali Bazar was the cause of the continuance of this Hartal. We did not open our shops either on the 11th or on 12th. Although there was Hartal on these days, the city was quiet, and I found the people perfectly peaceful. I found them moving about in groups as all business was suspended, but their attitude was entirely peaceful. There was nothing to suggest that they were bent on committing any act of violence.

I heard of the deportation of Lala Harkishan Lal and others on the 14th. Martial Law was proclaimed on the 15th. I have some experience of the hardships which the people had to undergo.

under Martial Law. The order that people must remain indoors between 8 p.m. and 5 a.m. caused great hardship. It was a great hardship for me personally as one of the ladies in my house had to give birth to a child and I could not send for any Doctor in time, nor could I remove her to an hospital. Ignorant people never understood the orders and never realised the risks they were running in breaking that order. I saw a batch of these people brought by the police to the public square near the Market for having broken this rule. They were made to take off their clothes, and put on a muslin *langoti*, tied to a flogging triangle and publicly flogged. The scene was ghastly. It struck terror in the hearts of the people, and brought tears to the eyes of those who witnessed it. I saw one or two Europeans there, who were laughing all the time, and were apparently enjoying the scene. There was another Martial Law notification to the effect that, whereas it had come to the knowledge of the authorities that certain dealers were withholding their stocks of wheat and not selling the same to the people, it was ordered that the people who held more than 5 maunds of wheat should report their stock to the Officer Commanding the Civil Area within a certain time (mentioned in that order). I took this order to apply only to grain dealers. I know it was so understood by most of the people. I had about 12½ maunds of wheat with me, which I did not report, as I was not a dealer in grain. The next day, I came to know from certain friends of mine that the authorities expected every one to report. I at once wrote a letter to the Commanding Officer reporting the quantity of wheat I held, and stating the reasons for the delay. I could have easily distributed the same among my friends who were my neighbours and thus evaded the order in question, but I tried to do my duty in obeying the order and had to suffer. I was sent for by the Commanding Officer, put under guard of two European soldiers with their bayonets fixed, as if I was a daring criminal and placed for my trial before some officer. Although I explained the whole matter and gave him my reasons for the delay in reporting, I was sentenced to pay a fine of Rs. 60 or, in default, to undergo one month's imprisonment. I know of other persons being sentenced in the same way and for the same reason. Lala Mool Chand's son, who is a leading merchant of Lahore, and a pleader, named Mr. Rahmat Ilahi, were also punished for reporting a couple of hours later than the appointed time.

On another occasion, I saw about 60 students of the Sanatan Dharma College being marched to the Fort with their heavy beddings placed on their heads and guarded by the police. On enquiry, I learnt that they were being punished because one or two Martial Law notices had been removed from the gate pillars on the roadside. The students denied that they had done so. I further learnt that the order which made such removal punishable, was issued after this incident. I am an old resident of Lahore. I know the people intimately, and I can say with confidence that the introduction of Martial Law was absolutely unjust and uncalled for. I think that the only result, which it has achieved, is to cause further estrangement between the authorities and the people.

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The statement of **Pandit Bishan Chand,** *son of Pandit Kishan Chand, Brahman, age 18 years, Koocha Sidhu Missra, Shahalmi Gate, Lahore.*

We are residents of Saharanpur. My grand father migrated to Lahore. I worked in the Railway Workshop, earning annas 8 daily. I went to the workshop as usual on the 10th of April, and returned at about 3 or 3-30 p. m. I left my house between 5 or 6 p. m. and came to the Shahalmi Gate. I was accompanied by my cousin Ram Chand, son of Gopal Das. At about 8 p. m., I reached the Lohari Gate and there I saw Pandit Ram Bhaj Datt standing on a stand, delivering a speech. There were about *2,000 or more people and the Panditji was asking them to go away, because he said it was altogether improper for them to thus assemble together.* If they wanted to resist Government, it should be by Passive Resistance. Meanwhile, sounds of horses' hoofs were heard and so the assembled people ran away. I and my cousin went in the direction from which we heard the horses coming. We had hardly taken one step when an Englishman appeared, and asked us to go home. People said that they had not damaged anything nor intended to do so. When a man tried to go towards Anarkali, he was beaten with a hunter by the Englishman, whereupon people shouted and the firing began. I was shot on my right and my cousin fell down, being shot. I went to Dr. Nihal Chand the next day. He told me the wound was not serious, and so I went to the work-shop. A Policeman came there and asked me for a detailed

account which I gave. After two or three days, Aroora, the Constable, came to me and took me to the Police Station. I was released in the evening and then again taken to the Police Station the next day. This continued for 2 or 3 days. My mother paid him Rs. 8. After two days, I was taken before Jiwan Lal, C. I. D., who took me to the Anarkali Police Station and made me over to Lota Singh, Sub Inspector, Anarkali. *He asked me to give false evidence against three persons promising to get me released, if I did so.* The names of the three persons were Feroze Din, Moti Ram, and Sadiq or some name like it. I said, I would not give evidence. Next day, he took me to the Police Kotwali, then to the Anarkali Police Station. They troubled me for three or four days in this manner. Then they took me to the C. I. D. Office. There uncle Pran Chand and my brother-in-law, Nathu Ram followed me. They were also arrested and fined. Then a case was brought against me, because I had refused to give false evidence before the C. I. D. The judge did not allow my pleader to put any questions. Finally, I was sentenced to transportation for life. It was commuted to 10 years, and then 2 years, and then recently, I was released from Jail on the 17th of October.

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The statement of **Lala Kalu Ram,** *son of Lala Duni Chand, age 35 years, Kohli, resident of Miani, Tahsil Pind Dadan Khan, now residing at Lahore, and Proprietor of the Simla Hindu Hotel, Anarkali, Lahore.*

On 17th April 1919 at 5-30 p. m., Sardar Tota Singh, Sub Inspector of Police, accompanied by Khuda Bakhsh Havaldar and Gian Chand Havaldar, came to my hotel and told me that they were going to search my office. They searched the office in the presence of two respectable men. As nothing incriminating was discovered, they wrote out a statement to the effect that nothing was taken away by the police, and got me and the said two men to sign it. The Police then took me to the Anarkali Police Station *via* Choki No. 1, whence they took along with me two other persons, namely Lekhram and Rajaram, who were my acquaintances. I fainted there. On regaining consciousness I found myself handcuffed. After putting us in the lock-up, they took off my

handcuffs. The same night, Mr. Kalinath Roy, Editor of the Tribune, was also shut up in the lock-up.

On the following morning, some students and Mr. Kalinath Roy were taken out and first handcuffed, and then, along with Lekh Ram, Raja Ram, and myself, were taken to the Telegraph Office, and then to the Central Jail, where I was put in a solitary cell. I remained there upto the 25th or 26th of April, 1919. Subsequently, I was again brought to the Anarkali Police Station. About twelve of us used to be handcuffed together and taken on foot daily for some days to the city Kotwali. At last on 30th April 1919, instead of taking us to the Kotwali, they brought us to the C. I. D. Office and set us free. On the same day, some persons who had taken the precaution to be present to stand security for me and whose names are Lala Gurdyal and Lala Gurditta Mal, and similarly other persons who had come for other prisoners, were arrested, and were first taken to the Police Office, and thence to the Punjab Club, where Martial Law Authorities had their office. These persons were ten in number. I reached my house and the persons who had gone to see me, were set free after 3 hours on paying fines.

All these persons were arrested only on a constable saying that they were the helpers of the accused. Upto this time, I do not know the offence for which I had been caused so much trouble. My detention has caused me a loss of about three thousand rupees. My health has been shattered since then, and, now, I am under medical treatment. I was suffering from dysentery in the Central Jail. In spite of the fact that some money had been deposited by my relatives for my food etc., they never supplied me with milk, though I had often asked for it.

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The statement of **Mahla**, *son of Haji Mehr Bakhsh, age 70 years, Teli Confectioner, Delhi Gate, Lahore.*

I am a confectioner and have my shop in Chhatta Bazar inside the Delhi Gate. Two or three days after the introduction of Martial Law, I had just opened my shop, at about 8 one morning, when a Police Inspector, with several constables, came and ordered me to be handcuffed. I enquired the reason, but no reply was given. I then requested the Inspector to allow me to close my shop and to put on my clothes, but

be paid no heed to my request, and had me handcuffed and taken to the Police Station. There, I was kept confined in the lock-up for full 4 hours. Then I was taken out, and was linked in a chain with Shadi, Daulat Ram, Noor Din Khada, Raja Ram, a jeweller, Mukunda, a jeweller, Aziz Din, a gasman, a Sadhu who gives Homeopathic medicines, and Chuni Lal, a cloth merchant. We were all marched to the Telegraph Office, and produced before a European Officer, who took down our names and ordered us to be taken to the Jail. There, I was confined in the condemned prisoners' cell for one night. The next day, I was removed to another cell, in which was a grinding mill. On the seventh day. I was taken to the City Police Station, and released on furnishing a personal recognizance. For 3 days, I used to be sent for in the morning, was made to sit the whole day in the Police Station, and was allowed to come home in the evening. On the fourth day, the Sahib asked me the cause of my arrest. I replied that I knew nothing about it. After seeing some papers, the Sahib said that Khuda Bakhsh, the Sub Inspector C.I.D., had reported against me, but that as there was no evidence against me I could go away.

During my confinement in Jail I was once brought out of my cell to have an interview with my son. On that occasion, I witnessed a boy of about 12 years being flogged after having been stripped naked and fastened to a triangle.

During the Hartal, I kept my shop closed. I had no fear of being looted by the people, but we were all afraid of being plundered by the Military. The City was free from crime during this period. No one had told us to close our shops on the 10th. It was done voluntarily on receipt of the news of Mahatma Gandhi's arrest.

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The Statement of **Lala Sardari Lal Vaid,** *Managing Director, The Punjab Ayurvedic and Pharmaceutical Company Limited, Cumti Bazar, Lahore.*

On the morning of the 17th of April, I was sitting in my Dispensary examining certain patients, when suddenly two policemen in plain clothes came and asked me to accompany them. I was taken to a place, a few shops distant, where a large number of the Police in uniform was stationed. On reaching there, I was at once handcuffed. I enquired of them the reasons for my arrest, but none were given. After a short-

time, along with some other respectable persons who had similarly been arrested, I was marched through the streets to the Delhi Gate Police Station. There, we all were confined in the lock-up. After a few hours' confinement, we were taken out; our roll call was taken; we were handcuffed, and linked to a long chain, and a procession of about 25 persons, all holding respectable positions in society, was formed, and marched to the Telegraph Office. After waiting for some time there, the Police Superintendent arrived, called out our names from a list, and ordered us to stand in the sun. By this time, several old and weak persons among us had become so exhausted that they could not stand any longer. They repeatedly requested the Sahib to allow them to sit down, but he turned a deaf ear to their entreaties. In the meantime, 3 or 4 other persons had also arrived. These were also handcuffed and linked together with us. The Superintendent ordered us to be taken to the Jail, and we were taken there by the longer route. We had to walk about 4 miles in the sun. Several of our party became quite exhausted. We felt extremely thirsty, but no water was supplied to us until we had reached the Jail. On reaching the Jail, our roll call was again taken, our persons were searched and each one of us was taken to what we were told were condemned cells. After about half an hour, however, I was taken out of this cell and put in what is known as a 'solitary' cell. This was a small room full of mosquitoes, with a grinding mill in it. There I was supplied prisoner's food, which was so bad that I could not eat it. We were also asked to ease ourselves in an earthen pot which was kept in the same room. The condition of life in this cell can only be realised by those who have had the misfortune to be shut up in it. On the 7th day I was taken out of the cell, handcuffed, and with many others, marched in a procession back to the City Police Station, and confined in the lock-up again. In the evening, I was produced before the Police Superintendent, who got a recognizance from me and allowed me to go. On the 25th, I was again called before the Superintendent of Police who examined two witnesses against me. One of them was a Police Constable, who deposed that I had been reported against by another witness. The latter could not, however, identify me at all, in spite of several hints from the Police Inspector. On this, the Superintendent of Police told me that there was no evidence against me, and I was allowed to go away.

All the indignities and hardships to which I was subjected were patiently borne by me, but my poor wife, who was pregnant at the time of my arrest was so much overpowered by grief and anxiety that she could not survive the shock and died a few days after, leaving young children.

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The statement of **Dr. Ruldoo Ram Varma**, *son of Lala Bura Mal, age 45 years, Medical Practitioner, Gumti Bazar, Lahore.*

I was in the Badshahi Mosque at about 10 a. m. on the 12th of April, 1919. Besides the men present there, about 40 or 50 boys came in, some carrying sticks. As I was returning from the Badshahi Mosque to the City by the way of Naugaza's tomb and Hira Mandi, some Police Constables passed me. I also saw some Military men. On going a little further, opposite the shop of Pindi Dass and the house of Rai Sanjhi Mal where there is a pipe, I saw a number of officers, including the Deputy Commissioner of Police, and some Military Officers on horseback. They were asking the people why they did not open their shops and why they were making so great a noise. They added that if they did not open their shops, bombs would be thrown from aeroplanes and it would be impossible to distinguish the guilty from the innocent. Out of the men standing there, one said that the Rowlatt Act should be repealed, for the agitation was all on that account. One Police Officer questioned him if he knew what the Rowlatt Act was. I replied that our hands have already been tied and now our mouths are being muzzled. That was what the Act meant. He said, "How have your tongues been muzzled? "You have been making noise for the last three days." He added, "You are fools as you do not commence work." Thereupon, one or two persons out of the mob burst out, "Sir, we are fools, but are Pandit Malaviya, Mr. Jinnah and the other members of the Council fools?" The Officer replied in the affirmative. Then another person questioned if Mahatma Gandhi was a fool. Mr. Fyson, the Deputy Commissioner, whom I could recognise, said that he (Mr. Gandhi) was the greatest fool. Mr. Fyson spoke in English in a loud voice, "Yes he is the biggest fool." He translated the sentence into Urdu himself, repeated it, and then said that it was he (Gandhi) who was at the bottom of all this disturbance. Pandit Dharam Das Vaid, Gumti Bazar, who was standing by me, told him that it was very easy to call others fools, but it was difficult to make the people believe it. He took out a copy of the Rowlatt Act from his pocket and said that he had gone through the whole of it. He requested Mr. Fyson

to explain the Act to him. The Deputy Commissioner replied that all were not so intelligent as he was. The general people, he said, were fools. Another Officer then said, "We have come to warn you and not to hear a sermon from you." Then the Officers proceeded forward. I returned to my house. My evidence was recorded before the Martial Law Commission.

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The statement of **Fazal Din,** *son of Burha, Dalgar, age 28, of Mohalla Namadigaran, Akbari Mandi, Lahore.*

A few days after the proclamation of Martial Law, *i. e.* on the 19th of April, I was arrested by the Police, while busy in my work at the shop of Nihal Singh. I was taken to the Naulakha Thana. There I saw Muhammad Din, Alias, Tidi, standing, who pointed me out, saying, "Yes, he is the man." This Mohammad Din had undergone imprisonment before this. The witnesses against me were a policeman and one other person. I am not acquainted with either. They searched my house, but found nothing objectionable. I was kept for the night in the Police Station. The next day, I was presented before a Magistrate in the City Police Station, who ordered me to be handcuffed. I was kept for a few days in the Naulakha Police Station, and after this, I was kept in the Central Jail for three or four days and nights, and was set free, on the case being dismissed. I was charged with being a member of the *Danda Fouz*. I committed no offence and had to bear much hardship and trouble for no reason.

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The statement of **Lala Amir Chand,** *son of Lala Tota Ram, of the Punjab Swadeshi Stores, brother of Mr. Labhu Ram Mehra B.Sc. Civil Engineer, now a Martial Law Prisoner, Anarkali, Lahore.*

I was arrested on the 17th of April 1919 at my shop. My shop and house were searched in my absence. Nothing suspicious was found. I was taken to the Anarkali Thana, and then to the Telegraph Office where I was handcuffed and taken to the Central Jail, Lahore. I was kept in a solitary cell from 17th April to 13th May and then in the lock-up of the City Police Station. I

was taken to Mr. Bowring of the C. I. D. on the 24th of May 1919, and after my brother Lala Amolak Ram had executed a security bond for Rs. 500 for my future good behaviour. I was released after thirty-eight days' confinement, of which 25 days were of solitary detention without any trial. I do not know upto this day what my fault was.

After my release, I was told by my relatives that Policemen constantly asked for money from them as a prize for my release.

On inquiring at the time of my arrest, I was told that I had been arrested without a warrant under orders from the higher authorities. During the time of my detention, Dr. Karm Chand and I were once produced before a C. I. D. Officer and there I learnt that I was arrested on the report of P. Jewan Lal of the C. I. D. and that there was no evidence against me. For 22 days, I was detained without any enquiry.

On the 24th of May, when I was produced before Mr. Bowring of the C. I. D., he asked me if I had read the Rowlatt Bills. On my telling him that I read the speeches in the Council and the comments in the papers, he told me that the lawyers were misrepresenting the whole matter, as they were not allowed to appear under the Act. Security for my good behaviour was taken as I had been a D. A. V. College student and, therefore, Mr. Bowring doubted my character.

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The statement of **Allah Dad,** *son of Nabi Bakhsh, age 60 years, Chhatta Bazar, Mohalla Water Works, Lahore.*

I am a corn grinder. One Feroz Din, carpenter, gave me a quantity of white wheat for grinding. After the Martial Law order, fixing the rate of flour at six and half seers per rupee, was passed, a man came to me to buy flour. I refused to sell the flour which belonged to another person, I being a mere grinder. The man reported the matter at the Water Works Station, and after a short interval, he returned with Munshi Mir Ashaq and Syed Mohammad Amin Indrabi, Municipal Commissioner. As these gentlemen pressed me hard I was compelled to sell the flour which was not my property. After a few minutes, when these men were removing the flour, two British soldiers and two Police Constables came to my mill, and, though the

buyer told them that he had bought the flour, I was arrested and taken to the Water Works, where I was presented before a young Englishman. I explained to him the whole matter. He asked me what I had got with me. I told him that I had Rs. 32-8-3. This amount was taken from me. At about 9 a. m., I was confined in the lock up at the Water Works, and at five in the evening, I was presented before the Colonel Sahib, who, without taking any evidence for the defence, sentenced me to a fine of Rs. 50, or in default, to three months' imprisonment. This took place on the day on which Martial Law order fixing the rate of wheat was promulgated. I was ignorant of any such order. I had 25 maunds of wheat at my mill which I had notified to the the authorities through my brother as under Martial Law I could keep only 5 maunds. Two or three days later, some Police Officers confiscated all my wheat, inspite of my protest and my shop was kept under Police guard for 7 or 8 days.

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The statement of **Malik Nazir Ahmad,** *son of Malik Chiragh Din, age 25 years, milk-seller, Chuhatta Mufti Baqar, Lahore.*

I, with Kamar Din, tailor, was arrested on the 17th of April last in connection with Martial Law. We were taken to the Police Station at the Delhi Gate. In the evening of the 17th, we were beaten and abused by Jiwan Lal, Sub Inspector, C. I. D., and Charanjit Singh, Sub Inspector, and the whole day they were inducing me to make a false statement that some six men, who were already in custody, were in the *Donda Fouz* and that they used to abuse and threaten to kill Englishmen. But I did not agree, as I knew nothing about the matter. Others, who had been arrested along with me and kept in the Police Station, were let off in the evening after they had bribed the Police. I was, however, not set free. I can recognise the persons who were let off. I was given no food on the 17th and 18th, although I begged the Police to do so. When I further resisted their endeavours to obtain false evidence from me, then, on the 19th, Jiwan Lal threatened me with a pistol, saying that if I did not give him the desired statements, he would shoot me. This threat, he repeated several times, but still I did not yield. I was taken before the Police Superintendent. Altogether, I was kept for three days and nights in the lock-

up without any food. On the 20th, the Police Superintendent released me, finding nothing incriminating against me. Abdul Karim is very anxious to entrap us and is trying his best to have us bound over. He says, "Unless you make friends with me, I shall tease you in this manner." My brother was charged with being in the *Danda Fouz* at a time, when, in fact, he was not in Lahore, but at Zira in the Ferozepore District. He was not here even during the Hartal days. I was threatened by Jiwan Lal that if I did not produce him, my house would be destroyed. Ultimately, I had to produce him.

184

The statement of a Student.

On the 10th of April, as I was going to the Bazar for shopping in the evening, I saw shops being suddenly closed and a multitude of people coming crying, "Hai Hai Rowlatt Bill," "Black Bill," "Gandhiki Jai" and so forth. I was asked by one of the crowd to put off my cap. I asked him what the matter was. He told me that Gandhiji had been imprisoned and people were sorrowing on that account. He further enquired of me if I was willing to participate in the general sorrow. I spontaneously expressed my willingness. He thereupon remarked, "Why don't you take off your cap?" I took off my cap and that seemed to satisfy him.

I followed the multitude silently, asking many questions as to when and where Gandhiji had been arrested, and where the men were going. It appeared to me that no one knew precisely where the crowd was going; some said that they would probably go all round the city to show their sorrow, and others, that the people would perhaps go to the Mall to show their sorrow to Englishmen.

I lagged behind, as I was walking very slowly. When I reached the Ewing Hall building I found most of the men sitting down and a few thus standing near Mool Chand's shop. A man was addressing them. He gave the message of Lala Duni Chand, Rambhaj Datta, and other leaders asking them to turn back, Some of those present demanded of him a written document to that effect, but as he could not produce one, he was ignored. Some had started again, whilst others remained sitting and some returned. A few more, mostly students, then followed the first party to the

Mall. I was one of them. I believe most of the men present near Mool Chand's shop must have turned back, on the message from the leaders being delivered; for, in my estimation, the number of men in the crowd here was between one thousand and two thousands, whereas after passing the Telegraph Office, I do not think there were more than four hundred men.

Near the Forman Christian College buildings, Dr. Lucas and a few other Professors were standing and asking men, in general, and F. C. College men, in particular, to return. Most of the F. C. College men and some others went into the college premises. I too went in along with them. I also noticed some men going over to the Commercial Buildings side and, perhaps, that explains the lessening of men afterwards. After a little time, I came out again and began to follow the crowd which had covered some distance by this time.

I noticed near the Telegraph office some Europeans passing in a car and a soldier going on a cycle through the crowd, and one or two European ladies with gentlemen going to the Empire Cinema side. The crowd did not molest them, nor did it commit any other act of violence.

A portion of the crowd went towards Kapurthala House on seeing the British soldiers that were posted by the Telegraph office, but I went on straight. By the time I reached Plomer's premises, I heard shots fired, I was staggered, and in a moment, I found people running past me, followed by the Police and the soldiers.

I hid myself behind a bush, from where I saw men carrying back the wounded on their shoulders; and after about half an hour when it was absolutely quiet on the Mall, I came back to my house.

I afterwards heard that shooting had been resorted to in Anarkali as well.

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Tha statement of **Shahab Din,** *son of Ghasita, age 25 years. Jat tonga driver of Anyat Shah, No. 593, tonga No. 622, Mochi Gate, Lahore.*

On the morning of the day on which Martial Law was declared, I and Dina, son of Viroo, a tonga driver, had taken out some men to Kana Kacha, at about 9 or 10 a. m. Martial Law was declared during the time we were so absent.

On our return, we were allowed to pass unchallenged by the soldiers standing at the Canal Bridge, as well as by the picket stationed at the Custom House Chauki No. 4. When we reached the Mozang Tonga Stand, some British soldiers seized us, and took us to the Thana. We were kept there for the night. In the morning, we were brought before Mr. Clark, Deputy Superintendent of Police, and by his order we were taken before the Commanding Officer at the Chiefs' College. We were then sent to the Colonel at the Punjab Club. The Colonel ordered that our tongas should be kept at the parade ground and we should be taken to the Jail. We were accordingly taken to the Jail and kept there for six days. On the evening of the 6th day, a European Officer came to the Jail and asked us where we had taken our tonga to. We replied, we had gone to Kana Kacha. Without asking us any further questions or hearing us in our defence, he ordered us to be given five stripes each. We were made naked, only a piece of muslin cloth was given to us to cover the lower part of our bodies and then we were flogged and released. While we were being caned, three other outsiders, two of whom were Kashmir labourers, also received 5 cuts each. The third was a Mahajan (Head man of Caste) from Ambala.

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The statement of **Zahur-ud-din** *age 27 years.*

I am a resident of Rang Mahal, Lahore. On 10th April, Lala Kishen Chand, dari-seller of Rang Mahal, sent for me and said that he had 10 or 12 bags of flour and wanted chapatis (bread) to be prepared therefrom and distributed among the poor people of the Mohalla (the locality). I said, "Very well, I have no objection to do this, I am always ready to give food to the poor." At that time, Seraj-ud-din, a shop-keeper, was also present. Seraj Din undertook to cook *Dal* (pulse) at his shop. In this way we started the cooking of chapatis and Seraj Din of dal and also began their distribution. On the 19th of April, a Police Sub Inspector with some armed soldiers, came to my house, and caused a search to be made, alleging the existence of an order to that effect. Nothing incriminating was found, but in spite of that, I was taken handcuffed to the Kotwali and thence to the Jail, where I suffered great hardship. In the Jail, I was confined in a cell which was very small and full of mosquitoes. After being troubled

for six days, I was taken out of the Jail, and released on a recognizance taken by the Superintendent of Police. After suffering extreme hardship for three or four days in the Kotwali, I was set free in this manner. Ten or twelve days after I had been released, Mian Seraj Din, at the instigation of Mohamad Din and Nawab Sahib, reported to the Deputy Commissioner that some people had forbidden his evidence against Harkishen Lal and Duni Chand, and that as he had deposed against them they desired to take his life. On this, the Kotwali Sub Inspector sent for me and harassed me for three or four days, though the report was false. On making enquiries, the Sub Inspector found the report to be untrue. One day, as I was going to my office in the Lahore Cantonment, Seraj Din with four other hooligans attacked me and struck a blow with a *Dang* (staff) which fell on my bicycle, injuring my back. I reported the matter to my officer who wrote two letters, one to the Inspector, Naulakha, and the other to the Deputy Commissioner through the Magistrate, Lahore Cantonment. In support of my complaint at Naulakha, I produced 5 or 6 witnesses against Seraj Din and others. As soon as my witnesses were finished, the accused Seraj Din was called by the Sub Inspector and asked to produce his witnesses. Two hours later Nawab Mohamad Ali Khan and Mohamad Amin, Municipal Commissioner, sent for Seraj Din, the accused, and also for the papers in his case from the City Kotwali, and, with the consent of the Inspector, released him without taking any notice of my evidence. Ten or twelve days later, I was called to the Kotwali, and asked to give information as to where Seraj Din, the accused was. I gave them full particulars of his release, whereupon I was told to withdraw my case. A note was made that action would be taken as soon as the accused was found. The accused is still at large. The police have acted in this manner knowingly on the recommendation of Nawab Mohamad Ali Khan and the pleader Mohamad Amin, and because he gave evidence as a Witness for the prosecution during the prevalence of Martial Law.

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The statement of **Lala Ganesh Dass,** *son of Lala Surjan Mal, Khatri, shopkeeper. Bazaz Hatta Bazar, Lahore.*

I am a cloth merchant having a shop in the Bazaz Hatta Bazar. I had a quarrel with two constables, who wanted me to give

cloth to them on credit, which I refused to do. Two days after the *Hartal* had ceased, I was sleeping in my shop, suffering from pain in my stomach, when these two constables came and told me, that I was wanted by the Martial Law Officer, who held his Court near the Water Works Reservoir. They forced me to close my shop and took me to the Martial Law Officer. I was put inside a room, where there were other respectable persons in custody. The Officer was busy meting out punishments to people. As my pain increased, I bagan to cry. On this, the Officer came near me and told me that I was feigning illness. I requested him to have me examined by a doctor. A doctor was accordingly sent for, who, on examination, declared that I was really ill. The Officer asked the constables for what offence I had been arrested and they stated that I had been persuading people to observe the *Hartal* after Martial Law had been proclaimed. I protested that the constables were inimical to me and were telling a lie. I was allowed no opportunity of producing my evidence, but was sentenced to pay a fine of Rs. 100, or in default, to receive 10 stripes. I borrowed Rs. 100 from Bulaqi Saraf and paid the fine.

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The joint statement of **Fazal Din,** *son of Jhanda, resident at the Haveli of Kabli Mal, caste Kasai, Lahore, and* **Amir,** *son of Nawab, carpenter at the shop of Ahmad Bakhsh, outside Sheranwala gate, Lahore.*

During the Martial Law period, a few days before *Shabbrat*, we, the aforesaid persons, were sitting at the shop of Ahmad Baksh. It was about 4 o'clock in the evening, when a motor car came to the shop and stopped. A Military Officer, accompanied by a few British soldiers and Police Constables, came upstairs. They arrested from the adjoining house, having a common staircase with the shop, a few persons, including a woman, who were engaged in playing cards. Among the Police Constables was one Dara who had enmity with Fazal Din. Seeing Fazal Din in the shop, Dara brought the Officer there and got us arrested. We, along with 12 or 13 other persons arrested from the neighbouring house, were taken to the Naulakha Police Station. On the way, we met a carriage which had in it 5 or 6 persons. When they saw us, they asked us why we had been arrested. On this the Police Constables stopped their vehicle, and told the British soldiers that the

inmates had abused them. The Police then took them also to the Police Station. We were detained at the Naulakha Police Station for the whole night, and were taken, the next morning, to the Iron Tank (Water Works), and produced before a Sahib, who, without taking any statements or hearing any evidence, ordered us to receive 15 canes each. He also ordered our persons to be searched and any property found thereon to be forfeited. In the search Rs. 5-12-0 were found in the pocket of Ahmed Baksh, and Rs. 77 on the person of Fazal Din. Nothing was found on the person of Amir. We were quite innocent. The house owner and the other arrested persons got various punishments.

After the pronouncement of the order, we were taken to the Jail. We were kept imprisoned for the whole night. The next morning we were flogged. We were taken to the flogging post handcuffed. We were flogged after being stripped of all clothing. As a result of the flogging, blood trickled down our bodies.

189

The statement of **Nabi Bakhsh,** *age 24 years, milk seller of Masjid Chinianwali Bazar, Sirianwala, Lahore.*

Three or four days before the last *Shab-i-Barat,* a Sikh came to my house and wanted some milk, which I gave. A day before *Shab-i-Barat,* three Policemen came to my house, handcuffed me, and took me to the police station, where I was locked up. I remained two days in the lock up, and was then taken handcuffed to a house near the Zoological garden and produced before an English Officer. He asked me if I had put water into the milk. I denied it and was sentenced to pay Rs. 250 as fine, or undergo 6 months, imprisonment. My relatives who were present paid up the fine and got me released. I was made to sit in the sun for two hours that day. Jawahir Lall Halwai of Shahalmi Gate and Achhru Mal Halwai of Hiramandi were also there as accused persons.

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The statement of **Lala Hukam Chand Kapur,** *son of Lala Buta Ram, owner of H. M. Doyal firm, machinery sellers, adjacent to City Booking Office, outside Lohari Gate, opposite Tonga Shed, Lahore.*

I am an old man of sixty-five years. During the Martial law regime a policeman took me before an Indian Magistrate (Syed

Mohammad Shah) and informed him that I had refused to lend him a chair on the ground that I did not like any Englishman to sit on it. I denied this and said that my chair had already been taken. The Magistrate allowed me to go. On the next day, the police took me before Mr. Clarke, Police Officer in the Anarkali Bazar, at about 1-30 p. m. I was handcuffed and kept standing for half an hour on the Anarkali Road, and was then taken handcuffed to the Telegraph Office through the Bazar. The Deputy Commissioner came there after about an hour and a half. I appealed to him to let me know what the charge against me was. The same story of the chair was repeated. I said that it was false and that the chair was still lying there. The Deputy Commissioner let me go. The handcuffs were not however removed, and I was taken to Syed Mohamed Shah Sahib, the Indian Magistrate at Lohari Gate and the handcuffs were removed there.

The chair was returned to me after a few days, but one *charpai* and an ink-pot have not been returned till this day.

I pay Income Tax Rs. 104-2-8. I have been very much disgraced and this is known to all in the Anarkali Bazar. During the the *Hartal* days the City was completely quiet.

My shop is in Anarkali outside the Lohari Gate, whereas my residence is within the Lohari Gate. During the *Hartal* I used to come to my shop but did not work. During the days of the *Hartal* the City people created no disturbance or committed no breach of the peace. They did not prevent Government Officials from doing their duty.

191

The statement of **Malik Shadi**, *son of Malik Ghasita, Kaka Zai, Kucha Kaka Zaian, Lahore.*

I closed my shop on the 1st *Hartal* day and then again on the 10th of April, when Gandhi was arrested.

I am an old man of 60 years. A few days after the declaration of Martial Law I was arrested with 25 other men, namely, Lala Duni Chand Bazaz, Fazal Din, Lala Din Mala, confectioner, the Sikh Comb Maker, and other shopkeepers. I was handcuffed, taken to Kotwali, thence to the Telegraph Office, and lastly to the Central Jail, where I was kept in a cell for about 7 days. My son Mohamed Hussain had also been arrested some four days prior to my arrest. He was kept in custody for 34 days, and got 20 stripes.

I do not know why I was arrested. I was brought to the Police Station; a witness was produced by the C. I. D. who stated, "Malik Shadi was leading a crowd and saying 'Release Gandhi and arrest us in his place.'"

Four days after, on the intervention of some Municipal Commissioner I was let off.

On the 12th of April, on hearing of my son's arrest I went to Hira Mandi. I saw the police with European Officers facing the East. The military were on the North. I saw an Officer pointing with a revolver and firing. After him the police fired.

The crowd was near the Naugaza and the police near the school.

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The statement of **Malik Mohammad Husain**, *son of Malik Shadi, Kaka Zai, of Kakazaian Street, Lahore.*

The day before *Baisakhi*, I think it was a Saturday, I was returning home from the Fort, where I had gone to deliver fuel on behalf of my brother who had taken a contract. One Gulab Din was with me. When I came to the Water Works, and as I was crossing the road, a military officer who was standing there, struck me with a hunter saying "Stand back." I said I was returning home. At this he struck me again. I said, "Hazoor, Don't strike;" and as I found he was about to strike me for the third time I raised my left hand to my face to protect it from his blow. On this I was arrested by Mr. Broadway, Superintendent of Police, who said, "You have opposed a military officer." I replied that I had taken on my hand his previous lashes but had to protect my face from injury. I was then taken to another police officer to whom I told the truth. He ordered me to go away, but as I was leaving, Mr. Broadway called out 'Arrest him.' So I was arrested, and tied with my own turban and in that state paraded through the Bazars. I was then kept in the Anarkali Police Station for a day and a night, and thereafter I was kept in imprisonment for about seven days in a solitary cell in the central jail. Thereafter I was kept in custody in the City Kotwali, thus undergoing altogether thirty-four days imprisonment. Finally I was ordered to be whipped twenty stripes, which was done. I was then set free

on the 16th May from the Central Jail. I am still ignorant of the charges brought against me. Mr. Broadway was the only witness against me. The officer who struck me was not called. I was neither questioned, nor asked to call evidence. My father, Malik Shadi, aged sixty years, was also kept for full seven days in the Central Jail, Lahore, on the alleged offence that he was heard crying "Leave Gandhiji and arrest me in his place." He was handcuffed and then imprisoned.

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The statement of **Lala Parasram,** *age 30 years, Khatri, Cloth Merchant, of Bazaz Hatta, Lahore.*

On the 6th of *Baisakh* last, at about 8-30 p. m., I came out of my house through a window to milk my she-buffalo as usual. Just as I was dropping down from the window, the Thanedar Sahib and four constables came there, and I was asked why I had come out that day. I replied, "My child has been crying for milk and as the milk-man has not come I am going to milk the she-buffalo." I had no clothes on my person at that time except only a loin cloth. I entreated them to permit me to put on my clothes or at least to put my *dhoti* on, but they refused, and in that practically naked state marched me through almost the whole city. At last they took me to the Water Works Reservoir, and made me sit close to the place where the distributing pipes are situated. I then sent for my clothes from home and received them the next morning at about 8 o'clock. At 12 noon I was taken before the the Officer Commanding, who on the suggestion of the Thanedar sentenced me to 5 lashes and a fine of ten rupees. I requested the Officer Commanding to spare me the flogging and increase the fine, but he remained unmoved, and I received the flogging that evening at the Chauk which is an important thorough fare. I am a respectable man and pay an income tax of Rs. 65. I have been greatly disgraced by being flogged publicly. Jhanda who lives in my house and pays rent, was holding an earthen lamp at the time when I was emerging out of the window, and was fined Rs. 10. Jhanda is aged 60 years.

During the *Hartal* there was absolutely no danger of loot. People lived peacefully together and nobody lost anything.

194

The statement of **Lala Chuni Lal**, *son of Lala Fateh Chand, Khatri, flour merchant, Moti Bazar, Lahore.*

A few days after the proclamation of Martial Law, some constables came to my shop and arrested me without mentioning any charge or showing any warrant. I was handcuffed and then marched to the city Kotwali, from there to the Telegraph Office, and thence to the Central Jail. There I was kept in a solitary cell for a week. I was then brought to the City Kotwali in handcuffs. Some evidence was recorded there against me, and it consisted of the statements of one Budmash No. 10, one Police Sergeant Feroz Din, and another Arain Zaildar whose name I do not know. I know these very witnesses were called against many other innocent persons. These witnesses said that I had started a *langar*. This was true. I had done so to feed the poor during the *Hartal*. They also said that I had told people to close their shops, kill the sweepers and get food from the *langars*. These were all lies. My witnesses were not examined. I was then released after executing a recognizance for Rs. 200/-, but was ordered to present myself at the Police Station every day. I did so for many days and was there from morning till evening.

195

The statement of **Lala Tota Ram**, *son of Hardev Ram, milk-seller and cultivator, age 24 years, Landa Bazar, Doaba Hotel, Lahore.*

We are three brothers. The eldest brother went to Hoshiarpur 18 or 19 days before the proclamation of Martial Law to look after our property there. I too had gone to fetch a cow from a village where my relations had taken a contract, 15 or 16 days before the introduction of Martial Law. Our cows and buffaloes were kept there. I returned to Lahore after 7 days. The same evening, at 6 p. m., i. e. three or four hours after my arrival, a constable came to me and told me that I was wanted at the Police Station. The Sub Inspector after taking down my name and address, placed me in the lock up. In the same cell was my elder brother Beli Ram. The next morning I and my brother were taken handcuffed to the Felton Hotel. The Officer enquired of us if we sold milk at 4 annas a seer. I said I had gone out. My

elder brother replied that he sold milk at 2-6 and 3 annas per seer. Many people from the Bazar had gone with us to help us and to give evidence. But no such evidence was recorded. One constable and one shoe-maker with whom we have disputes, gave evidence against us. I showed my permit, but no heed was paid to that. The Officer fined my brother Rs. 150 and sentenced me to three months' imprisonment and 20 stripes. I was taken to the Jail handcuffed. Four or five days after my arrival in the Jail, I was flogged. I became unconscious owing to the flogging, still I was not taken to the hospital. Not only that, they put me to work a bullock-mill (kharas) where I had to work from the very first day. I worked at the mill for 20 or 22 days. I returned home after completing my sentence.

We three brothers pay income-tax Rs. 20 and a few annas. Although innocent, we were put to such a disgrace that now it is hard for us to show our faces in the Bazar.

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The statement of **Lala Lekh Ram,** *son of Lala Amin Chand, Agarwal, aged 42 years, proprietor of the shop Roshan Lal and Bros., Trunk Merchants, Anarkali, Lahore.*

I was arrested by Sardar Tota Singh, Sub Inspector of police, and police constable Khuda Bakhsh on the 17th of April, 1919, at 2 p. m. They searched my house as well as my shop, but nothing was taken away by them. I was then taken to the Anarkali Police Station, where Kali Ram and Raja Ram were also brought. There we were handcuffed and then a few minutes later, confined in the lock-up. Next morning we were taken handcuffed to the Telegraph Office, and ordered to be conveyed to the Central Jail. We were admitted into the Central Jail on the 18th of April at 3 p. m. I was placed in a solitary cell on the 28th of April. I was taken back to the Anarkali, Police Station and on the 29th of April, removed to the Delhi Gate Kotwali. Two or three hours after that we were taken back to Anarkali through the City. On the 30th April, we were taken to the C. I. D. office. We were sitting outside, when the Inspector of the Anarkali Police Station and the Superintendent of the C.I.D. came outside and gave orders for our, i. e. Kalu Ram's, Raja Ram's and mine, handcuffs being removed. We were ordered to come the next day to the

police office without defence witnesses. We went there, but were let off after a little enquiry. Two servants of mine, named Velayat Hussain and Jamila who had accompanied me to the C. I. D. office were standing outside the main gate. A police constable reported falsely to the Superintendent that they were trying to come into the room. He sent them on to the Punjab Club where a military officer fined them Rs. 5 each. The servants of other accused persons were also similarly fined. I do not know upto this date what the charge against me was. I was not even questioned by any officer.

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The statement of **Lala Tulsi Ram,** *son of Lala Shankar Das, Tirpand Khatri, Hanuman Street, Mohalla Sareen, Lahore.*

I had a claim of Rs. 200 against Inderman Singh, for which he got Dewan Chand, a relation of his, to execute a bond in my favour. As this debt was not realized even thus, I transferred the bond to one Lala Bishan Das. This annoyed Inderman Singh, who got his military officer Lieut. Campbell to report against me. I was arrested under a warrant issued by the Martial Law Officer, on the night of the 11th of May. Whilst I was being taken away by the police, Inderman Singh who was with us, gave Rs. 10 to a constable, telling him to report that I had offered the amount for having my handcuffs removed.

The Officer at the Water Works Reservoir sentenced me to six months' imprisonment and 20 stripes without any enquiry. I have just returned from the Gurdaspore Jail after having served my term of imprisonment. I was flogged in the Central Jail, Lahore, on the 15th of May, 1919.

I was quite innocent. I denied the charge, but was thus punished solely on account of enmity with Inderman Singh.

My complaint against Inderman Singh was pending in the court of Diwan Kishan Kishor, Honorary Magistrate from before my arrest. Bishan Das's suit No. 1465 for certain amount is pending in the Small Causes Court and I am summoned as a witness.

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The statement of **Lala Chuni Lal,** *aged 32 years, son of Maghar Mal, Khatri, of Mohalla Dhanpat Rai Vakil, Delhi Gate, Lahore.*

I am a Tonga Driver in Lahore. About the evening of the 5th of May, 1919, I took one Englishman and one English woman

to the Railway Station. As I had no permit for the night and had been plying my Tonga from 5 a. m. I wanted to come home. I was however ordered by Anwar, Sub Inspector of Police who was on duty outside the Railway Station, to give a drive to a police constable and a woman of his acquaintance. On my refusing the Sub Inspector abused me, arrested me, and took me to the police Station where I was set free on giving a recognizance. The next day the City Magistrate sentenced me to one month's imprisonment without hearing my defence. I was quite innocent. Even in the days of the *Hartal* I had been plying my Tonga.

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The statement of **Pandit Ram Saran Das**, *son of Pandit Thakur Das, Brahmin, of Wachhowali, Lahore.*

I had been employed in the Railway Examiner's Office since 1912. In 1917, I was arrested under the Defence of India Act and was kept confined in the police station for 25 days. I was not told the reasons for my arrest. During this period I was supplied very bad food. After detention for 25 days I was released without trial. Though no offence could be established against me I was dismissed from my post. I then opened a shop outside the Shah Almi Gate, lead a peaceful life, and kept myself entirely aloof from all political agitation.

On the 6th of April, 1919, there was a universal *Hartal* at Lahore. I also closed my shop and went to the river in the morning. After having my bath, I returned with the others. In the way several people were putting a mark with dust (*Tika*) on the forehead of each other as a sign of mourning. I also followed their example and put this mark on the forehead of two or three persons.

On the afternoon of the 15th (the day Martial Law was proclaimed) a number of British soldiers came to my house, but not finding me there, went away. They however left word at my house that I must present myself the next day. On the 16th of April, I voluntarily presented myself at the C.I.D. office. There I was shown a warrant of arrest under the Defence of India Act. I was taken in the custody and marched off to the Telegraph Office, where I was put into a motor car guarded by a European soldier, and was driven to the Fort There I was put in the lock-up,

and was not allowed to come out for several days. Later on, I was given permission to have a short walk in the Fort compound. For 18 days, I was supplied with food of a very poor quality, obtained from the house of a chaprasi in the Fort. I was subsequently made to pay for this at the rate of one rupee per day. After the 18th day, I was allowed to get food from my house.

As my clothes had become dirty, I requested Captain Hamilton, under whose charge I was, to permit me to telephone to my brother, who is employed in the firm of Clement Roberts, to send me clothes. Captain Hamilton gave me the requisite permission, and on the 26th, I telephoned to my brother. When this matter came to the notice of Col. North, the Officer Commanding the Fort, he, without any enquiry from me, or Captain Hamilton, ordered me to be stripped of my clothes, and directed a European sergeant (whose name I believe is Fielder) to flog me. I was accordingly given 5 stripes.

I remained confined in the Fort upto 5th of July, when I was released. But before my release, I was served with an order under Rule 3 of the Defence of India Rules, directing that I should until further orders

(*a*) remain and reside within the limits of the Lahore Municipality;

(*b*) daily report myself to the Officer in charge of the city Kotwali;

(*c*) refrain from holding any communication, direct or indirect, with the press, or from addressing or being present at any public meeting; and

(*d*) submit to the Deputy Commissioner, for pre-censorship, all private letters or communications.

On the 15th of November, 1919, I received another order from the Punjab Government, purporting to be issued under Section (2) of the Foreigners' Ordinance, 1914, directing that until further orders, I should report myself personally to the Officer in charge of the city Kotwali every week.

I am entirely innocent, and do not know for what reasons I was harassed and persecuted in this manner.

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The statement of **Lala Madan Gopal**, *Saigal of Kucha Balmata, Shah Almi Gate, Lahore.*

On 12th April, at about 10-30 a. m., I was returning from the Dyal Singh High School Boarding House. On reaching the Hira

Mandi Chauk, I saw a large number of European and Indian soldiers, some mounted and others on foot, coming from the Langa Mandi side. On seeing this, I stood on the thara (platform) of a shop, situated at the junction of the said Mitha and Hira Mandi Bazars, from where I had a full view of the whole locality. The Officer Commanding stationed the troops in different places. After a short time, people began to come from the Badshahi Mosque side. They came in batches of five or ten at a time. As their way was blocked, they had to stop in or near the Chauk. In course of time, the number of persons standing near the tomb of 'Naugaza' became very large. The soldiers began to disperse the people by sheer force, the cavalry charging the crowd. The people ran frightened in all directions, shouting '*Gandhi ki jai*' and '*Hindu Musalman ki jai*', the cavalry charged them with redoubled force. After a few minutes, the soldiers opened fire and some people died. I then left the place to avoid danger. So long as I was there, I did not see any one throwing any brickbats at the soldiers.

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The statement of **Lala Gurdial Anand,** *son of Lala Ram Chandi, Khatri, resident Dharkhana, Tehsil Pind-dadan-khan, District Jhelum, at present proprietor, Simla Hindu Hotel, Anarkali, Lahore.*

My friend Lala Kalu Ram was arrested on the 17th of April. He was taken to the City Police Station for enquiry. Lala Guranditta Mal Kohli, Proprietor, Maharaja Hindu Hotel, and I used to go there to watch the enquiry and to render help by way of giving security, if needed. On the 30th April, Lala Kalu Ram was taken to the C. I. D. Office, instead of the Kotwali. We two went there; several other people went there, and they were also anxious to know something about the welfare of their friends. We were sitting on the other side of the road, outside the premises of the Office, when a constable came up to us and said, "Why are you sitting here. You will have to appear before the Sahib." We said we were sitting there to help our friends by giving security in case it was needed; but if it was objectionable, we would go away. He however would not allow us to go and took us before the Sahib. There he took down our names and addresses, and ordered all of us to be taken in custody to the Police Office. There we were

handcuffed and marched to the Punjab Club, where we were presented before the Commanding Officer. There we were forced to perform drill and were thus disgraced. All of those present were fined Rs. 5 each, and I was fined Rs. 50 and was told that this was because I was an educated man. I had not the full amount with me, so I was brought handcuffed and guarded by three armed constables, to my hotel in the Anarkali, where I paid the difference, and was then released.

I was given no receipt for the fine I paid. I saw the amounts paid as fines being entered in a register.

There was no disturbance of any kind in the town during the Hartal. I never attended any meeting of any kind and never took part in agitation of any kind.

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The statement of **Bhai Man Singh,** *son of Bhai Jamiat Singh, Sikh, age 70 years, of Dabbi Bazar, Lahore.*

I pay Rs. 52 as income-tax and possess considerable landed property. On the 19th of April, at about 11 a. m., when I came to my shop, I found 5 or 6 constables standing there. They ordered me to shut my shop and accompany them, as they had a warrant of arrest against me. I requested them to show me the warrant, but they would not do so. Then they took me to my house in Kucha Wan Wattan and searched it thoroughly, but nothing objectionable was found. Then they came to my shop and searched it. Here too nothing was found. I was then taken to the Police Station, where my turban, shoes, *kara* and *kangi* (which I wear as a pious duty according to Sikh religion) were taken off and I was put in the lock-up. My spectacles were also taken off. In the evening, I was produced before a European Officer, who ordered me to be sent to the Jail. As I am a very old man and could not walk so far, my relations requested that I might be taken in a tonga, for which they would pay, but the police would not listen. I remained confined in a solitary cell for many days in the Jail. There, no regard was paid to my religious feelings about water, food, etc. A dirty *Surahi* (water bottle) which appeared to have been used by a sweeper, was given to me. I remained hungry and thirsty for two days. But on the 3rd day, I could not hold out any longer, so drank water from

that *Surahi*, and ate a little of the Jail food. On the 4th day, we were allowed to have our own food and bedding. After a few days, I was handcuffed and along with others marched back to the Kotwali. Here I was again put in the lock-up, and in the evening released, on executing personal recognizance of Rs. 200. For three days I was called and kept sitting in the Kotwali from 10 a. m. to 5 p. m. The Police Inspector took evidence for, and, against me, and discharged me. I took no part in the *Hartal* and have unjustly been subjected to all these indignities and hardships.

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The statement of **Lala Duni Chand**, *son of Lala Bhagwan Das, Piece-Goods Merchant, Khatri, age 52 years, Rang Mahal, Lahore.*

I am a Piece-Goods Merchant and pay Rs. 104 as Income-Tax, besides land-revenue. I have never attended any meetings or lectures. On the 17th of April, at about 8 a. m., Maya Ram, Constable, came to my house in Bazar Chaudhrian, and called me downstairs. I came down and he told me that he had come to arrest me. As I was undressed, I wanted to go up to dress, but he did not allow me to do so. Soon after, Sub-Inspector Charanjit Singh came there, and asked me to accompany him. On coming out of the Kucha, I was surrounded by a large number of constables with fixed bayonets, and was marched through the Bazar to the Delhi Gate Police Station. I enquired of them the reason for my arrest, but they said they knew nothing. On reaching the Police Station, my turban was removed from my head and the Police took off my gold earings, gold buttons, watch and chain, spectacles, and *dopatta* (head dress). These things were delivered to my brother Panna Lal, but my turban was thrown away in a contemptuous manner. I was then confined in the lock-up. In the meantime, many other respectable men were similarly brought in, and confined. Later on, we were taken out of the lock-up, handcuffed, linked in a chain, and marched off to the Telegraph Office. There we were made to sit down on the ground. Later on, a Police Superintendent came and in loud voice inquired, if we had realized that the British Government was still existing and that we were their servants. He asked us, if we had the courage to shout again '*Gandhi ki jai*' and '*Hindu Mussalman ki jai*'. Our names were called out from a list and we were ordered to be taken to the Jail. On the way, I asked permission to pass water twice, but it was refused. On reaching the Jail, I was

put in a solitary cell. This cell was previously occupied by another prisoner who was taken out from there, and transferred to another cell. I was told that that man was to be hanged the next morning. On hearing this I grew nervous. The food supplied to us was of a very bad quality. I could not take it and I starved for 3 days. I have no teeth. When I fell ill in Jail, medicines were supplied to me. Though milk was promised, it was never given. In the cell there was a raised platform, a hand mill, a pitcher of water and an earthen pot to be used for easing myself. On the 23rd I was taken out of my cell, handcuffed and marched to the Police Station again. There, before Messrs. Bowring and Abdul Aziz of the C. I. D., six persons, some of whom were inimical to me, and others, notorious *Badmashes* were produced to give evidence against me. I was again put in the lock-up and the next day my defence evidence was taken. Then I was made to execute a personal recognizance and released, but I was told not to leave the city. I was again called to the Police Station on the 25th, 26th, 27th and 28th April.

After the abolition of Martial Law. I was again sent for and produced before Mr. Bowring. He reprimanded me for taking part in the *Hartal*, and told me that the C. I. D. would watch my movements and I should be careful in the future. I replied that I had taken no part in encouraging the *Hartal*, but had closed my shop on receipt of the news of Gandhi's arrest, and that it remained closed thereafter because other shops were also closed.

On the 17th April, after my arrest, the Police raided and searched my house and shop, but nothing incriminating was found.

On 27th April, I was ordered by a Military Officer to hand over to his Assistant one bicycle, one ceiling and one table fan which I had. I told them that they were not in working order, but I was directed to have them repaired before the next morning on pain of being arrested again. This was complied with. After the withdrawal of Martial Law, the cycle and the fans were returned, but the blades and several other parts were missing. I was given only Rs. 22-8 as compensation, though the loss was much greater.

The statement of **Lala Hira Lal,** *son of Gomal, age 42 years, Arora, shop-keeper, Akbari Mandi, Lahore.*

I pay income-tax of Rs. 29-2-6. I own a grain shop in the Akbar Mandi. During the Martial Law days, an order was promulgated that no one was entitled to keep in his possession grain in quantities of more than 5 maunds, and that a person possessing more than such quantity

should send in a list of the same. I went to my shop on the morning of the third day after the proclamation of this order. A police constable in plain dress was sitting there. He did not allow me to open my shop, saying that my shop was to be searched, and then the order allowing the opening of the shop would be issued and not otherwise. Two hours after this, came the police Inspector accompanied by two constables, to my shop. I had three shops and to serve the same I had four godowns of corn. I opened widely the doors of all these. The European Police Officer went in, and after seeing the inside said that I had a great deal of material there, and that the whole of that would have to be weighed in the open space outside. When the European Officer entered the shop containing pulses, grain, wand (ground grain), he said that he would go to the Water Works to consult and see what orders there were about the making of lists with regard to pulses and wand. The Officer, accordingly, ordered a constable to sit and watch, and he went away after locking up the shops. The same day at about 4 p. m., the police Sub-Inspector came to my shop and opened the lock of the shop in which grain for horses was ground. He sent for scales and began to weigh the material. They were throwing out on the road the whole corn, namely, bajra, jawar, rice, gawara, makki, moth. Below the bags, in three or four different places, they found about 11 bags of rotten and useless gram weighing about 27 maunds. I was personally ignorant of its existence, as my younger brother named Daulat Ram was in charge of the corn and used to examine it. We had no accurate list of the material in the shop. Daulat Ram had died six months ago. He knew all about the corn. As I knew nothing about this quantity of rotten gram, it was naturally not included in the list prepared under the Martial Law order. The Police weighed the rotten grain also, and the whole material was locked up in a godown. The Sub-Inspector took the keys with him after locking it up. The search was again resumed the next day. But the gram had in the meanwhile disappeared. The Sub-Inspector again took the keys with him after locking up the shops. The next day all other keys, excepting that of the godown which contained dal, gram and wand, were returned to me. For 8 days, two constables remained at my shop and tormented me. They forcibly demanded many things that they required for themselves. After 8 days, when I reached the shop at about 8 in the morning, I found there a constable and a Sub-Inspector who had with him a warrant for my arrest. I was handcuffed and taken to the Police Station. After being detained there for an hour, I was taken to the Office of the Inspector of Police. He ordered me to be taken to the Club. I was taken there and produced before a Military Officer. He questioned me as to what quantity of gram I had. I replied that 27 maunds of rotten and useless gram

were found below the bags, about which I had no knowledge. The Officer said that the Police had reported that 127 maunds of gram were found in my possession. I told him that they might have included therein dal, horse gram, and wand, about which there was no order. Thereupon the officer fined me Rs 500, but exempted me from being whipped 20 stripes. My companions paid the fine. I mostly deal in rice, wheat and bajra. I do very little business in gram. There was absolutely no danger of looting during the *Hartal* days. The people left their property and cattle secure without any guard, but no one even looked at them. During these *Hartal* days my front shop was closed, but the godown behind was open from which dal and other things were supplied. No one came to tell me to close the shop. I simply followed the example of others. On the second occasion I closed my shop, as a large crowd came calling out that Gandhi had been arrested. I had no fear that my shop would be looted.

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The statement of **Ali Mohammad,** *son of Rahim Bakhsh, Kambo Chauhatta Mufti Baqar, Milk-seller, aged 28 years, Contractor, Islamia College, Lahore.*

I sell milk in the Islamia College as a contractor. On the 4th day of May, 1919, at about 7 p. m. I went to the Bazar and then I went to the shop of Mehraj Din. Mehraj Din was not there. I found his son Shuja Din was cleaning utencils there. A customer asked for some curds. Shuja Din asked me to give him the curds, as he was busy in cleaning the pots. I gave the curds accordingly. At this moment some Police Constables came up and asked me to come down. I said that I was not the owner of the shop. One Ali Mohammad, who was with the constables and is an informer, also said the same. In spite of this denial, the police however arrested me, and confined me at the Water Works for 5 or 6 hours under Military guard. It was only when Mehraj Din came there and told them that he was the owner of the shop and not I, that I was released. I was arrested without any reason and was put to inconvenience quite unjustifiably. I was given nothing to eat during the time I was detained in custody.

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The statement of **Mehraj Din,** *son of Charagh Din Kashmiri, Milk-seller, age 40, resident of Chauhatta Mufti Bazar, Lahore.*

I was arrested on the afternoon of 4th of May, 1919, at about 2 p.m., for breaking the Martial Law orders. The charge against me was

that I sold curds (*Dahi*) at as. 4 per seer. There was no Martial Law order to sell *Dahi* at any fixed rate. I was fined Rs. 200. A petition for mercy has been submitted to His Honour, but no answer has yet been received. A complaint, the basis of prosecution, was made by one Ali Mohammad who owed me Rs. 5, and who was not therefore on good terms with me. There was no justification for the complaint as when milk was selling at as. 3 per seer, the rate of *Dahi* would naturally be as. 4 per seer. I was selling *Dahi* at 4 annas per seer which was the market rate. The witnesses called against me said that I had sold curds at as. 4 per seer, but instead of curds, milk was recorded. When I learnt one Ali Mohammad Rahim Bakhsh who has made statement No. 205 before this Committee, was wrongly arrested at my shop along with my son, I, of my own accord, went to the Water Works Reservoir, and gave information that I was the owner of the shop, whereupon these two were released. Though, I stated I had not sold the curds, but my son had done so, no notice of it was taken, and I was punished.

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The statement of **Lala Ichhru Mal,** *son of Mela Ram, Confectioner, age 36, Hira Mandi, Lahore.*

One Anantram, an accused during the Martial Law days, is my brother-in-law. He was sentenced to 6 months' imprisonment and thirty stripes. On the day, when he was to be flogged in the Central Jail, I was there. My servant remained at the shop. The Darogha took some milk from my servant. I was arrested and handcuffed on the 1st of *Jaith* at 5 p. m., retained under arrest for two days and was fined Rs. 200 for selling adulterated milk. The milk was not produced, and no evidence was taken. Col. Johnson simply read from a slip that I had sold the milk, which in fact I had never done.

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The statement of **Lala Charan Das,** *son of Lala Balak Ram, caste Arora, age 25 years, Akbari Mandi, Lahore.*

My brother Nand Lal is an *Adtia* (Commission agent) and owns a shop in the Akbari Mandi, which remained closed on account of Nand Lal's illness from the 30th of May to the 2nd of June with the permission of Lieut. Brackenbury, Commanding Officer, Lahore civil area. Dr. Sohan Singh, L. M. S., Assistant Surgeon, certified that my brother had been ill from 29th May to 6th June and that he was unable to attend to his business for 4 or 5 days more. On the 3rd of

June I opened the shop and began the work, as Nand Lal could not come owing to illness. I had taken up the work of the shop at his request. I sold 38 sacks of wheat, weighing nearly 95 maunds on the 3rd of June. As usual, I opened the shop on the 4th. There was no wheat in the shop at that time, as all, that we had, had been sold the previous day. My youngest brother Dwarka Das had gone to fetch some wheat from our godown which is in Bazar Nauhrian. As I was sitting there waiting for him, the Deputy Commissioner, the Tehsildar, and Chowdhri Amin Chand came up. They inquired about Nand Lal, and were informed that he was unwell. Then they inquired why I had not put wheat there for sale. I replied that my brother Dwarka Das had gone to fetch it from our godown. Amin Chand said that I had some wheat in my shop. He further went into the shop and found none there. So coming out, he informed them of this. The Tehsildar, on being asked by the Deputy Commissioner, said that the shop had been opened the day before, i. e. the 3rd, and that the wheat had been sold the whole day, and that I had gone to him the previous evening at 5 o'clock to enquire about the rate the wheat was to be sold on that day. On this, the Deputy Commissioner ordered the Tehsildar and Amin Chand to present me before him at 11 a. m. I went accordingly at 11 a. m., but was presented before the Deputy Commissioner at 3 p. m. I gave my statement to the Deputy Commissioner. He enquired whether I had reported the quantity of wheat in our shop in accordance with the Martial Law order. I answered in the affirmative. He took out the list, wherein 1,530 maunds of wheat were shown. On his enquiry as to the quantity of wheat with me, I told him that I had 200 sacks of wheat. The evidence of the Tehsildar, Amin Chand, and Mohan Lal, a clerk of Amin Chand, was then taken against me as prosecution witnesses. Amin Chand said that he had asked me to sell wheat and I had refused. The other witness Mohan Lal said the same thing. whilst Lala Dal Chand, the Tehsildar, said that I had actually sold the wheat. At some time previous to this, Amin Chand and Nand Lal had criminal proceedings against each other and though the case had been compounded between the parties, the old grudge had yet remained. I prayed I might be allowed to cross-examine them or to produce evidence in my defence, but no heed was paid to my request, and the sentence was passed. The order was that I should either pay Rs. 500 as fine within 24 hours, or undergo rigorous imprisonment for 3 months. I preferred to pay the fine, and paid it on the 5th June (next day).

On the *Hartal* days, we sat quietly before our shops, none making any noise. The so called "*Danda Army*" was seen by me in Langa Mandi. My house is near the Water Works. The alleged army was

nothing but a group of boys having reeds and ordinary sticks in their hands. I went into the bazar on one of the *Hartal* days and found some men standing there. Mohammad Hussain, son of Malik Shadi, caste Kake Zai, residence, Tezabian bazar, Lahore was also among them. One English officer and a Sub-Inspector of Police passed that way along with some constables. Mohammad Hussain, saluted the officer with his right hand. The officer beat him with a stick and ordered a constable to arrest him. Some other men were also taken along with him. Mohammad Hussain was given many stripes. I myself have seen marks of whipping on his body and buttocks, which he showed to me.

On the day when shots were fired in Hira Mandi, I was to appear as a witness in the court of Rai Milkhi Ram. The court did not sit that day. When on my way back, I came to Haveli Dhian (wherein Dyal Singh School is situated), I saw a boy named Sarfirz who had received a bullet in his chest and was bleeding. One man was carrying him. I heard the sound of firing and some 12 or 13 persons, who had similarly received bullets, passed before me. One had been wounded in the forehead and another in his leg. People were saying that the Nawab had also fired. I accompanied the funeral procession of Khusi Ram who fell in the Hira Mandi.

On the day the firing took place outside the Lohari Gate, I was returning from the Railway Station, when I heard the sound of shots. Hira Singh, son of Bhana Mal, caste Khatri, residence, Thathiaran bazar, coppersmith (*Thathiar*) was also with me. We saw some soldiers on horseback coming that side. When we reached the Lohari Gate, we saw men being carried on *Charpais* through the Municipal gardens, between the Lohari and Shahlmi gates. I saw some 5 corpses. Then we turned to the Anarkali. When we reached the square, we saw more dead bodies. Two Europeans on horseback were also there with some policemen and mounted soldiers. They did not allow me or Hira Singh to proceed further, and we had to return to our house.

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The statement of **Phula Ram,** *son of Duni Chand, caste Saini, confectioner, Gumti Bazar, Lahore.*

About one month after the promulgation of Martial Law, one night, a short time before nine p. m., a police constable named Gauri came to my shop and asked for milk. I replied that I had sold all the milk that I had in the shop. The constable said that I was telling a lie. I again replied that I had no milk with me. Four days later

at about 5 p. m., Gauri constable, with two European soldiers and one sergeant, came to my shop and arrested me. I was taken to the City Police Station and kept in the lock-up for the night. Next morning at about 11 a m., I was handcuffed and taken to the Water Works Reservoir, and produced before a Shahib. He sentenced me to a fine of Rs. 100, or in default, to imprisonment for two months. I wanted to produce evidence, but was not allowed to do so. I paid the fine and asked for a receipt, but none was given to me. I sent a petition to the Lieut. Governor, but have got no reply yet.

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The statement of **Miraj Din,** *son of Khair Din, Arain, vegetable and fruit seller, Tollinton Market, Lahore.*

I am a fruit and vegetable seller, and have stalls Nos. 6 and 7 in the Tollington Market, Lahore. During both the *Hartals* in April last, I kept my shop open. No body tried to persuade us to close our shops. During the *Hartal* days, I supplied fruit and vegetables to Europeans. A few days after the declaration of Martial Law in Lahore, I got an attack of fever which lasted for 3 months. During my illness, I did not go to my shop. One night at about 8-30 p. m., when I was lying in bed with fever, two constables came to my house, arrested me and took me to the Anarkali Police Station. There I was kept in custody for the night. Next morning I was taken to the Punjab Club, where I was produced before two or three Military Officers. A European lady was also sitting in a chair there. One of the officers asked me why I had demanded from that lady four annas for a seer of tomatoes, when the rate fixed by him was only 3 annas. I replied that I had not been attending the shop on account of illness and had never seen the lady before. I requested him to make enquiries of other shopkeepers in the market and of the *Hakim* who was treating me, but the officer, without recording my statement or giving me an opportunity of producing my evidence, ordered me to pay Rs. 200 as fine, or in default, to undergo 3 months' imprisonment. The fine was paid, and I was allowed to depart. Mr. Nedou of Nedous Hotel had given me a chit that I did good work during the *Hartal* days by supplying vegetables to the Hotel, and that I was not present at the shop on the day in question.

For two or three days after the introduction of Martial Law, I saw people being publicly flogged in the Market Square. The persons to be flogged were stripped naked and tied to a triangle. One such man

became senseless on the spot and was taken in a tonga. He appeared to be 25 years old. It was rumoured that he subsequently died, but of this I have no personal knowledge.

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The statement of **Malik Labhoo,** *son of Malik Shadi, age 45 years, Kakazai, timber merchant, and a Chaudhri of dealers in wood, outside Akbari Gate, Lahore.*

I have inherited from my father and fore-fathers my timber business.

I am a rich man possessing large property and am a *Chaudhri* of all the timber merchants of Lahore. I left Lahore for Ajmer on the 2nd of April. I was in Delhi on the 3rd and 4th of April and reached Ajmer on the morning of the 5th April, and there hired a house. I was at Ajmer from the 5th to the 19th of April. On the 7th of April, I lost some currency notes at Ajmer of the value of one hundred and five rupees, and I made a report at the Police Station. My name was entered in the register at the Sarai at Delhi on the 3rd and 4th of April when I was there.

I was at Jaipur on the 9th April, and my name is likewise entered in the Sarai register there.

I reached Agra on the 10th April ; there too, my name is entered in the register at the Sarai. I reached Lahore on the 11th and paid the octroi duty on some toys at the octroi posts at the Railway Station. My shop remained open even during the days of the *Hartal*, and my servant was carrying on business there and selling green grass.

All of a sudden, the police arrested me on the 17th April, and put me into prison. After two hours, they handcuffed me and led me to the Telegraph Office, and produced me before the Superintendent of Police. There, no evidence was produced against me. The police were then ordered to take me to the Jail, where I was kept in a cell intended for those condemned to be hanged. The food given to me was very bad. After two days, I was taken to a solitary cell, where there was hardly any light or air. The policemen took our turbans off, and imprisoned us. We were obliged to pass stools and urine inside these dungeons. In the evening, when I was produced before Captain (i. e. Superintendent of Police) three witnesses, who all belonged to the Police Department, gave evidence against me. They were Ferozedin, Sardar Khan, and another a police constable.

There was no respectable witness against me. The witnesses against me said that I had abused the Government and asked the people to keep their shops closed, and that I provided them with money in case of need. This occurrence is said to have happened on the 6th, 10th, 11th, 12th and 13th when I was out of Lahore. My house was searched in my absence. I was brought before the members of the Municipal Committee; none gave evidence against me; on the contrary, all those who knew me well spoke highly of my gentlemanliness. On the strength of what the members of the Municipal Committee said I was released after passing a recognizance for Rs. 500. The charge against me was totally false, and on the days on which I was charged with having committed the crime I was out of Lahore. I have indicated above the evidence in my favour.

There were about 20 or 21 accused taken from the different bazars, of whom many were Hindus and many Muhammadans. The witnesses appearing against them all consisted of the same three or four policemen.

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The statement of **Sardar Sher Singh Mangat,** *son of Sardar Harnam Singh, student of M. Sc., Forman Christian College, Lahore.*

I was at Lahore in the months of February and April 1919. I had heard of a public meeting to be held on the 6th of April to protest against the Rowlatt Act. There was a proposal of students also to hold a meeting on the same day on the bank of the Ravi. I heard of this proposal on the 5th of April. In the evening of that day, however, Lala Duni Chand sent an intimation to the students not to hold any such meeting. So the idea was abandoned.

About 8 o'clock on the morning of the 6th of April, I went out in the city. I passed through Anarkali and found all the shops closed. At the Chowk in front of the Lohari Gate, I found a big crowd going inside the city. This crowd was shouting '*Mahatma Gandhiki Jai, Hindu Musalmanki Jai, Rowlatt Bill, Hai Hai.*' I did not notice anything disorderly or aggressive. The people were all bare headed and without even walking sticks. They were carrying out the injunctions of *Mahatma Gandhi* in every respect.

At the Chowk, the crowd divided itself, one part going straight towards the market. I went along with this crowd. When the people had gone a few yards beyond the market, they were charged by the cavalry, and three men were taken by the police. They had then to fall back into the Anarkali and there the cavalry arranged

itself into a line to prevent the people from proceeding any further. At this time, Raja Narendra Nath appeared on the scene, and begsn to talk with the police officers. I said to an officer that we meant no harm, and that he should not trouble us in any way. Two out of the three men taken by the police were let off. Dr. Gokul Chand Naurang was also there, and he persuaded the people to go to the Bradlaugh Hall.

In the evening, I went towards the Bradlaugh Hall. I did not go inside the Hall. I heard the speaker at the overflow meeting. The speeches which I heard were moderate in their tone.

Next day, all the shops opened at the usual hour, and the town was quiet; and this normal condition of things continued till the evening of the 10th of April. I was in the house of a friend of mine in the heart of the city, and when I was returning to my hostel a little before dusk, I heard people talking about the arrest of Mr. Gandhi and I saw shops being closed as I walked along. A short time after I had arrived at the hostel, (Newton Hall) I heard loud cries. I came out and found a large crowd going towards the Mall in front of Ewing Hall. I joined it. This crowd was carrying a black flag and most of the people were bare headed and without anything in their hands. We passed in front of the Y. M. C. A, Post Office, Bengal Bank, Telegraph Office and the High Court, and I can say on my own knowledge that no body tried to do the slightest damage to any one of these buildings. The Cathedral was on our way, but no body made any attempt to go into it. I saw an Englishman on a bicycle in front of Lawrence Statue, but he was allowed to pass unmolested. When I joined the crowd, I understood that they were expressing their sorrow at the arrest of *Mahatma Gandhi* and were going to the Deputy Commissioner to request him for his release. When we came near the Soldiers' Club, we saw the Deputy Commissioner, Mr. Fyson with a force of policemen. The police had rifles in their hands; they wanted to stop the crowd and the Deputy Commissioner was using his stick indiscriminately. The crowd did not attack this force in any way, and had actually stopped moving, when the Deputy Commissioner ordered the police to fire. The police fired and then charged the crowd with the butt-ends of the rifles. The people then turned back and began to run away. I found a wounded man at the gate of the Soldiers' Club. I and 2 or 3 others were carrying the wounded man. In front of Plomer's shop I found another wounded man being held by two men. As I helped them to put the injured man in a *tumtum*, I saw that he was quite unconscious with wounds in his head. Another wounded man was brought

into the same *tumtum*. The policeman drove the *tumtum* to the Charging Cross Police Station in spite of our request to take them to the hospital. We walked by the *tumtum* which was going slowly. I saw the man who was unconscious, dying, and the other wounded man groaning. This man gave me his address. I was then going by Nesbit Road side to reach that man's house inside Bhati Darwaza. When I was passing the Mayo Hospital, I heard some shots which, I came to know afterwards, were fired in front of the Lohari Gate. I then saw the bazar blocked by the police, so I could not go to the wounded man's house and had to return.

Q. But what happened to the wounded man whom you and some others were carrying?

A. We put him on a *tumtum* and he was taken to the Mayo Hospital.

The next day at about 9 a. m., I went into the city to see the state of things there. The city was quiet and all the shops were closed. I saw some people wandering about in the streets. I noticed a large number of people going towards the Badshahi Mosque. I went there and saw a large gathering. After prayers, I heard speakers addressing the crowd to remain peaceful and not to create any disturbance. They were specially asked not to go towards the Mall for the next few days. I believe it was Choudhari Ram Bhaj Dutt who said this. He asked the audience to remember the injunctions of *Mahatma Gandhi* and to carry them out to the letter. I saw Aeroplanes hovering over the Mosque, flying low. After a time the meeting dispersed and the people went quietly to their houses.

On the morning of the 12th of April, I again went out at about 10 o'clock. I found the shops closed as before. I went to the Badshahi Masjid and found a very large gathering. I stayed for about an hour there, and heard 3 or 4 speakers addressing the meeting. Every one of these speakers asked the audience not to resort to force. I found a number of soldiers and display of military force with machine guns. There was also a large number of policemen. I saw Mr. Fyson, the Deputy Commissioner, and Nawab Mohammad Ali Khan there. They ordered the cavalry to chase whenever people collected anywhere. I saw the cavalry chasing. I saw about 200 men or so in Hira Mandi. The meeting having dispersed, there was a large crowd of people who were coming that day. They began to pour through the Chowk. The cavalry which was now in front pressed forward, so that the people were squeezed to some extent with the result that some of them had to turn round to see what was happening. Upon this, the Deputy Commissioner and the Nawab brought the police in front of them and ordered firing.

Q. Where were you then ?

A. I was just behind the cavalry.

Q. At what distance ?

A. At a distance of about 30 or 40 yards. I cannot say exactly.

I remained there for some time after the firing ceased, and then went through the city which I now found piquetted with police at various points. Besides this the city was quiet.

I saw what was called the "*Danda Fauz*" in Badshahi Masjid on that day. It was a band of about 30 to 40 young boys of the ages of from 10 to 15 with short sticks in their hands. I heard afterwards that this was referred to by the authorities as a revolutionary band.

On the 13th I saw the shops closed as before, and they remained closed for the next three days. Martial Law was proclaimed at midnight between the 15th and 16th of April.

I left Lahore on the morning of the 19th and went to my village. From there I went to Patiala. When I was staying at Patiala I read in an issue of the Civil Military Gazette that there was an order against me detaining me for one year. It means that I was not allowed to go up for my University examination this year.

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The statement of **Lala Devi Ditta,** *son of Lala Raghu Mal, Sud, Moti Panda Bazar, Kucha Sudan, Lahore.*

I pay an income-tax of Rs. 35 per year. During the *Hartal*, I went to the Badshahi Mosque to hear the speeches on two days. Pandit Ram Bhaj Datta, Lala Duni Chand, and Lala Harkishan Lal were present at the meetings. Lala Harkishan Lal did not speak on either day. Pandit Ram Bhaj Datta, Lala Duni Chand and Maulvi made speeches which were in no way against the Government. They on the contrary appealed to the people to open their shops. They promised that they would respectfully place before the Government the people's complaints. People did not agree to that. No disturbance took place on the first day. On the second day, when I was returning from the meeting, I found the gateway of the Mosque blocked by the police. The other door had been closed with sticks only, so people came out of the latter and proceeded to Hira Mandi. The police were thereupon withdrawn from the gate of the mosque and stationed at the carriage stand in Hira Mandi, which caused the crowd to turn more towards the *kabar* (grave) Nau Gaza. No one carried any stick, etc. People were going along very peacefully, shouting Mahatma Ghandhi ki Jai. I say on my *Dharma* (i. e. I solemnly

affirm) that an English officer on horse back went, with other officers, into the crowd and waved his unsheathed sword over his head. The crowd however went on with their shouts. Being frightened, I took my stand at the shop of a dealer in aerated waters etc., situated just opposite the Nau Gaza tomb. My son Bhagwan Dass, who was coming from the river after bathing, met me here, accompanied by Gian Chand Zargar (goldsmith). My son was carrying a brass pot (*Garvi*) and a *dhoti* in his hands (*Dhoti* and *Garvi* are necessary requirements of a bath). We were just talking about going home when Nawab Mahomed Ali who was on horseback, raised a pistol which he had in his hand. Just as we in fright began to run homewards, my son was shot on the back of his right leg. We heard the sounds of firing several times. I took my son for having his wounds dressed by Dr. Hira Lal, who washed the wounds and bandaged them. I then took my son home. The next day Dr. Bodh Raj was consulted. He operated on the wound and gave us some hope. A few days after the *Hartal* was over, two constables came to my shop and took my son with them. After four hours, constable Arora brought him back and took me also with him. Arora said to me, "Tell Bhagwandas to depose to the effect that certain persons (whom we will show to him) had thrown stones and abused Government ; he will be made an approver and then set free." My son refused to tell a lie. They (the policemen) gave us some time to think it over, and ordered us to go to the *Kotwali* (Police Station) next morning at nine. My son again refused to tell a lie, and told them that when he was coming from the river he had been shot, and that he had no knowledge of what had happened before his arrival. The police asked for some evidence that he had come from the river. We produced two witnesses, one of them was Mohan Lal (a sweetmeat-seller near Purani *Kotwali*) who pays tax to Government. After this we went to the C. I. Department and then to the *Kotwali*. There too my son was not liberated; he was shut up in a lock up and handcuffed.

On the day following he was again asked by Arora, the constable, to become an approver. We were quite helpless. Ultimately a sentence of life imprisonment which has now been reduced to two years, was passed against my son.

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The statement of **Gulu**, *son of Uttam Chand, Confectioner, age 30 years, Jaura Mauri, Lahore.*

I and my five friends, Menga, Benti Ram, Kaka Ram, Rakha Ram, and Anant Ram, whilst going out for a drive on the 11th of

May last, in a phaeton, were arrested by some British soldiers and constables. The constables asked us for Rs. 10 which we refused to pay. Our phaeton was surrounded by British soldiers, as well as by armed policemen, and we were taken to the Naulakha Police Station. They had already with them 16 or 18 arrested persons, one being a woman. We were all kept in the Police Station for the night, and the next morning we were taken to the Water Works Reservoir. Five of us were sentenced to six months' imprisonment, and 20 stripes each, and one of us, i. e. Benti was awarded only 15 stripes. No statement was taken from us. We six friends had bought only one bottle of liquor at the Railway Station, and drunk it before starting in the phaeton. We were all quite in our senses. Upto now we do not know with what offence we were charged. After being sentenced, we were removed to the Central Jail. The next day we saw those persons who had been taken along with us, whipped mercilessly, and then we too were flogged. On our appeal our sentences were reduced to three months each. Since I was whipped, I have been unable to use my right arm and my right leg. After the first cut, I called out "Mahatma Gandhi Ki Jai.". On this, the officer called other Pathans for giving me severe flogging.

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The statement of **Anant Ram**, *son of Guran Das, Arora, age 25 years, Wachhowali, Lahore.*

On the 11th of May, we six of us hired a phaeton at the Shah-al-mi gate and went to the Lohari, where we purchased a bottle of wine. From there we proceeded towards the river. On the road between the octroi post and the railway bridge, we saw a few constables and British soldiers, who were taking along with them some persons tied with turbans. A sergeant asked us to accompany them to the Naulakha Police Station. On our asking the reason for this, we were questioned as to where six of us were going together during the prevalence of Martial Law. We replied we were only going to the river side. We were surrounded by the Police constables, and the British soldiers compelled us to proceed to the Police Station in the same carriage. On the way, the sergeant promised to release me, if we paid him Rs. 10. We enquired of him why we should pay him this bribe and refused to do so. At the Police Station we were arrested and then placed in the lock-up. We remained there the whole night. In the morning we were

taken to the Water Works and placed before an Officer. Many policemen appeared as witnesses against us, and said that we had called the British soldiers monkeys and obstructed the police. Our statements were not taken, and we were not even asked to produce our evidence. We were sentenced to 6 months' imprisonment and 20 stripes each. Only one of us was ordered 15 stripes because he was 16 or 17 years old. We were taken to the Jail, handcuffed. On submitting an appeal for mercy, the sentences were reduced to 3 months. We were however all flogged.

Kaka Ram, Menga Ram, Gulu Ram, and Banti Ram were with us.

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The statement of **Taj Din**, *son of Karim Bakhsh, ironsmith, Carpenter, Umbrella repairer, age 24 years, Dabi Bazar, near Bawli Sahib.*

Three or fore days after the *Hartal* had ended, as I was sitting in my house situated in Kabli Mali's Haveli, two soldiers armed with guns came to me and told me that I was required by the Kotwal. I inquired why, but they did not tell me the reason. When I reached the City Police Station, I was brought before Lala Jiwan Das, Sub-Inspector, C. I. D., who ordered a search of my shop. Accordingly two soldiers, one in plain clothes and the other in uniform, accompanied me to the shop. They enquired about my profession. I told them I was a carpenter and also an ironsmith. They searched my shop and found a saw, with which I used to work daily. They carried it to the Sub-Inspector, who charged me with having supplied to people sticks cut with that saw. I said I had neither cut any sticks nor sold them. No one had ordered sticks of me, but the Sub-Inspector stated that one Iman Din, who repairs umbrellas opposite my shop, had given evidence in support of this fact. Iman Din and his relative Inait Hussain, a Sub-Inspector, were also present there. Iman Din and I belong to the same profession, and so he is jealous of me. Owing to a quarrel between us, Iman Din on one occasion got Inait Hussain to threaten to get me transported if he ever got me in his power. After some conversation between Lala Jiwan Lal, C. I. D. Sub-Inspector and Inait Hussain, my turban and pair of shoes were taken off and I was put in the lock-up. For two days I was kept in the lock-up. On the third day I was handcuffed and brought before Mirza Sahib, Inspector C. I. D. who questioned me about the matter. I stated to him the above facts. He did not take down my statement. After think-

ing for some time, he told me that if any body had purchased a stick from me, I should give his name and then I would be released. I replied I had sold sticks to no one. Mirza Sahib said that Mahi Shankar, cloth merchant, had got sticks from me. Then Mirza Sahib told me that the matter would be investigated and I would be released if I were found innocent. Three days later, Khan Abdul Aziz Sahib, Deputy Superintendent, chanced to pass that way. I called him and requested him, in the name of God, to hear me. He came to me, and I told him how an innocent person like me had been put in the lock-up, where I was in great trouble, and asked him to investigate the matter soon, and punish me if I were found guilty, otherwise to release me. On the fifth day, I was again handcuffed and brought before Khan Abdul Aziz. I called two witnesses to prove that there was enmity between me and Imam Din. On this, I was released and my saw returned to me. In the days of *Hartal* there was no danger of any riot or of damage being done to person or property.

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The statement of **Lala Jagan Nath**, *Actuary of the Bharat Insurance Co. Ld., Lahore, and the Secretary of the Arya Samaj (Wachhowali), Lahore.*

On 17th April, 1919, at about 12 noon one old man, probably belonging to the C. I. D., called by people Patoli, came to my room in the office, and told me that an Inspector of Police standing outside wanted to see me. I went out and found that six constables with nacked bayonets and a Sub-Inspector were standing. The Sub-Inspector asked me, whether I was Secretary of the Arya Samaj, Lahore (Wachhowali), and, on my replying in the affirmative, the constables surrounded me, and the Sub-Inspector told me that I was arrested under Martial Law and handcuffed me in the presence of my whole staff and the Manager. Neither was I given any time to give instructions to my assistants, nor was I allowed any time to send any message to the members of my family about my arrest. I was marched off towards the city *Kotwali* on foot, through Gwalmandi. Outside the Akbari Gate, we met, coming towards us, a group of respectable citizens, most of them my friends and acquaintances and all handcuffed, (Lalas Kishen Chand, Duni Chand, Hira Lal Kapur, Sardari Lal Vaid, Mohan Lal Banker, Raja Ram Jeweller, Moulvi Ibrahim Cloth Merchant, and Jalal Din brother of Barkat Ali, E. A. C., a lame man with artificial wooden leg with which he had to walk with great trouble, Lala Salig Ram, Pandit Ganesh Data, etc.). We were then

marched to the Telegraph Office, where we had to remain standing for more than two hours in the sun. Then we were marched to the jail in the hot sun and on foot. After about two hours march, on reaching the jail, we were taken to a barred verandah, and our police hand-cuffs were removed and the jail handcuffs were put on. We were then put into solitary cells in Block No. 14 (meant for prisoners ordered to be hanged). In these cells we were given one mattress, two blankets, one iron pot and one iron *Karahi*, (both rusty) and one small pitcher for water. We had to answer calls of nature in the same cell. At about 6 p. m. two prisoners came and asked me to bring the iron *Karahi* near the iron barred door. One of them put some black *Dal* (decoction of pulse) over a *Chapati* through the bar which flowed into my *Karahi*, then I was given two *Chapatis* of black colour, I could not guess of what material (probably of broken grams and barley mixed with dust). As I was too much upset, I did not touch anything. The mosquitoes began to trouble me at about 6 p. m. There were hoards of them before night fall. All night I could not sleep. In the morning I gave the food, which I could not taste, to the sweeper. After an hour a Jamadar came and asked me to stand, as the Superintendent was coming. I stood up, but he told me that I should do so with folded hands, and should stand in an upright manner, and should not lean on the door even if I was too much tired. Meanwhile the Superintendent came. He asked me who I was ? I told him my name, designation and my profession. After a few minutes questioning he went away. At about 12 midday we were served with a handful of fried grams, which I ate. At about 4 p. m. I was weighed and about 5 p. m. our doors were opened and we were asked to take our blankets, pitchers and the two iron utensils and go out. Then we were marched to some other quarters and put in other cells. These cells were *Kacha* inside and had grinding mills, which filled nearly half the space. As before, we had to answer calls of nature in the cells. The cells had raised platforms for our beds, but they were not in a good condition, *i. e.*, were uneven. We had in these cells one additional thing, a broom. There were many mosquitoes, as in the other cell. Next morning the Jamadar came and asked us to sweep the cells ourselves, which we did. However there was one thing favourable in these cells. We were allowed some few minutes every day to wash our body, and to come out and to wash our utensils, and thus could breathe fresh air once a day. I lived all these days on water, and a handful of fried gram. It was not, till the 21st April that I got food which I could eat. My brother-in-law deposited money for my food. He also got permission for an interview with me.

From him I learnt that my house had also been searched in my absence, after I was arrested on 17th April and in the absence of all the male members of my family, but nothing objectionable was found. My mother, wife and children were put to great inconvenience and trouble.

On the morning of the 23rd we were asked to come out, and learnt that we were to be taken to the city *Kotwali*. We were again handcuffed and were marched on foot to the City *Kotwali* from the Jail. In our party were old men like Sardar Wadhawa Singh, aged perhaps more than 75 years, Maulvi Jalal Din, one legged man, and Maulvi Ibrahim with crooked feet. The sons of Sardar Wadhawa Singh brought a *tonga*, and requested the Sub-Inspector in charge to allow their father to sit in it, as he could not walk, but the Sub-Inspector not only refused but abused his sons. After the march of more than two hours, we were put in the Hawalat in the City *Kotwali*, and about 6 p. m. were produced before Mr. Bowring, Superintendent, C. I. D. He lectured to us on the Rowlatt Bill and said that pleaders and Vakils, who instigated the people, had their own object to serve, as under Rowlatt Bill they could not appear in the Courts and earn money, etc. He said there were several innocent persons among us and hence it was but proper that innocent persons should not further be troubled, that we would be let off on our *Muchalkas* (recognisances), that our cases would be gone through, and the cases of those against whom evidence would be stronger than their defence, would be handed over to Martial Law Courts. Our *Muchalkas* were taken and we were allowed to go home.

On the morning of the 24th, a constable came to me and informed me that I was to present myself with my witnesses for *safai* that day at the city *Kotwali*. I went at 10 a. m. with my friends there, and found that all those who had been released on *Muchalkas* were present. I waited the whole day, but my case was not called on, and with some others I was asked to be present the next day with my witnesses. Next day again we presented ourselves at 10 a. m. At about 4 p. m. I was called in.

One C. I. D. constable stated that he had known me for two years, that I was the Secretary of the Arya Samaj, Wachhowali, Lahore, and that he saw me on 10th April in the Gumti Bazar, at about 6 p. m., shouting "Mahatma Gandhi ki Jai". Another C. I. D. constable was called, and he said that he had seen me on the 12th April in the morning in the Gumti Bazar, shouting "Mahatma Gandhi ki Jai."

One old man of Bazar Hakiman was also called. He said that he lived in Tharrian Bhabbarian, that he knew me and that on the 10th April in the Hakiman Bazar, I was shouting "Mahatma Gandhi ki Jai". I was then released.

Out of a batch of 25 persons, who were produced before the Superintendent of Police only Pandit Ganesh Das, Secretary, Arya Samaj, Anarkali, was sent up for trial before the Martial Law Commission, and he was found not guilty.

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The statement of **Sardar Sant Singh**, *Manager, Punjab Boot and Shoe Factory, Lahore.*

I am the managing proprietor of the Punjab Boot and Shoe Factory, Lahore. This factory was formerly in a house near the Veterinary College, and we lived in the Anarkali Paisa Akhbar Street. On the evening of the 10th of April, I went out for my usual walk direct from the factory. I went to the Lawrence Garden and returned home from there at about half past six. While going along the foot path, on the side opposite the Queen's Statue, on reaching Messrs. Stiffles' premises, I crossed over to the other side near the O'Dwyer Soldiers' Club. At that time there was a crowd near the other end of the club and a cordon of the Military and Police and some English Officers were facing it from the opposite side. The crowd numbered between 200 and 300 and consisted mainly of young boys. None of the crowd had any sticks or brick-bats and none were used in my presence. I observed one young man carrying a black handkerchief tied to a stick. I did not see the crowd use any violence, or threaten any one. I had hardly passed by the police cordon, when all of a sudden, there were sounds of firing, and I was hurt by several shots on my left arm and the left side of my stomach. I turned into the compound of the Soldiers' Club and fell down behind the wall. Some time after, I was taken home by some men who happened to be there. I recollect clearly that before the firing, no warning was given. I was arrested about 10 days after the occurrence, but as I was still very unwell, the District Magistrate released me on my brother giving security for Rs. 5,000. After Martial Law was withdrawn, I was placed before the special tribunal under the Defence of India Act, but as there was no evidence against me I was acquitted.

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The statement of **Atar Din**, *son of Budha, age 35 years, barber, Qualendar of Kucha Nazarchian Mochi Gate, Lahore.*

On Friday, about four days after the introduction of Martial Law, I had gone to Rajgarh to attend a marriage. After the evening

meal, about 22 of us who were guests were seated in a closed room, giving "*tambol*" (money given as present on the occasion of marriage) to the host. At about 8 p. m. one Tara Chand, a Sub-Inspector of Mozang, came there accompanied by one Havaldar and four constables, and told us to open the door. On our doing so, Tara Chand asked us what we were doing. We said we were giving *tambol*, whereupon he said, "Come along to the Police Station." The father of the bridegroom said, "These are all my guests, let them go, and take me instead". Tara Chand said that our host as well as the others would be taken to the police station. We twenty two guests, our host, his son, the bridegroom, and some others were taken to the Police Station. We were kept in the lock-up during the night, and the next morning, taken handcuffed to the District Court, and placed before the City Magistrate who was a European and who has now been transferred. Without taking any evidence or questioning us about any offence, the Magistrate began to sentence those of us who were healthy and stout to flogging and some others to pay fines, whilst six were ordered to be released. Those ordered to be released consisted of the bride's father, the bridegroom and some others. In all, nine persons were ordered to be flogged, and thirteen persons, among whom I was, were fined. The highest fine, viz., Rs. 30 was inflicted on the bridegroom's father, whilst some were fined Rs. 20 and others less. Among those flogged were two lads one aged 11 who received 10 stripes and the other 17 years old who received fifteen stripes. The Moulvi, who performed the marriage ceremony and who was about 26 years old, received twenty stripes. Up to this time, I do not know why we were treated thus. At the time of being locked up on Friday night we were searched by the police who took possession of the property found on our person. At the time of our release not even half the amount taken from us was returned. The flogging took place at the Jail.

Tara Chand Thanedar has now been transferred to Pattoki.

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The statement of **Nur Din**, *son of Jaga, Arain, age 70 years, Chaudhri Fish Market, of Mochi Gate, Lahore.*

On the 15th of April, I was ordered by the Deputy Commissioner to have the shops kept open on the 15th and 16th. On the 17th of April 1919, at 8 a. m., Khuda Bakhsh, Sub-Inspector, C. I. D.

came, and, handcuffing me without giving any reason for his action, brought me over to the Shahalmi Gate. On the way, he arrested and handcuffed a number of others, and brought us all, twenty-five in number, to the Delhi Gate Kotwali. We were made to take off our turbans and shoes, and then locked up. At about 3 p. m. we were brought handcuffed to the Telegraph Office, and produced before Mr. Broadway, Superintendent of Police. We pleaded that our relatives, who were present, would pay tonga hire for us as we were unable to walk, whereupon the police abused us vilely. By threats and force they made us walk to the Jail. There we were put in a cell in Block No. 14, which is meant for prisoners sentenced to capital punishment. The cell was very dirty, stinking, and full of mosquitoes. Next evening we were taken out, and two *rotis* (flat pancake-like bread), black pulse in an iron dish, and two blankets were given to each. We protested against this food, but were told that no other food could be given. We were then shut up in cells containing grinding mills for about 8 days. On the ninth day we were brought handcuffed to the *Kotwali*, Delhi Gate, and placed before Mr. Bowring of the C. I. D. one by one. Abdul Ghani, a Police Sub-Inspector who was in charge of the City *Kotwali*, and Abdul Aziz, a Deputy Superintendent of the C. I. D. were present. The Sahib asked them with reference to every one of us if our names were mentioned in their diaries. The Municipal Commissioners were also questioned if they had heard anything suspicious against us. Their replies in each case being in the negative we were all let off.

I came to know from my wife that my house had been searched by a *Thanedar* and some police constables, to whom she had given the keys. She was not allowed to be present during the search. She was abused and made to sit aside and the house was searched without any member of the household being kept present. When they finished the search, they returned the keys to my wife, saying that nothing suspicious had been found. On my examining my effects I found that the lock of my trunk, the key of which was with me, had been broken open and gold ornaments of the value of Rs. 2,200 and Rs. 1,134 in cash removed. I went to the *Kotwali*, Delhi Gate, to report this case, but it was not recorded. I then applied to the Deputy Commissioner who took my complaint and directed me to go to the Police Inspector The Inspector of Police, in his turn, referred me to the Deputy Commissioner. Next day (*i. e.*, 28-4-19) I gave a Petition to the Lieut. Governor, but upto now I have not received any reply. My son Firoz Din was convicted and sentenced to transportation for life in the Badshahi Mosque and Hira Mandi cases.

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The statement of **Lala Harpershad,** *son of Lala Ganpat Mal, Cloth Merchant, Gumti Bazar, Lahore.*

While I was returning, one day, during the prevalence of Martial Law, I came to the place where soldiers had been posted. I was ordered not to go any further, so I stopped. This was probably on a Saturday, at about 11 o'clock. After a short time, I was allowed to cross the road. On reaching Hira Mandi, I saw a huge crowd of people coming from the Badshahi Mosque and collecting there. The cavalry men (*sawars*) were galloping hither and thither, and so to guard myself against them I stood on the raised platform of a fodder-seller's shop. Policemen were standing in the front, and British Officers, Soldiers, and Nawab Sahib, Chowdhri Shahab-ud-din and others were standing just behind them. Behind all these was a regiment of British soldiers. A British Officer said, "Leave the place, otherwise you will be shot dead." The Nawab said to him, "These men will not leave this place according to your desire" and he had not finished the sentence, when a small stone struck the helmet of the British Officer. Upon this, he (the British Officer) unsheathed his sword and waved it. When the people saw this they began to run away. The English Officer sheathed his sword and said, "Leave the place, otherwise you will be shot dead." He had hardly uttered these words when a small stone again struck his helmet, whereupon the Nawab Sahib said, "Just note, the crowd will not in any case be dispersed in this way." Thereupon the British Officer gave a paper in the hand of the Nawab, who wrote something on it and returned it to the Officer who ordered the soldiers to be ready. The Policemen knelt on one knee and fired first in the air and then towards the ground. After this the Nawab fired his pistol. Then the British Officer did the same. I then fled. I ran away from the place with the other people. Though I did not see any more firing yet I saw people falling down wounded. The people brought Khushi Ram and others, and I stepped into my house. I pay an income-tax of Rs. 65-1-9 per year.

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The statement of **Lala Dhani Ram Bhalla,** *son of Lala Chhajjumal Bhalla, owner of the Bhalla Boot House, Anarkali, Lahore.*

As I was a Member of the Indian Association, I was present at its private meeting, held on the 2nd April. There it was decided to hold a meeting on the 6th. I was one of the signatories. I closed my business on the 6th. I attended the Bradlaugh Hall meeting. I saw

the crowd passing by the Anarkali road near my shop. The crowd numbered from 10 to 15 thousand. It was coming from the Lohari Gate and going towards the Nila Gumbaz in Anarkali. I was sitting on the raised platform before my shop. The attitude of the crowd was not at all threatening, although, they were crying "Rowlatt Bill *Hai Hai*" (Alas, the Rowlatt Bills). Some of them were participants in the procession, but others were mere spectators.

I attended the meeting on the 6th. It was most orderly. Resolutions protesting against the Rowlatt Bill were passed and a prayer was offered. No disloyal speeches were made and nothing seditious uttered.

At about 5 p. m. on the 10th April, we came to know of the arrest of Mahatma Gandhi. I closed my shop and so did others. We closed our shops on the evening of the 10th April (about 5 p. m.) on hearing the news of Mahatma Gandhi's arrest. We had heard nothing that evening of the happenings at Amritsar. I myself heard nothing and I firmly believe no shopkeeper in Lahore did. I came to know of the happenings at Amritsar for the first time on the 11th April on reading the Civil and Military Gazette at about 3-30 p. m., on return from the Badshahi Mosque.

The shops were closed on the 10th, solely on receipt of the news of Gandhi's arrest. There was no persuasion and no organization of any kind. People closed shops spontaneously. There was, then, no idea of keeping up the *Hartal* to any succeeding day. I was in Anarkali in front of my shop and watched the events. I saw the crowd going towards the Nila Gumbaz. The number was not more than 200. We came to know afterwards about the firing in the Lohari Gate the same night. We did not open our shop on Friday, the 11th on account of fear. I went to the Badshahi Mosque on the 11th. I heard all that was uttered. There was nothing seditious nor any words inciting people to wage war against His Majesty's Government. Aeroplanes were hovering over the Badshahi Mosque on the 11th and flying so low that they looked as if they would touch the domes. They were coming very frequently at intervals of 2 or 3 minutes. These frequent visits of the aeroplanes were the cause of much excitement amongst those present at the Mosque.

On the 13th many of us were anxious to open our shops, but we heard about a meeting which was going to be held at Lala Duni Chand's house. I went there and joined the meeting. All the persons assembled there were anxious to see the shops opened. The Committee decided to press the people for immediate resumption of business.

I was a signatory to the manifesto issued for appealing to the people to resume business, and I was the first man in Anarkali to open my shop. Others followed.

The proclamation by beat of drum of the Officer Commanding, directing the opening of the shops was made after the whole of the Anarkali Bazar had resumed its business on Thursday morning.

I was also subjected to the trouble of looking after the Martial Law Notices. On April 24th, at about 4 p. m. Mr. Bowring came to my shop with two cars. He asked my name and told me that he was instructed to arrest me. No warrant was shown to me. I was escorted by six soldiers to the Anarkali *Thana*. Afterwards my shop and residential house were searched by the police. They did not find anything incriminating there. From Anarkali Thana, I was taken to the City *Kotwali*, outside the Delhi Gate, along with Lala Rattan Chand and Lala Dharam Das. From the *Kotwali* we were paraded through the City, escorted by about 50 soldiers, and then taken to the fort. This was with the view to terrify people. In the fort, we three were confined in different solitary cells. On the morning of the 25th, we were produced before the Officer Commanding. First, he counted us, and then, said to us, "I am instructed by the Government to keep you under custody. For the first offence, you would get 36 stripes, and for the second offence, you will have your grave in the fort, and no one will know of it. You are not allowed to talk with any body." We used to get our own food and clothing. After about a month, I requested the orderly officer, who used to visit us in the guard room cells daily, to get us an interview with the Officer Commanding. We were allowed an interview at which, on enquiry, I was told that they did not know anything about the charge brought against me. Then I told the Officer Commanding that I was a business man, and that my business was suffering during my absence, and that I would rather like to be put on trial at once than suffer the indefinite internment I was undergoing. He asked me to state everything in writing that I had to say, so that he might be able to refer my case to the Officer Commanding the Civil Area. As directed, I put my statement in writing. After 4 or 5 days, I was informed that the Officer Commanding the Civil Area (who succeeded Col. Frank Johnson) would see us. He came and enquired about our treatment; we replied it was satisfactory. Then he said that he did not know anything about the charge against us and that he was only responsible for guarding us.

Afterwards I was released from the fort on the 12th after full 50 days. We were then taken to Khan Sahib Abdul Aziz, who

congratulated us and said, "The Government does not want to try you and you are released from this day." Next day we were produced before Mr. Bowring in the C. I. D. Office. After waiting for half an hour I was called in, and addressing me he said, "You people are very troublesome, you work in the background and don't come forward openly." Then addressing Khan Sahib he said, "You have made him (Dhani Ram) understand." I complained to him about our unjust internment for 50 days, but he evaded the answer and I came back.

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The statement of **Lala Durga Das,** *son of Lala Medo Mal, age 37 years, of No. 94, Mall, Lahore.*

One day, during the prevalence of Martial Law, one of our shop boys was standing by the entrance to the shop, when an Englishman and an Englishwoman came in. The Englishman had a stick in his hand, with which he struck the boy, scolding him at the same time for not *salaming* them. That Englishman was Captain Fulton.

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The statement of **Ganesh Das,** *age 60 years, son of Kanhaya Lal, Confectioner, Municipal Market, Lahore.*

During the Martial Law days a flogging post was put up in front of the Municipal Market, 20 paces from my shop, and people were flogged there.

I witnessed the flogging on three occasions. Once, I saw four men being flogged, and on the second occasion, two men, and one man, on the third occasion.

The scene of flogging was quite heart-rending; people who were flogged cried and shirked and the sight was horrible. Their clothes were stripped off, and their hands were tied to the flogging post. They were surrounded by people including a number of Europeans and Policemen. The Europeans standing round felt very much delighted and shouted "Strike hard, strike more." Those who inflicted the flogging came from the Jail. A man, after being flogged, became senseless, and the authorities departed leaving him there. He was lying on the grass in front of the market. People brought him to my shop in an unconscious condition. I gave him some milk. He revived after about 15 minutes, and went away to his house. He was bleeding and his body was lacerated.

A second man who was also lying unconscious was a Mohammaden. People lifted him up and gave him milk from the shop of a Mohammaden, and then carried him towards Mozang side.

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The statement of **Lala Lal Chand,** *son of Lala Gopal Das, Cloth Merchant, Anarkali, Lahore.*

About 12 or 15 days after the declaration of the Martial Law, I was sitting in my shop, when two English ladies drove in a landeau to my shop. They called me out, and required me to show them some muslin pieces. I showed them three or four kinds of muslin near their carriage outside my shop, but they did not like them, and told me to bring out another one. Then I showed them all the muslin pieces I had in my shop. Still they were not satisfied, and required me to produce a certain kind of muslin, which I had not got. I explained that it had been sold out, and I requested them to step in and see what varieties we had in the cases. They could not however find the one which they wanted. In the mean time Capt. Fulton arrived and stepped into my shop. I came to know afterwards that one of the ladies was Mrs. Fulton. When the ladies had searched all my goods and could not find the muslins, Mrs. Fulton told Capt. Fulton in English that I had in the shop the very kind of muslin piece, but that I would not give it unless I was given some thrashing. On this the Captain, who had a hunting whip in his hand, began beating me. Then they went away.

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The statement of **Mian Alla Bux,** *son of Mian Maula Bux, Manager, the Lahore Light-House, the Mall, near Market, Lahore.*

During the first few days of Martial Law, I was an eye-witness to the public flogging carried on near the Municipal Market (on the cross roads). The flogging post was fixed at a distance of about 10 feet from my shop. It was a very horrible and terrifying sight. I could not bear it, and after seeing two men flogged, I came back into my shop. I think there were many more to be flogged. They were all handcuffed. Amongst those waiting to be flogged, there was a very respectable P. W. D. Contractor, Mohd. Muqim of Muzang, aged about 60 years, with a grey beard. By chance a P. W. D. Officer reached the spot at the right moment, and on his recommendation the

old man was exempted from flogging, but was fined Rs. 10. He had to borrow the amount that very moment from the shop known as the Dehli House. At the time of flogging, on the first day, there were present many Policemen with rifles, and officers, forming a ring round the flogging post. Mr. Keiugh, Magistrate, was in charge, and gave orders for flogging. I saw several English Officers and English ladies smiling while these poor unfortunate men were being flogged. Before the flogging commenced, Mr. Keiugh came to my shop and ordered me to bring out a chair, a table, and writing materials. He spoke contemptuously while demanding these things. All these articles except the table were supplied. The first victim seemed to be a barber. The strikers were sent for from the jail, and were ordered by the said Magistrate to flog the victim 18 stripes. It was a terrible scene and the victim cried hard and appealingly. The cries were "*Hazoor Mai Bap Hain, Ghariban per Rehm Karo, Hazoor Ka Nai Hun* (Sir, You are my father and mother, have mercy on a poor man. I am your honour's barber)," but no heed was paid at all. When the flogging was over, he was quite unable to stand, and almost the whole of the flesh on the bips was scratched out, and blood and fat was coming out of it. The second victim seemed to be a very poor man. He was given 10 stripes; this scene was equally pathetic. After this I could not bear the sight, and came back. I am unable to say how many more were flogged. All this happened on the first day. On the next day I saw two men flogged. One had been a clerk lately in the Co-operative Stores, N. W. R. (whom I knew) and the other was Matin Confectioner's employee. Both were given 5 stripes each. These men were brought handcuffed.

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The statement of **Lala Ram Lal,** *son of Lala Shankar Das, Cloth Merchant, Municipal Market, Lahore.*

During Martial Law days, for the first few days, I was an eye-witness to public flogging near the Municipal Market (at the cross-roads). It was a horrible and terrifying scene, and one could not bear the sight of it. I saw flogging only about two times (it might have been three times or more). Many people gathered together at the time of the flogging. Many Police Officers used to be on the scene. People were made bare and

naked and tied hand and foot to the flogging post. In my opinion this resort to public flogging was meant to disgrace the people, and to strike terror all round.

Being a shopkeeper on the Mall, I used to get many English customers every day. Throughout I used to be most polite, but the said customers' behaviour was very unusual and threatening. When the prices asked for the goods did not suit them, they would threaten to report me to Col. Frank Johnson for high prices, though in fact the prices I asked were only the usual ones.

During Martial Law days, I had to celebrate my marriage, we went to Col. Frank Johnson to get permission to leave the station with only 9 or 10 men. But though we showed him an important telegram relating to the marriage he refused to give the necessary permission.

On the evening of the 10th I was myself present in the Lohari Gate when people were fired at. People had gathered together at the Lohari Gate when Pandit Ram Bhaj Datta came and began requesting them to go back. He even took off his turban and placed it before the people as a sign of entreaty. He asked the D. C. to give more time, and many men on the Pandit's request were returning back to their homes, when they were suddenly fired at.

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The statement of **Lala Buta Mal,** *son of Lala Hira Nand, Khatri, dealer in metal-ware, age 60 years, of Dabbi Bazar, Lahore.*

At about 10 o'clock on the morning of the *Baisakhi* day, I sat before my shop after having closed it. I then saw a large body of men coming by the side of the old *Kotwali*. It consisted of British soldiers, Dogras, Indian soldiers and *sawars*. The Infantry carried rifles, and the *sawars* (cavalry) had lances and guns. In front of all these were two English Officers, accompanied by some city magistrates. When they approached the Dabbi Bazar Chauk, one English Officer stopped there, and the people collected around him. The officer said to the people, "Why do you not open your shops?" The people in reply said, "Rescind the Rowlatt Act, release Mahatma Gandhi and remedy our troubles and grievances, then surely will we open our shops." The Officer then replied, "If you wish to remain safe and well, you should open your shops and end the *Hartal*; otherwise you will be blown up." With these words he went towards Hira Mandi.

After 15 or 20 minutes, we too went out of curiosity towards Hira Mandi to see what this force was going to do. When we reached Hira Mandi, we saw a party posted near Dabbi Bazar, another party just in front of the Raushanai Gate and a third party in the *maidan* (open space) just in front of the Fort. British Officers were moving about. The so diers cleared the Raushanai Gate and blocked it. I sat beneath a tree which grew near the tower of the Fort. After a short time, people came out in crowds, from the Badshahi Mosque, calling out *Hindu Musalman ki jai* (Success to Hindu Muslim unity). The cavalry by the Raushanai Gate was ordered by one officer to leave the gate free. So people were asked to come out, thus a large number came out, and moved quietly towards the city. When the people approached the Hira Mandi Chauk, the road became crowded owing to its narrowness. As people were coming to the Chauk from all sides, the place became crowded, and the crowd could not disperse easily. On being asked to clear the place, the Police began to strike the people with the butt-ends of their guns. I sat on the raised platform of the Pipal Wala Khuh, as I was frightened by the action of the Police. The Deputy Commissioner on being told something by Nawab Mohammad Ali Sahib, got his pistol ready. Then the Nawab Sahib fired first and the Deputy Commissioner immediately after. The firing then continued for some time and cries of " I am hit " were heard all round.

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The statement of **Sardar Nirankar Singh,** *of Lahore.*

We received the news of the arrest of Mahatma Gandhi in the afternoon of the 10th of April. Within a very short time I noticed that the shops were closed. I also noticed a crowd of people going towards the Mall, shouting " *Mahatma Gandhi ko chhor deo* " (Release Mahatma Gandhi). I did not accompany the crowd.

At dusk I came to the Anarkali Chauk. When I was near the chauk I saw a crowd of people pushed towards the chauk from the direction of the *Nila Gumbaz* by some armed constables headed by an Englishman.

The people stopped on reaching the chauk outside *the Lohari Gate*, and at the same time I saw a number of soldiers. Pandit Ram Bhaj Datt Chowdhari standing on a high place near a telegraph post, appealed to the people to disperse. He was going on,

and people had begun to disperse gradually, when the military fired. The people ran away. Some were wounded and some killed. I did not see any body throwing bricks or stones at the military.

On the 12th of April, a large number gathered at the Badshahi Masjid. I was present and saw the incident regarding a C. I. D. Inspector. This Officer was assaulted on his denying that he was a C. I. D. Inspector, and then he ran away from the Masjid. I did not see any body pursuing him. When the meeting dispersed, and the people began to depart, they saw Roshnai gate blocked up by troops. The people however were allowed to go through the gate. People were going shouting "*Gandhi ko chhor deo*" (Release Gandhi) through Hira Mandi chauk, when the Deputy Commissioner and Nawab Mohammad Ali Khan, coming from the side of the Gaiety Theatre with the military, ordered firing. On this, the people fled wherever they could. I did not see anybody throwing bricks or stones on this occasion.

At the Hira Mandi Chauk there was absolutely no quarrel between the military and the people. The military had been stationed at the Gaiety Theatre, before people began leaving the mosque.

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The statement of **Lal Din**, *son of Amir Bakhsh, Kakazai, age 20 years, Ironsmith, of Mohalla Kakezian, Old Kotwali, Lahore.*

I was arrested on the 15th, on the charge that my name had been entered in the Register of the *Danda Fauj*. The fact is that there was another man of that name who was a member of the said *Danda Fauj*. A certain Abdul Karim, who appeared later on as a prosecution witness in my case, and in many others, wanted to get the real Lal Din of *Danda Fauj* released, and so implicated me in his place. He gave my name to the Police. The Police took me as well as the real Lal Din into custody. Later on, both of us were identified by some Tongawalla whom the Police had tutored. We were "*challaned*" (*i. e.*, our case was sent up by the Police) and put on trial before the Martial Law Tribunal. I was sentenced to 3 years' imprisonment and the real Lal Din got 2 years. After I had been in Jail for 3 months, I heard that my imprisonment had been reduced to 2 years. After 5 months had elapsed, I was informed that it had been again reduced to 6 months. Now, after remaining 6 months in the

Rawalpindi Jail, I came out on the 28th of October. I saw many poor people being flogged in the Jail. The Police wanted 100 rupees as a bribe from us, but we refused to pay. Then they said that if I would incriminate 5 others, I would get myself released. I however refused to do so. As Abdul Karim had obtained employment in the Criminal Tribe Settlement Office through the real Lal Din, he wished to save him (Lal Din).

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The statement of **Kaka Ram Halvai,** *son of Govind Ram Chhatta Bazar, Chauk Tripolian, Shopkeeper, Railway Press, Mughalpura, Lahore.*

I am about 18 years old. I have a confectioner's shop at the Railway Printing Press, Mughalpura, Lahore. On Sunday, the 11th of May, 1919, I and my companion Anant Ram Halvai (sweetseller, Railway Office, Carriage Superintendent) had a holiday. We two, along with four others, *viz.*, Gulu Sweetseller, Rakha Ram Sweetseller, both of the shop of Paira Halvai, Jaure Mohri and Bainti Ram of the shop of Paira Halvai, but at present in Amritsar, hired a phaeton from the Shahalmi Gate Stand and drove on the circular road *via* Railway station. We met about 4 or 5 policemen and 4 British soldiers coming from the side of Sheranwala Gate with about 16 persons arrested and tied with their own turbans. When they passed by us, they got the phaeton stopped and told us to pay Rs. 10 ; we refused. The British soldiers uttered the words "Go on" and our carriage moved on. The policemen incited the British soldiers, who then surrounded our carriage and took us to the Naulakha Police Station along with the phaeton. There the police searched our clothes and confined us in the lock-up. Next day, on the 12th May, 1919; at about 10 in the morning, we were taken to the Water Works, and at about 12 in the noon the officer in charge, without taking our statements, ordered five of us to undergo six months' imprisonment with 20 stripes each, and the sixth man Bainti Ram, who was only 16 years old, was ordered only 15 stripes. We all were sent to the Central Jail. On the 13th May, we all were flogged. Bainti was let off after 15 stripes, but we were put into prison after having 20 stripes each. On appeal for mercy, our sentence was commuted to 3 months each. I was released on the 12th August instead of 11th August, and as far as I know, one day more than my actual sentence is entered in my release warrant.

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The statement of **Mian Abdul Ghani,** *son of Mian Charagh Din, baker, age 24 years, of Mohalla Kakazaian, Lahore.*

On the 19th of April, I was sitting in my shop, when Abdul Rahim Thanedar, followed by some constables, came and told me to hand over to him my younger brother Bashir Ahmad, otherwise, he said, I and all my other relatives would be arrested. He further said that he had power to bombard our house. I replied that Bashir was not at Lahore. On this, I was severely beaten with hunting crops and sticks, and taken to the *Kotwali*. I was kept hungry the whole day. Pandit Jiwan Lal abused me and said that unless I handed over my brother Bashir, I would not be let off. He further threatened that our ladies would be taken to the *Kotwali*, if I did not produce Bashir. In the evening Mr. Bowring released me saying that I should search for my brother and hand him over to Police. In this matter, the report against me was made by Abdul Rahim Thanedar.

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The statement of **Shaikh Abdul Rashid,** *son of Shaikh Rahmatullah, age 26 years, Proprietor, the English Ware House, the Mall, Lahore.*

At about 6-30 p.m. on the 10th of April last, while we were inside the shop, we heard some noise on the Mall. The noise proceeded from opposite Messrs. Harrison and Hatheaway's premises, which are about 25 yards from ours, on the Anarkali side. My brothers, Shaikh Mohammad Saleh and Sheikh Abdul Usman, went forward a little to see what was going on. Sheikh Rahmat Ullah, Maulvi Sadar-ud-din, B.A., B.T., Munshi Jan Mohammad, Bawa Kesho Ram, and Sukh Dyal, a *Rais* of Batala, and myself were present in the verandah of the warehouse and saw a crowd of about 200 persons, consisting mostly of children and young men. They had nothing in their hands. Only one of them carried a flag. "Mhatma Ghandi ki jai" only was being shouted. The Deputy Commissioner, Mr. Fyson and the Deputy Superintendent, Mr. Clarke, who were coming from the direction of the Government House, stopped the mob opposite our shop. While the mob was stopped here, carriages and cars of Englishmen, as well as Indians, passed on the road quite freely. The people in the crowd did not hinder them in any way. The people did not shout any-

thing besides " Mahatma Gandhi ki jai, " and asked to be allowed to go to the Lieutenant Governor. We then heard the noise of firing. As people began to run back, we again heard rifle-firing and many persons fell down wounded in the road, and some others fell into the ditch near our shop. Mr. Fyson, Mr. Clarke and Seth Dwarkanath, the Deputy Superintendent of Police, had revolvers. Mr. Fyson fired at the young man carrying the flag, who was only about three yards from him, behind the front line of the crowd, just when he ordered the police to fire. Then the police began to strike with the butt-ends of their guns, those who were still there, and pursued those who were running in the direction of Anarkali. The wounded were carried away by the people, but later the police took them into their own charge. Not only did the police render no help to the wounded, but seized those who were assisted by the people. I saw a wounded man dragged by his leg by the police, who were incited to do this by Seth Dwarkanath; he even ordered his men to strike those who were assisting the wounded. Most of the boys in the crowd ran towards our shop and took shelter on the verandah. On seeing this, the police fired towards our shop, a mark of such shooting is still to be found on it. Next day in the morning we saw much blood spilt upon the bridge and on the ground. I can positively say that the occurrence took place at about 6-30 p.m., as we were preparing to close our shop which we do at 7 p.m.

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The statement of **Karim Bakhsh,** *son of Nabi Bakhsh, Rajput, Bicycle and Gas Lamp Repairer of Gumti Bazar, Kuch, Mitti Puttan, Lahore.*

On Thursday the 17th of April, I was working in my shop, when a Sub-Inspector of Police, accompanied by four constables, came and arrested me. They took me to the Police Station, where my turban and shirt were taken off, and I was confined in the lock-up. I humbly asked the reason for my arrest, but no reply was given. After several hours I was brought out handcuffed, and linked in a chain with many others and marched to the Telegraph Office. There we were made to stand in the sun, for about half an hour. There our roll call was taken, and we were ordered to be taken to the Jail. On reaching the Jail, I was confined in a condemned prisoners' cell where, I was told, persons under sentence of death were usually confined. After some time, however, I was removed to a solitary cell, which contained a

grinding Mill. This cell was very dirty and full of mosquitoes. On the 23rd of April, I, with other arrested persons, was brought back handcuffed to the police station. Here I was confined till 5-30 p. m. when I was released on executing a bond for Rs. 200.

During the next three days, I was called to the police station in the morning and made to sit there the whole day, without being allowed to take any food. I was sent back in the evening. On the 3rd day, I was released by the Police Superintendent.

During my absence, in jail, my shop and house were searched. At the time of the search my son was absent and his wife ran upstairs out of fear. Three bicycles and some accessories were taken away from my shop by the searching party, and have not been returned as yet.

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The statement of **Pandit Khushal Chand,** *son of Pandit Shankar Dass, Brahman, Supplying Agent, age 30 years, Said Mitha Bazar, Lahore.*

I own a shop; I sell books. Formerly I was a clerk in the North Western Co-operative Stores. Two or 3 days after Martial Law had been declared, I opened my shop in the morning. Fifteen minutes after that, when a boy was buying things from me, two Police contables came to my shop and asked me to accompany them, on the ground, that I had disfigured notices put up on the gate of the house of Lala Gobind Ram, Vakil. They first took me to the Lohari Mandi, then to the City Kotwali, and thence, to the Water-Works. They seated me inside a room there but never gave me any thing to eat or drink. I got fever. Next day at about 4 p. m. they presented me before the Magistrate. I wanted to say something, when I was ordered to hold my tongue, on pain of heavier punishment. An order of five stripes was made. They took me to the Police Officer in the Telegraph Office whence I was taken to the Market, where I was tied to the flogging post and flogged. Many persons had collected to see me flogged. There were several Europeans, males and females, who came to watch the proceedings. They seemed to be surveying the sight. The man who struck us was a Pathan from the jail. Gopal Dass, Inspector of Police was calling out "strike with force." At that time, a clerk of Matin Confectioner was also flogged. It was absolutely untrue that I disfigured or touched any Martial Law Notices.

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The statement of **Lala Daulat Ram,** *son of Lala Nanak Chand, Khatri, age 35 years, Gold Smith, Gumti Bazar, Lahore.*

A police constable came to my shop on the 17th of April, 1919, at 2 p. m., and took me to the Lohari Gate Police Station, the whole way on foot. From there I was taken by a Sub-Inspector of Police, accompanied by 12 constables, to my house, situated in Kucha Har Prashad, and my house was searched. They did not inform me why, and with whose permission, they searched my house. Nothing objectionable was found in the search. I was then ordered to be handcuffed. I questioned them why they handcuffed me. The reply was that they had been ordered to do so. They brought me to the Police Station, and asked me to take off my turban and shoes, and then they put me into the lock-up. The whole night I remained in the lock-up. In the afternoon at 2 p. m. on the 18th of April, 1919, I was taken, on foot and in handcuffs, to the Telegraph Office and therefrom to the Jail. I was placed in a cell intended for condemned prisoners. At that time I apprehended that I was to be hanged. After an hour, I was put in a prison cell. In the same place I got my meals and in the same cell was a place for easing oneself. There were mosquitoes in the cell and on this account I was in great discomfort. Along with 15 or 20 other persons, I was brought on foot and in handcuffs to the Police Station on the 23rd of April, 1919. At the time of departing from the Jail, we requested that we should be taken by a tonga or a *tum-tum*, which were near at hand. The reason was that some of us were old and one was lame. Both of his legs were curved. But the police did not agree. On the 23rd of April, we were let off on a security of Rs. 200 each, but we were ordered to present ourselves on being summoned. Accordingly I presented myself at the Police Station continuously for 8 or 10 days, and took with me respectable witnesses. We used to go there at 9 a. m. and return at 5 p. m. During those days the prosecution witnesses went on deposing against us. The prosecution witnesses were of a low social status. After hearing the prosecution witnesses the defence witnesses were heard. I was called at the C. I. D. Office 23 or 24 days after my arrest, and told that I was acquitted.

Six persons work on my shop, to whom I have to pay about Rs. 300 per mensem as pay. On account of my work being stopped I had to pay them for nothing. From this the magnitude of my loss

can be imagined. My business suffered a good deal. My wife became ill on account of the shock caused by my arrest. My health was also damaged a good deal.

Shops were closed on the evening of the 10th of April spontaneously on receipt of the news of Gandhi's arrest. We heard of the Amritsar happenings, for the first time, the next day (11th), and not on the 10th.

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The statement of **Kala Mal,** *son of Khusi Ram, Caste Arora, aged 40 years, confectioner, Wachhowali, Lahore.*

About a month and a quarter, after the introduction of Martial Law at Lahore, one morning, at about 8 o'clock, two British soldiers and a man came to my shop, and demanded milk. I said the milk had been all sold. Near by, in a vessel, was *lasi* (milk mixed with water), about a *chhatak* in quantity which had been left behind by a child. Seeing that, they asked me what it was. I replied it was *lasi* (milk mixed with water) for a child, who had gone to fetch sugar for himself. "No you are speaking a lie" they said, "this is milk, get us one bottle filled out of it." On their insisting upon this I filled their bottle out of the *lasi*. After six days, two constables came at 11 a. m., and said, "Your milk is adulterated, accompany us to the police station." I accordingly accompanied them to the police station. From there they took me, with handcuffs on, to a place near the Zoo, where fines used to be realized. The fare of the tonga in which we went was Rs. 2 and was paid by my son. I sat there for three or four hours. Afterwards I was produced before a Sahib. He told me that there was water in my milk. I replied that I had sold away my milk and the *lasi* which was there belonged to a child who had gone to the Bazar to fetch sugar for himself. The Officer said, "No, you are telling a lie, I fine you therefore Rs. 100." My brother-in-law and son who were present on the spot paid the sum. Then my handcuffs were removed. No one gave evidence against me. I was not allowed to produce any evidence for my defence. No receipt was given to me for the fine I had paid. The next day I applied for cancellation of the fine, but my application was unsuccessful.

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The statement of **Malik Jalal Din,** *son of Malik Aziz Din, Kakezai, age 40 years, corn merchant, Akbari Mandi, Resident Koocha Kakezain, Lahore.*

I am a brother of Malik Barkat Alli, M. A., late Editor of the "Observer." I was arrested near the Golden Mosque on the

17th of April, 1919, as I was returning, as usual, from the river side in the morning. At that time my friend, Diwan Lok Nath of Gali Patpathian, was with me. I was handcuffed in his presence, and was brought to the City Police Station, thence taken to the Telegraph Office and finally to the Central Jail. They did not allow me to take even water. I was released from the Central Jail on the 22nd of April, 1919. I had remained in solitary confinement all this time.

On the 24th of April, 1919, again, as I was returning as usual from the river side, I was called by three Europeans, one Inspector and a Sub-Inspector, who were on horseback near the water-works. They asked my name and ordered me to come to the City Police Station at 10 a. m. Accordingly I went and remained at the Police Station from 10 to 2 p. m. Then, after the evidence of Hassa Badmash, No. 10 and Arshad, son of Dr. Mohammad Hussain Sahib, had been recorded against me, I was let off. This Arshad had been appearing as a witness in several other cases. The case against me was of causing a breach of the peace.

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The statement of **Mulk Raj**, *son of Devi Chand, Khatri, age 45, retail shopkeeper, Gumti Bazar, Lahore.*

On the 19th of April 1919, a little before 10 a. m. a Sub-Inspector of Police, with four constables having rifles in their hands, stood in front of my shop. The Sub-Inspector told me that my shop was to be searched. I requested him to show me if he had any order for the search. He replied that he had not come without orders. But he did not show the order to me and began to search my shop. After finishing the search of my shop, my house was searched, but nothing objectionable was found. He (the Sub-Inspector) so wrote, and got the signatures of two neighbours on the writing and asked me to accompany them to the Police Station. I requested them to allow me to arrange to close my shop as I had no relative to look after my shop. There was only a servant, and thus there was a fear of loss. The Sub-Inspector told me to accompany him, saying that I wood be soon let off. I was brought to the shop of Sardar Wadhawa Singh perfumer (Attar) and there the shop of Sardar Wadhawa Singh was searched and they took him also along with me. Both of us were brought to the Police Station (KOTWALI). There our clothes were searched and my earrings were removed, which according to my religion are not removeable even on death. Notwithstanding my protest, they were removed, which pained me very such. After that the Sub-Inspector told me that a warrant of arrest against me had been issued, and he told me to accompany him to the lock-up. The Sub-Inspector ordered a constable to take me to the lock-up. The

constable, who was on duty at the lock-up, asked me to put off my turban as well as my shoes. I had to put off both against my will. I felt much insulted and therefore pained. I was given nothing to eat or drink. At about 4 p. m. I was taken out of the lock-up and was handcuffed and the constables were ordered to take me to the Telegraph Office. At first, I with seven or eight other persons was taken to the Telegraph Office, and therefrom, after half an hour we were taken to the Central Jail on foot. The distance is 2 miles. Our relatives present there were ready to pay Tonga charges for us, but they were told, that to take us in a Tonga was prohibited. We begged for water but it was not supplied to us. When we reached the Jail it was 6 p. m. nearly. We were again searched there, put in the charge of a conviet Jamadar, and were ordered to be put in a cell for grinding corn. We begged to be allowed to take a little water because there we saw water-pipes. but the convict Jamadar did not permit us and said that we would not get water there. Having put me into a cell, he locked the door. When I asked for water, he pointed to a small earthen pot lying in the cell saying that there was water in it for me to drink. The earthen pot was very dirty.

We had to answer calls of nature in the corner of the same cell. There was a small earthen pot to pass urine. A blanket and matting were supplied for sleeping. I was very much pained at this treatment. I remained in the cell for four days. I could neither eat nor sleep there. All the time, I was plunged in grief. In the cell there were so many mosquitoes that they would not allow me a moment's rest. After intervals of about an hour the convict Jamadar used to call us, which meant a great disturbance in our prayers. On the 23rd of April, 1919 in the morning I was brought, on foot and handcuffed, to the City Police Station. I was accompanied by many other arrested persons. We requested the constables to take Tonga charges from our relatives and take us in a Tonga. But they did not agree to it. As we were quite hungry and thirsty we reached the police station with great difficulty. On the way we were not permitted to drink water or pass urine. On reaching the Police Station, our turbans were taken off and we were put in the lock-up. At about 5 p. m. we were taken before a European Officer and we were required to give a recognizance of Rs. 200 each. We were also ordered not to move out of the city and to present ourselves whenever required. On the morning of the 24th April, a constable took me to the Police Station. The whole day I sat quite hungry and thirsty. After 4 p. m. I was ordered to be again present on the following day. I went on the 25th and was finally released on the evening of the 26th April. I was not told what offence I had committed, and under what section I had been arrested. The prosecution witnesses had stated that I was one of the organizers of *Hartal* and I was shouting "Gandhi ki jai." All the prosecution witnesses were

rogues, I knew them all. They appeared almost invariably against the people who had been arrested. They were 6 or 7 in number. Some time two, and some time three, appeared against the arrested people. I could recognise others who used to give evidence against the accused. Nusro and Dewan Brahman were among these. The names of others I don't know. The distance between the Telegraph Office and the Jail is two miles. One of these prosecution witnesses named Sardar Khan Patoli, Gumti Bazar, Lahore, who is also C. I. D. man, used to tutor the people who were to appear as witnesses. I went to the lock-up on three days and I myself saw him doing this there. On the 26th April at about 4 or 5 p. m. I was set free. I have been absent from Lahore during the *Hartal* days.

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The statement of **Sardar Wadhawa Singh,** *son of Sardar Bishen Singh Ahluwalia, Attar, age 75 years, resident Gumti Bazar, Lahore.*

On the 19th April, 1919, at about half past ten in the morning, Nadar Shah Sub-Inspector, accompanied by four constables, came to my shop. The Thanedar told me that he had come to search my shop. I allowed them to do so. The search coutinued for one hour, but nothing objectionable was found. After this the Thanedar asked me to accompany him to the Police Station. I told him that I would do so after taking my meal. He asked me to take my meal afterwards, because I would be set free very soon. When we reached the Police Station, the Thanedar told me that he had got a warrant for my arrest, and asked me to let him search me and to go to the lock up. My clothes were subsequently searched and I was sent to the lock-up along with a constable. When I reached the lock up, a constable, who was posted there, asked me to take off my turban and shoes and get in. I told him that on religious grounds I could not do so. He replied that he would himself take it off and thereby dishonour me. On this, I put off my turban and shoes and remained sitting in the lock up for four hours in this condition. At about four in the evening we were ordered by the Inspector of Police to be sent to the Jail. We were some 8 or 9 people in the lock up. We were first taken to the Telegraph Office, handcuffed in twos, and after remaining there for half an hour, ordered to be taken to the Jail. I said, "I am an old man, and am unable to walk. You may take the Tonga fare from my relatives present here and take me to the Jail therein." A constable told me that they were forbidden to allow any one the use of a tonga and that I would have to go on foot. With great dificulty we reached the jail at about 6 p. m. Our clothes were searched and we were put in the cell containing grinding stones. The said cell was very small and dirty and I remained in it for four days. On the 23rd of April

I was taken to the City Police Station. I gave an application stating that I was an old man and could not walk all the distance on foot. But no one paid any heed, and I was forced to walk. I was neither allowed to drink water, nor to pass urine, which resulted in my further weakness. I was in Jail for 4 days. I asked for what offence I had been arrested, but I was told the Inspecter did not know, as the orders had come from higher authorities. I am now in shattered health, and thus I and the members of my family have suffered a great loss.

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The statement of **Ghai**, *son of Khuda Yar, Jat, resident of Begum Kot, Distt. Lahore, aged 55 years, milk-seller and landlord.*

Begum Kot is at a distance of 3 or 4 miles from Lahore During the prevalance of Martial Law, my son, Talia Wand was arrested by the Police, and was taken handcuffed to the Lahore Police Station. He remained there for that night, and on the second day he was produced before a Sahib who let him off. About 8 or 10 days later, two constables arrested me and took me there. They also arrested my servant, Kalu, and took him along with me. The next day the Sahib fined me Rs. 50 (Fifty) and fined Kalu Rs. 25. A receipt was given by the Sahib at the Hotel, but 8 or 10 days after, the Thanedar came and took it away from me, saying that if I did not return it, I would be arrested again. My milk used to be quite pure.

242

The statement of **Jawahari Lal**, *son of Jat Kishen Dass, Confectioner, aged 52 years, Shahalmi Gate, Lahore.*

During the Martial Law period, on the morning of the *Shabbrat* festivals, two constables came to my shop, handcuffed me and took me to the City Police Station. There my turban and shoes were taken off, and I was put in the lock-up. In spite of my repeated entreaties I was not informed what offence I had been arrested for. The next morning I was taken out of the lock-up, marched off to the Punjab Club, and produced before a Sahib. He told me that it had been reported that I had been selling adulterated milk, and that I must pay Rs. 250 as fine or undergo 6 months' imprisonment, I replied that the charge against me was false, that I never adulterated any milk, and that I should be given an opportunity of producing my evidence. I was not told the name of the person who had reported against me nor was any evidence produced in my presence. The Sahib told me that he did not want to hear my evidence, that I deserved to be flogged, but he had only fined me having regard to my old age. My sons and brothers, who had followed me, paid the fine and got me released.

242 A

The statement of **Sardar Habib Ulla Khan**, *Bar-at-Law, Lahore.*

10th April. On the evening of the 10th of April, Mr. Said Hassan, Mohammad Hassan, Chaudhri Abdul Ghani, all Barristers, and myself were having our evening walk on the McLeod road. When we neared the Government Post Office we met a crowd, mostly consisting of young boys about 300 in all, which was proceeding from the Anarkali side towards the Mall. At this time, as usual, a lot of English ladies and gentlemen were driving and walking on the road. We advanced a few yards down the Mall and approached the Forman Christian College gate. Here, we saw a European Professor of the College in front of the College gate, who was asking a student to come back to the College compound. Some 20 or 30 people stood there, but none of them showed any hostile feeling towards the Professor. The boy obeyed the orders of the Professor and the people dispersed. The crowd was orderly and had no *lathies* (sticks), not even walking sticks with them. They showed no hostile attitude towards the English men and women who happened to be present on the Mall. From the Forman Christian College, we returned back towards the McLeod road. We were just at the corner facing the General Post Office, when we heard shots, and saw the crowd rushing back charged by the Police to some distance. I have not the slightest doubt that the crowd of boys could have been dispersed without resorting to fire-arms. They did no mischief, nor did they destroy any property.

As to my arrest.

On the evening of the 11th of April, I got fever and was down with an attack of Pneumonia. I had not fully recovered, when to my surprise, on the evening of the 5th of May, I was arrested and sent to the Central Jail, Lahore, where I was kept in the condemned cell for about a month. In spite of my repeated requests to the Superintendent of the Jail, that as I was not keeping good health I should be transferred to the European ward or to some better place, I was kept in the same cell, and he paid no attention to my request. The treatment accorded to us all throughout the time, was horrible. The food was very bad. I was refused even the medicine which was prescribed by my doctors. We were five persons in the condemned cells, and were hardly allowed out of our respective cells for more than an hour in a day. Early in June,

we were transferred to a barrack, where about 30 of us were put together. The food was slightly better, and we were also allowed to receive fruit from our friends. Although we paid for our food and were prepared to pay more for better stuff, yet this was not allowed. My trial lasted for about a month and a half. No lawyer from outside Lahore was allowed by the Commission. As the leading counsel of Lahore were mostly witnesses in the case, hardly any first class counsel was available. Most of us conducted our own cases. I want to draw attention to the judgment in the Lahore case, where the Martial Law Commission says about my case:— "The case against him is largely based on misconceptions. His speech on the 9th March was in support of a compromise designed to avoid the *Satyagraha* vow and that of the 6th April has been misinterpreted by the prosecution, as the result of a mistake which is now admitted. He did not attend the mosque meetings, and he was not responsible for his election to the *hartal* committees. Indeed, after the 9th of April, he took no part in any of the proceedings." And yet I was kept in jail for two months, and lost my health and reputation.

I had a mind to proceed to England for further studies and had applied for a passport in March, 1919. After my acquittal, I saw the District Magistrate and asked him to recommend me for the granting of a passport, but I was told that the Punjab Government was not prepared to grant passports to people who were in any way connected with the disturbance.

However, after my repeated protests and asking the authorities to give their reply in writing, I was granted a passport on the 20th of September, when it was too late for me to proceed to England.

My movements are watched by the C. I. D., and it is not pleasant at all for me to go about with the C. I. D. dogging my footsteps.

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242 B

The statement of **Dr. K. C. Hiteshi**, *M.D., Principal of the Homœopathic Medical College, Lahore.*

(1) During the War, I was Recruiting Secretary of All India Kshatriya Sabha. Through my influence as Principal of the Homœopathic Medical College, the Executive Council of the said College offered the services of 60 students and the College staff to His Exc ellency the Viceroy and Governor General of India.

(2) Again, the Executive Council of the College, in a letter dated 6th of June, 1916, placed at the disposal of the Government the College Pharmacy containing medicines worth about Rs. 16,000, 10 beds for the wounded soldiers in the College Hostel, and a Fiat motor car worth about Rs. 6,000, and the bungalow of the Governor of the College at Palampur, Distt. Kangra, for their use. All these offers were highly appreciated by the Government.

(3) Notwithstanding these services, I was arrested and placed on my trial, along with the others, the Lahore Leaders, in what is known as the Lahore Conspiracy case, in which most of us were charged with conspiring to wage war under the following circumstances :—

(4) I attended a meeting of the 6th of April, 1919, on which day a general *hartal* was observed at Lahore, and I read a poem which was particularly meant to pacify the public feeling against the Rowlatt Act and to urge confidence in His Majesty the King-Emperor, but unfortunately the reporter of the Criminal Investigation Department distorted and misrepresented the purport of the poem, and went so far as to omit the most important verses, i.e., seven verses out of 16, which omission was admitted subsequently by the Criminal Investigation Department witnesses (*vide* P. W. 21 and P. W. 22). The correct summary of the poem was reproduced in the issues of the "Punjabi" and the "Tribune," dated, the 8th of April, 1919, and placed before the Court by the Criminal Investigation Department. (*vide* Ex. P. 56).

(5) It is important to mention that there were three reporters of the Criminal Investigation Department present at the meeting of the 6th April, who made a combined report, the original of which was asked for, but they said they had destroyed it.

(6) During the *hartal*, a *Langar* (feeding shop) was started under the supervision of Mrs. Kershaw, an Anglo-Indian lady, with a view to relieve distress among the poor washermen of Dhobi Mandi and other menials of the Government Offices situated around the place, and who were hard hit by the *hartal*. The kitchen was closed only on the day on which Government arrangements were made for the rationing of the aforesaid menials, consequently, the menials and the washermen did not strike work.

The police totally misrepresented the facts about this *Langar khana*, as was subsequently held by the Martial Law Commission in their judgment.

(7) I was arrested on the 16th of April, 1919. I was handcuffed in the Telegraph Office and was asked to sit on the ground by a Police Officer, which I was reluctant to comply with. I was then sent to Jail handcuffed, on foot, guarded by the police with fixed bayonets. Again, before the trial began, I was brought handcuffed from the Central Jail to the Police Court, a distance of about two miles, on foot, on a hot summer day, under Police Guard, with fixed bayonets.

(8) I was confined in a solitary cell for about a month and a half and was not allowed to come out at all for the first few days. On my telling the Jail medical officer, "Doctor, either kill me or cure me," I was allowed the concession of a 15 minutes' walk in 24 hours.

(9) During the first fortnight, my wife and brother were allowed to interview me for a few minutes once a week only in construction of the Jail Rules, though I was an under-trial prisoner. These interviews were allowed under disagreeable and humiliating conditions, and were disallowed during my illness for about three weeks. During all this period, my wife, who was pregnant, was subjected to unnecessary anxiety about my health. She came day after day for about 24 days to have an interview with me, but was not allowed.

(10) The treatment meted out to me in the Jail resulted in my getting two attacks of syncope due to heart disease; and I had to be kept in the Jail Hospital for 10 days for trea tment.

(11) For the first few days I was supplied with the ordinary Jail food and covering. The solitary cell in which I was put was most unhealthy, and during my confinement there I was compelled to sleep on the ground.

(12) All this humiliation and ill treatment was meted out to me, not on account of any illegal act of mine, but simply because the men to whom the administration of Martial Law was confined were callous, inhumane, and unable to appreciate the work done by the Indian subjects of the King-Emperor. They were oppressed by the ill-founded and imaginary idea that there was a conspiracy against the Rule of the King-Emperor.

242 C

The statement of **Pirbuksh**, *son of Wadhava, age 25 years, Moslim, milk-seller, residing in Bara Durwaza, Muzang, Lahore.*

About the 31st of May, the milkman who supplies my shop with milk, and whose name is Karam Ilahi, brought milk between

12 and 1 to my shop. Before entering the Bazar he had to pass the *Octroi* post on the Ferozepur road, where a Municipal officer examines and passes the milk. He came to my shop after the milk was passed. As he came to my shop, a European put a small bottle in the milk and filled it. The milkman, on being asked, said that he had brought the milk after getting it passed for me. Thereupon, our names were noted down. About 10 days later, some police constables came to my shop and handcuffed me and took me to Faletti's Hotel. The milkman had also been brought there. An English officer, I think his name was Frank Johnson, asked the milkman whose milk it was. He said it was his and he had brought it for me, after getting it passed by the Municipal officer. He then asked him whether the milk was of his own cow; the milkman said it was not, but that he had purchased it from the neighbouring villages and sold it to me. He also said, he was not guilty of any offence, and that if any water had been mixed, it must have been previous to the sale to me. I was not asked any question. The medical man who had examined the milk said that water had been mixed in it. Thereupon, I was fined Rs. 50, and the milkman Rs. 20.

The fine inflicted on me was unjust, as the milk had not even come into my possession. It was taken away whilst still in the possession of my seller.

242 D

The statement of **Kaloo**, *son of Imam Din, age 35 years, Moslim milkseller, residing in the Bara Bazar, Muzang, Lahore.*

I keep a shop to sell milk. My shop is near that of Pir Bukhsh who has just been examined in my presence. The same man supplies milk to our shops. On the same day, and at the same time (as is mentioned in his statement), when the milkman brought milk to my shop, a soldier took a bottleful from his vessel and noted down my name. Ten days later, I was taken handcuffed along with Pir Bukhsh and fined Rs. 50 without having committed any offence, for, I had not even taken possession of the milk.

242 E

The statement of **Boda**, *son of Karam Din, age 49 years, Moslim, labourer, residing in the Mozang, Mehr Fane Lane, Lahore.*

On the 16th of April last, *i. e.*, on the day we learnt of the introduction of Martial Law, as I was returning after saying

my prayers at the Mosque in our *Mohalla* a few paces from my house, I was arrested by three European soldiers and two police peons. This was before the curfew gun had been fired ; in fact, it was fired some two minutes after my arrest. I was asked, "Where have you come from?" I replied, I had come from the mosque. I was told to stand. I said the gun had not yet been fired, and that I might be allowed to go. This was refused and I was taken to the *havalat* (lock-up) where I was kept the whole night. Next morning, I was taken to a place in Anarkali near the market, where other arrested persons were also collected. I was asked whether I had been out after 8 p. m. I replied that at the time I was out, the gun had not been fired. I also told the officer that I was returning from the mosque after prayers. One of the European soldiers who had arrested me was present and he said that he had arrested me after 8 p. m., which was not true. The officer ordered me to receive 8 stripes. I was stripped naked and only a small loin cloth was given to cover myself. This cloth was dipped in a copper solution which was kept there in a bottle.

A Pathan warder from the jail flogged me so hard as to cause wounds which bled. Owing to the loin cloth having been dipped in the copper solution, injuries were aggravated and occasioned much greater pain, and the wounds did not heal till one month after. I was being treated for the injuries during all that time. Three others were flogged at the same time as myself. Many persons had collected to see us being flogged. Among them were many European men and women, who were laughing at the sight.

Of the three men flogged with me one was aged about 33 or 35. He was thin and not good in health. He received 18 stripes. He fainted at the time. He was carried home towards the Old Anarkali by some people present there. I learnt on the 3rd day that this man died the day after the flogging.

242 F

The statement of **Ilam Din**, *son of Dil Mohammad, age 27 years, Muslim, Lumbardar of Muzang, cultivating his own land, residing at present at Bhundpura, Muzang, Lahore.*

On the 16th of April, when Martial Law was promulgated, as I was returning after my evening prayers from the mosque, I was arrested by the same persons who had arrested Boda, who is present here. I and Boda were together at the time. The curfew

gun had not been fired. My house was 10 paces from where I was arrested. I too was taken to the *havalat*, where I was kept the whole night. Next morning, I was taken to the market in Anarkali and then sent to the Delhi Gate.

I was questioned at the Delhi Gate as to where I was coming from at the time of my arrest. I said I was coming from the mosque. I did not recognise any of those who had arrested me. No one gave evidence against me, whilst I told the officer that I had been arrested before the gun fire.

He said, "No, you were out after 8 P. M. and were arrested."

He took no notice of my defence and ordered me to receive 8 stripes. I was stripped and a thin piece of cloth dipped in a blue solution was given to me to put on, and then I was given five stripes. I could not bear the pain and shrieked out loudly, whereupon the other three stripes were remitted.

The flogging caused wounds which became inflamed and pus was formed. It took some twenty days' treatment to make the wounds heal. Five others were flogged along with me.

A large crowd had gathered to see us. There were some Europeans in it. Some of those flogged were unable to walk and had to be carried away in tongas.

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242 G

The statement of **Imam Din,** *son of Allah Dad, age 30 years, gardener, Nava Mohalla, Mozang, Lahore.*

During the prevalence of Martial Law I was at Lahore. One evening, as I was returning after prayers from our mosque, I happened to stop at the water stand near my house to wash my hands, when I was suddenly seized by a European soldier who took me to the lock-up. I was kept there the whole night. In the morning, I was taken to the Delhi Gate and placed before a European. He questioned me, and I told him what had happened. Without asking me for any evidence he ordered that I should receive eight stripes. I was flogged in the Delhi Gate *Chowk*. I was stripped and given a piece of cloth to hide my nakedness, tied to a post, and flogged. Many people had gathered there. Four other persons, too, were flogged in my presence, viz., Poda,

Ilam Din, Behari Lal Khansaman, and Jajik, a coachman. The man who flogged me was a sweeper. For three months I was unable to do any work, and even now I have not quite recovered from the effects. I was arrested before the curfew gun had been fired. It was fired some five minutes after my arrest. At the time of arresting me the soldier said in Urdu, 'Who has allowed you out this time of the night?' I said the curfew gun had not been fired. He said, "Oh, you know that, do you?" Another soldier told him to let me go, but he seized me, and as he was taking me away, the gun was fired.

I had to spend about Rs. 100 or 125 for medical treatment. I had to borrow this amount.

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242 H

The statement of **Joseph Jarvis**, *age 25 years, bearer in the Asylum, Lahore.*

The day after the promulgation of Martial Law, I had to go with my master's tonga to the parade ground. I was kept there till late in the afternoon, before a permit was given to me. I hastened home as there was no one to prepare food for my children, as my wife was dead. I prepared some bread, but had no milk; so I spoke to my master and asked him for some money, at the same time telling him that I was afraid of being late and thus breaking the Curfew order. My master said there was plenty of time; so I went and fetched milk. As I got out of my verandah, a soldier, who was questioning others, called me there and marched me off to the Thana, though I told him that the gun had not been fired. He said, 'It is past eight, so come along.' I passed the night hungry and thirsty at the *kavalat*. Next morning I was handcuffed, and taken first to the market and then to the Delhi Gate. An English officer asked me what I had to say. I told him what I have stated above. He said it was a lie and ordered me to receive 8 stripes. I was then stripped and a small peice of *malmal* dipped in a solution was given to me to wrap round my body. The solution was blue. I was then flogged. I bled from the wounds. The wounds got inflamed owing to the solution and caused greater pain. For one month and more I suffered great pain, though I was getting the sores treated. A large crowd had gathered to see the flogging. I do not recollect seeing other Europeans, besides the officials.

I was unable to walk home. I had to hire a *tumtum*. I saw others flogged there. The persons flogged were unable to stand or even put on their clothes. The men who flogged them had to tie clothes round their victims. I saw two men flogged before me. One of them could not even get up.

242 J

The statement of **Mehr Din**, *son of Bura baker, age 60 years, Mahomedan, resident of Mozang, Lahore.*

About the 16th or 17th of April, I was returning in the evening after saying prayers at the mosque and had got as far as the Temple road, when I was arrested by three English soldiers, with whom were two policemen. One of the English soldiers knew me as I used to sell him bread. It was this man who arrested me. I was kept in the Mozang *havalat* during the night, and in the morning I was taken near the Anarkali market. An officer came there who ordered that half the men arrested were to be kept there, and the other half sent to the Delhi Gate.

I was placed before Messrs. Clarke, Ghulam Hussain and others. I was asked whether I knew about Martial Law. I said I did, but that I was arrested just by my house. I was about 50 paces off when the gun was fired and I was seized at once. I was fined 5 rupees. At the time of my arrest, my servant Boda was with me; he too was arrested. He was ordered to receive 8 stripes. He was flogged at the flogging post at the market.

242 K

The statement of **Abdul Gafur**, *son of Ahmad Bakhsh, age 25 years, motor fitter, Muslim, residing in Mozang, Lahore.*

Last April, I was serving as a fitter in the Automobile Agency. One day, the Hon'ble Mr. Justice Leslie Jones came to the Company's Office and asked for a motor car on hire for one month with a driver. The Company supplied him with one and sent me to drive it. After I had been one week with him, Martial Law was introduced in Lahore and the car was taken over by the Military. After I had worked night and day for two weeks, I had occasion to ask for leave of absence for two hours. As I was

unable to explain my necessity in English, I spoke to one Abdul Karim who was placed over us drivers as he knew English. He told me to go, undertaking to explain matters to Major Ward under whose orders we had been working. I came home, took my meal, and taking my clothes I returned to the Cantonment. Major Ward saw me and enquired where I had been, and by whose order. I told him I had gone home after speaking to Abdul Karim who had undertaken to explain matters. Abdul Karim being sent for, he denied having given me permission. Without making any enquiries, Major Ward sentenced me to 12 stripes and three months' imprisonment. Some fifty other motor drivers were present. They told the Major that they knew that permission had been given by Abdul Karim and requested him not to deal so harshly with me. The Major said, he wished to hear no one as what Abdul Karim had said was true. I was flogged then and there by a soldier and then sent to the Central Jail in a motor car. Through a friend of mine I sent information to the Hon'ble Mr. Leslie Jones of the trouble in which I had got, but he sent word that as the order had been passed under Martial Law, he could not interfere in the matter. After one month and ten days, my mother got Malik Umar Hyat Khan to take steps on my behalf. He wrote to the Cantonment Magistrate who sent for me and heard my story. He said that as Malik Umar Hayat Khan had written on my behalf, he would order my release and I was released accordingly.

I suffered agonies in the jail for some 15 or 20 days as the pain from the flogging did not allow me to sleep.

242 L

The statement of **Fakir Mohamed**, *age 26 years, motor driver, Moslim, in the service of the Lahore Taxi Car Company, residing at Lahore.*

During the prevalence of Martial Law, when I was in the service of Nawab Mahomed Afzal Khan, one Ajodhia Nath, another motor driver, asked me whether I would care to purchase a motor wheel and a tyre for my master's car, as he had some spare ones for sale. I took Rs. 80 from my master and purchased them. On getting information that they had been stolen, I went to Major Ward's driver and asked him what I should do. He said he would

ask his master and let me know. He called his master, who had all the motors under him, and at his command I fetched the tyre and the wheel which he placed in his own motor. Then he sent for Ajodhia Nath. We were kept at the Quarter Guard for the night. Next morning we were placed before an officer who sentenced Ajodhia Nath to six months' and me to three months' imprisonment.

I was unnecessarily punished, for I had given information the moment I learnt that the articles were a stolen property.

242 M

The statement of **Karim Bakhsh**, *son of Mohammad Bakhsh, aged 32 years, Moslim, a tonga driver, resident of Dholanwal, District Lahore.*

I am a tonga driver at present. During the prevalence of Martial Law, I owned a tonga. This was impressed by the military. In all, about 250 tongas were impressed. Our troubles were :—

(1) That although we were promised Rs. 15 per month, many of us were paid only Rs. 11 after the first month.

(2) The food allowance for our horses, viz., 3 pounds gram and 10 pounds of hay was wholly inadequate.

(3) We could never refuse to carry a European, though our horses might have been quite tired, as in the case of complaints, we were liable to be flogged.

(4) If we took up any of our friends or relations, we were fined or flogged.

(5) We had to remain at the beck and call of the authorities the whole time.

242 N

The statement of **Kalloo**, *son of Pahari, Kanauj, age 25 years, a dhobi, residing in the compound of kothi No. 5, near the Mall.*

The day Martial Law was proclaimed at Lahore, I had to go to see my father-in-law who was to go to the hills with his master. I went to Mian Mir *Kothi* where he lived. As I was returning in the evening and had got as far as the Lieutenant-Governor's house,

an English soldier pierced me on the buttock with his bayonet, and as I turned round and faced him, he seized me by the arm. At that time the curfew gun had been not fired, but as it was close upon night, I intended to pass the night at the residence of my brother who was living close to the place where I was wounded. The gun was fired after I had been wounded. The soldier took me to the Anarkali lock-up where I passed the night. The next morning, I was placed before an officer at the Telegraph Office. Both Mr. Clarke, Police Superintendent, and my master, Major D. H. Vanrenen wrote notes on my behalf and I was let off.

I don't know why I was bayoneted. The man who wounded and arrested me was not at the Telegraph Office in the morning. No one gave evidence against me. I remained ill for one month.

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242 O

The statement of **Imam Din,** *son of Mehar Din, Moslem, age 35 years, shopkeeper and basket maker, residing in Anarkali, Changar Mohalla, Lahore.*

On the 10th of April all the shops in the *bazar* were closed owing to the *hartal*. This inconvenienced us greatly, as we were unable to get flour, etc. My cousin had a bakery below the Gaiety Theatre, from where I fetched bread and flour on the 11th. Again, on the 12th, I went to that shop to get our bread. I took some bread and four *seers* of flour, and told my brother to close his shop, as troops had been stationed all about there, and his shop might get looted. This was at about 10 or 11 a. m. I and my brother after closing the shop got out by a back door into the lane behind the Theatre, and went by it to the Hira Mandi Chauk, where on one side people were coming from the town, and on the other, from the Badshahi mosque. On the two parties meeting in the chauk, the place became overful, and I began to fear that our food would be lost in the crowd. We therefore got on the front boards of a shop and stood there. We had hardly taken up our position, when shots were fired from the west to the east, and I at once fainted, and so didn't know what had occurred. When I regained consciousness the next day, I found that I had been wounded by shots in four places, all on the right side of my body. Two shots were removed from my leg. I have still

one remaining in the back of my right hand between the index finger and the middle finger, and another near my right testicle. These two I have not got removed, as I am afraid, being weak.

I remained on my cot for some 25 days. Then a *Thanedar* named Tota Singh and a Sergeant came to me and said that there was a theft case in which I would have to give evidence. I knew nothing about the theft, but they said I had either to testify, or get some one else to do so.

The next day Mirza Moazim Beg, an Inspector in the Criminal Investigation Department came to me and said that I had to do as Tota Singh had said. I said I would not tell a lie, but might find some one else to do it; so he took me in a tonga. At the Delhi gate I met a friend to whom I spoke about this. He said that telling such a falsehood would be a great sin, and so the matter had better be dropped. Mirza then took me inside the police court, where he said there was no case in which evidence was to be given, but that I was brought there, as I had been wounded, and that I should give a recognizance bond for Rs. 300, and go away till called for. I did this and went home.

The next morning a *sepoy* came and took me away, and I was allowed to go home in the evening. This went on for 5 or 6 days. At last, at the police court I told Mirza to do what he liked with me instead of knocking me about in that fashion. He told me that the matter would be decided that very day. He ordered my person to be searched that evening, and after this I was placed in a lock up. My mother beseeched an English Officer of the C. I. D. and Abdul Aziz, Superintendent, C. I. D. to bail me. This was done and I was freed that night. About 10 or 12 days later, Mirza Moazim Beg came in a motor car and took me to the Sessions Court. I was placed before the Martial Law Tribunal along with some 15 others. We were told that our cases would be decided on the 14th or 15th of May, and we were all sent to the Central Jail. We were brought on the 14th, when some policemen gave evidence that we had been fired at as we were in the crowd. We were asked to name our witnesses. Each one mentioned some 15 or 20, but only two witnesses for each were examined. Mason mistri Jalaldin and my cousin Kulloo, at whose shop I had purchased bread, gave evidence on my behalf. We were sent to the Jail that evening, and were again placed before the Tribunal the next day. I was sentenced to 20 years' imprisonment on the ground, that I could not say I was not in the crowd, for my wound proved the contrary.

242 P

The statement of **Shiraj Din,** *son of Mehar Din, aged 28 years, tonga driver, Moslim, residing in Mozang, Lahore.*

During the prevalence of Martial Law, Curfew Gun was fired at 9 p. m. One night, a European stopped my *tonga* as I was passing at 8-45 p. m. by the General Post Office and asked me to take him. As it was near the Gun time, I told him that I could not take him. He slapped me twice or thrice and struck my horse also, and forcibly placed his wife in the *tonga*. He made me drive through the Mall to Lawrence Gardens, then by Cooper Road to his house which was on the Mooltan Road. This drive must have taken one hour and a half. My *tonga* being a rubber tyred one, my fare would be 14 as., but he paid me only 8 as. which I accepted. I asked him to give me a note to enable me to get to my stables, as, otherwise, I might be arrested for breach of the Curfew order. He gave me a note, at the same time took down my number.

Four days later, the *Darogha* (Inspector) of *tongas* came to me with his peon and said that I was wanted by a Sahib and took me to the Chiefs' College, and from there to Falette's Hotel. There I was asked by Col. Frank Johnson whether I had declined to give the *tonga* to the Sahib, for the Sahib had written that though his wife was suffering from stomach ache, I had refused it to him. The Sahib himself was not present. His name was Ceogh, and he was a Magistrate. I replied that I had done so, as I was afraid of the Curfew Gun being fired. Col. Frank Johnson said, "You must not refuse a European," and sentenced me to receive 10 stripes.

I was then taken to the Central Jail, Lahore, and flogged. My hands and feet were fastened to the flogging post, after being stripped naked, and a small cloth was tied round my waist. The sweeper at the jail flogged me, and then I was allowed to go.

I suffered much. I could not work for 8 or 10 days.

242 Q

The statement of **Fakira,** *son of Jibbo Purbhaya, age 25 years, serving ordinarily as a bearer, residing at Mozang, Lahore.*

The day after Martial Law had been proclaimed, I had gone to see a friend in the evening. As I was returning home, I was arrested.

The curfew gun had been fired at that time. When I left my friend I was in hopes of getting home before gun fire but I failed to do so. I was arrested and taken to the lock-up where I passed the night. Next morning I was taken to the Anarkali *chowk* square where I was sentenced to receive 8 stripes. There were in all 11 persons arrested. Half of them were flogged at the *chowk*, and the other half at the Delhi Gate. I was taken to the Delhi Gate, where I was stripped naked and supplied with a piece of cloth which was first dipped in a blue solution to be then wrapped round my person. I was tied by my legs and hands to a triangle and flogged by a Pathan from the Jail. I was struck with a cane about the thickness of my index-finger. The cane too was first moistened with the blue solution. I was unable to walk and so was taken home by my brother in a tum-tum. I remained ill for nearly two months. It took nearly the whole of that time for the wounds to heal. I had to lie on a cot as I was unable to sit up. I was flogged on the buttocks.

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242 R

The statement of **Jai Chand,** *son of Lala Dharam Chand, age 40 years, clerk in the Punjab Mutual Hindu Family Relief Fund, Lahore.*

On the 7th of April, my wife was delivered after great difficulty, in consequence of which she became very weak. Her condition becoming very serious by the 10th, I went to fetch Dr. Maharaj Krishna, in Sayad Mitha *bazar*, but found that his dispensary was closed. I did not know exactly what to do. In order to go to *Thakardwar* I went towards Hira Mandi, and found a big crowd there. When I passed out of the crowd, the Police did not allow me to go further and turned me back. I saw a large number of Police there. As I turned back and got mixed up with the crowd, I was struck by buck-shots. I received two wounds. I walked to Dr. Gopi Chand's house who treated me. I was taken to the *kotwali* on the 14th or 16th day and my bail taken for Rs. 1000. On the 12th of May, I was taken handcuffed to the Central Jail from the Sessions Court. On the 14th my trial began. On the 12th I gave a list of my witnesses. About 10 witnesses were examined on my behalf. There was only one witness against me. He said, I had a stick and I was shouting out "Mahatma Gandhiki Jai." I had never seen the man nor knew him. My neighbours deposed to the ill health of my wife. I was convicted of waging war against the King and sentenced to 20 years.

When I went to Dr. Gopi Chand's house there were two or three wounded persons there; subsequently the number increased to seven or eight.

During the three days I was an under-trial prisoner, I was placed in the same cell as convicted persons. I remained practically without food, as it was impossible to eat what had been provided for us.

After conviction, we were kept in cages in which a man could not even stand. On the 20th of May, I fell very ill. I told the *Jamadar* to report to the Jailor, that I might be removed to the Hospital. He said, he could not do so. I said "What will happen if I die?" He said "If you die we will throw your body away." On the 23rd, I was taken to the hospital and a buck shot was removed from my scrotum. With me were tried Lala Bhagwan Das, Pandit Dewan Chand, Lala Chanda Ram, Lala Karam Chand, Siraj Din, Feroze Din, Imam Din, Anant Ram, and others.

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242 S

The statement of **Ata Mohamed**, *age 22 years, Managing Proprietor A. M. John and Company, book-sellers, Anarkali, Lahore.*

On the 10th of April, I had gone out for a walk, and I got mixed up with the crowd that came on the Mall and received two buck shot wounds on the thigh of the left leg. The shots passed through.

I then drove to the Mayo Hospital. It was about 7-30 p. m. I was unconscious then. Two or three gentlemen were with me, one being Mr. Lubhoo Ram, subsequently convicted in the matter of the Badshahi Mosque affair. There were several other wounded at the Hospital when I got there.

A student of the Medical College attended on me, and dressed my wounds for about ½ an hour when the Superintendent of the Hospital came and did nothing better than merely asking how I was. He said, he would come the next day and see what could be done. No food, or milk was given me from the Hospital. My grand-father sent food for me.

The Doctor in charge, named, I think, Mohamed Ali, was requested to allow a servant of mine to remain with me, but he refused and I was alone for the whole night.

The next morning the doctor came, but did not examine me, and left it to the student to dress my injuries.

My uncle came and requested that the wounds might be examined by means of X rays, but that request too was refused.

As I was suffering great pain in the foot arising from the wounds, some medicine for application was brought by the medical student which I placed under my pillow. When a European nurse came there she took the bottle away and, on my asking her the reason for this, she said, "Because you are a traitor, we are not going to treat you."

I was given some medicine which made me unconscious, and I passed the night in that condition.

On the 3rd day, I was told by some of the students that I was to be arrested.

There were seven or eight other patients with similar wounds. They too were complaining that they were not being attended to.

On the 14th of April, I tried to leave the hospital on account of the bad treatment, though I could not walk properly.

As I was leaving, I was arrested and taken back to the Hospital, and was badly treated by the Police.

A European Inspector of Police then came and asked me to explain why I had attempted to go away. I said, I was being badly treated, therefore I thought it useless to remain there.

After the Inspector had left, Dr. Mohammad Ali came and severely repremanded me for having tried to leave the Hospital.

From that time a guard began to be placed over us. My father came that evening to see me, but he was turned away on the ground that I was under arrest.

I remained hungry that night as my servant was not allowed to bring food for me. At midnight, a motor lorry came to take us to the Central Jail, but the doctor refused to hand us over at that time. Next day, at noon, we were removed to the Central Jail. Before going I asked one of the students to place my leg in splints, that my leg might not get twisted. As he was doing this, a nurse came and said, "We are not going to waste our money in giving him the splints." On his saying that it was necessary to give rest that way, she replied, "Let him go to hell."

In the Jail, I was placed in a cell in the hospital. There were two others with me. That day, we had no food in the morning. It was 5 P.M. before we got the ordinary jail diet, which was not eatable. There too we did not receive any medical treatment. The order was that no one was to be allowed to see us. The result is that my wound healed up, but a defect has remained in my leg.

I remained for about 15 days in the hospital and then I was removed to a solitary cell, though I protested that I was not well and could not even walk properly.

Subsequently I was convicted. The only evidence against me was the fact that I had received wounds, and on this circumstance alone I was convicted and sentenced to transportation for life with forfeiture of property.

After the case had been closed and was adjourned for judgment, evidence was taken again for the prosecution as to the behaviour of the mob. This was done at the request of the Legal Remembrancer.

I give a copy of the notes of my trial, and the judgment passed therein.

Notwithstanding the fact that the Government had issued a notification that the Martial Law prisoners should not be put to the ordinary kind of jail labour like grinding, *kharas* &c. I was given both grinding and *kharas*.

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242 T

The statement of **Mr. Aladin**, *son of Mohamed Baksh, Moslim, age 60 years, Mechanical Engineer, inhabitant of Hoshiarpur, residing at present at Lahore.*

After the War had begun the minds of the people in Punjab got disturbed owing to the following facts :—

(1) The harsh action taken against people under the Indian Defence Act.

(2) The harsh steps taken for recruiting.

(3) War funds were collected in a tyrannical manner from people who were unable to give.

(4) The rise in prices which made it impossible for the masses to live in comfort.

People were hoping that all these evils would come to an end with the War. But the passing of the Rowlatt Act, in the face of universal opposition, only went to increase our distress. People desired to make a representation to His Imperial Majesty to get a remedy against all the hardships they had been suffering from.

It was with the wish to get the evils remedied under which people had been suffering, that *Mahatma* Gandhi's message for *hartal* on the 6th of April was received with great satisfaction.

The steps which the authorities took to prevent *hartal* further irritated the people; as for instance, the arrests of Mahatma Gandhi and Drs. Kitchlew and Satyapal.

When people tried to obtain justice for these leaders, they were fired upon, which again excited people beyond bounds. On the 6th of April I was at Hoshiarpur, where I addressed a meeting and seconded a resolution against the Rowlatt Act. Owing to the tactful handling of the situation by the Deputy Commissioner, Mr. Langly, every thing passed off peacefully.

I returned to Lahore on the 9th of April. On the evening of the 10th, I learnt that a *hartal* was being observed in the town.

On the 11th at about 1 P.M., I went to pray at the Badshahi mosque. When the prayers were over Pandit Rambhuj Datt, Mr. Tajuddin Barrister and others began to make speeches. The Pandit informed the people that if the people would not go out of the city and keep away from the Mall, the military would not be sent into the city, nor the police harass the people. After the Pandit, I praised the people for their previous calmness and joined him in hoping that the people would keep quiet and make a proper representation to the Government for the removal of their grievances.

On the 12th, I went again to the Badshahi mosque, but found that the meeting was over. I found the military (cavalry and infantry) by the Roshnai Gate. This led the people to leave by a small gate. I also came out by this gate and heard the bugle ordering the military to leave the gate. They did so and came towards the carriage stand near the Hira Mandi to take up their position. In front were the police, and behind, the military. People were going into the city by various ways. Three or four aeroplanes were flying over head very low, and the Fort Guns were turned on the people. Dr. Sultan Mahomed was with me. He said, we should stand and watch. I said, "No, the arrangements show that to stay would be dangerous." So we went away by a side lane. When we had gone about a 100 paces we heard reports of gun fire. When we reached *Moti* gate we saw a wounded lad.

On the evening of the 12th some one came to my shop and said that there was to be a meeting at the Town Hall the next morning. When I reached the place I found all the influential and leading people of the town, such as Mohomed Shafi, Raja Narendra Nath, Raja of Sheikhupura, Lala Harkishan Lal, and others,

representing both those who sided with the official and those with the people. There were also present a number of traders.

People discussed the grievances which had been troubling them and also how to bring the *hartal* to an end.

First Mr. Shafi made a speech showing why *hartal* should end. I then said that people were much hurt by the fact that notwithstanding Pandit Rambhuj Datt's telling us on the 11th, of the promise by Mr. Fyson not to send the military in the city, yet on the 12th, not only was the military sent, but people who were returning home peacefully had been fired upon. Under these circumstances, through fear, people would continue the *hartal*, unless the killed and wounded were made over to them and the arrested released. Others supported me. Just then Mr. Fyson, the Deputy Commissioner came there. I repeated to Mr. Fyson, what I had already said. I said it was painful to the people that a Government official should have broken faith by acting contrary to what he had told Pandit Rambhuj Datt. The Deputy Commissioner said that what I had stated was false as he had never made any such promise, whereupon Pandit Rambhuj Datt contradicted him. Mr. Fyson became very angry and said, "If a police officer of ours is insulted and beaten are we not to bring the military and use force." Some one said that the military had been posted there at 7 A.M., whilst the police officer had been assaulted at 8 A.M. Mr. Fyson then left in anger.

I was subsequently arrested on 6th May, at Patiala, only for the speeches I had made at the Town Hall and the Badshahi mosque. I was sentenced to life imprisonment with forfeiture of property. I have now been released.

LAHORE (KASUR.)

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243

The statement of Dr. Bodh Raj, L.M.F *Registered Medical Practitioner, Kasur.*

Kasur is a comparatively backward place from the educational and political point of view. The place was perfectly quiet till the afternoon of the 11th of April, when the news of Mr. Gandhi's arrest became known, and all business stopped. The Hartal was quite spontaneous. A procession, formed of shop-keepers and others, but unaccompanied by any person of position or responsibility, passed through the streets. A meeting held in the evening to protest against the Rowlatt Act passed off quietly.

On the morning of the 12th of April, while a private gathering of some responsible public men was considering the means to put an end to the Hartal which then prevailed in the town, a procession composed of boys and shop-keepers went to the Railway station. There it came into conflict with some Europeans who were passengers by the train. I cannot say of my own knowledge what actually happened, since I was not present on the occasion. After doing some damage at the Railway station the mob made its way towards the city, and burnt and looted the telegraph and post offices, and the Munsiff's Court, in succession, unchecked and unchallenged till they were fired on from the roof of the Tehsil. The mob then dispersed, leaving a few dead and wounded. The whole affair lasted only a few hours, and before the arrival of the military with aeroplanes everything had settled down. Business was resumed on the following day, and everything was normal till the morning of the 16th April, 1919, when Martial Law was declared with full military display. In my opinion there was absolutely no necessity for it. Then commenced a reign of terror in Kasur. Notices were put up forbidding the people of the town to leave their houses between 8 p.m. and 5 a.m. One man found at the Railway station shortly after 8 p.m. was shot dead. No one, even on urgent private affairs, was permitted to leave the town except by permission, which was very sparingly given. Respectable and well-to-do people were selected to have

Martial Law notices put on their houses and to keep guard over them from morning till evening. I was one of those selected for the above purpose, and can speak from experience of the hardships it caused me. Under orders, the people had to hand over their carriages, tongas, cycles, and even their walking sticks, to the military authorities. Houses of respectable people were indiscriminately searched. No gathering of more than five persons was allowed. Every day the troops marched through the streets, and kicked the people for the alleged offence of not salaming. The soldiers plundered a number of shops in the city, and made raids on neighbouring villages, where they looted and in some cases burnt the property. This I know from the villagers' complaints. The Martial Law administration was a constant source of terror to the people. It subjected people, specially the educated classes, to all sorts of indignities and humiliation, for most trivial reasons. I have had personal experience of this. On the 18th of April, some school-boys were most mercilessly flogged at the Railway station. I did not see them being flogged myself. On the 1st of May, the entire male population of the town was collected at the Railway station and made to sit in the sun without food from 7 a.m. to 2 p.m., and then made to pass, one by one, bare-headed, before a European lady for identification. To add insult to injury, they were subjected to an abusive lecture from Mr. Marsden, Sub-Divisional Officer. To terrorize the people, gallows were erected at the station, and the Martial Law Administrator flogged people almost daily on the platform. This Martial Law Administrator, Captain Doveton took upon himself to try and decide civil cases, theft cases, abduction cases, false personation cases, salaming cases and others. Sadhus were the recipients of brutal treatment at his hands. This state of persecution lasted in the city up to the 15th of June, 1919, when Martial Law was withdrawn. The Railway station was under Martial Law till the month of August, 1919.

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The statement of **Pahal Singh Munib,** *son of Lala Bag Mal, Arora, resident of Kasur.*

One evening, during the Martial Law days, probably on the 26th or 27th of April, Jawla Singh, Nehal Singh, a tailor, one or two other men, and myself were sitting at our shops. The Martial Law Officer and other officers happened to pass by that way. The Martial

Law Officer said, "Get up, get up." I was a little late in getting up. For this reason he took down my name, and the next day I was called to the Railway station at 10 a.m. Two others, named Ram Singh of Lahore, and Karam Bakhsh of Kasur, also had been called for not salaming. When we appeared we were ordered to wait outside. At 4 p.m., we were called in. The Officer asked us why we had not '*salamed*'. I replied, "Sir, I did 'salam' but was a bit late." Similarly, the other two were questioned. Upon that we were ordered to receive 10 stripes each. At our repeated entreaties, we were exempted, and, instead, were made to make lines on the ground with our noses, and then, we were ordered to go away, and to make it known widely in the city, that each and every one should *salam* all '*Sahiblogs.*' (Europeans). Karam Bakhsh is a wealthy leather merchant, and owns landed property.

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The statement of **Maulvi Abdul Kadir,** *Vakil, Kasur.*

(1) In spite of the victory won during the last war, financial troubles and abnormally high prices are prevalent in India.

(2) The Government of the Punjab acted differently towards the population under its rule from the action of other Governments in India. They acted unsympathetically and used harshly their power, particularly in matters connected with recruiting.

(3) Though the war had ended in a complete victory of Great Britain, a harsh measure like the Rowlatt Act was passed in the face of the strongest opposition by the non-official members of His Excellency's Council, at a time when the country had expected a generous treatment.

(4) Kasur is a commercial town and therefore the influence of Amritsar and Lahore, which also are centres of trade, is very great here. The educated persons are comparatively few in this town, and so there is no political activity. So much indeed that even a branch of the National Congress did not exist here. Kasur did not even participate in the well advertised *Hartals* of March 30th and April 6th. Kasur had to feel ashamed on obtaining news of how these days had been observed in other parts of India. Kasur traders felt that if, in future, they did not act in such matters in sympathy with Lahore and Amritsar they might be boycotted by the traders there. Over and above this,

they learnt of the arrests at Amritsar and, on the 11th, of the action taken by the Punjab Government to keep Mahatma Gandhiji out of the Punjab. This news occasioned a general *Hartal* in the city on the 11th. The *Hartal* of the 11th passed off very peacefully, though it was a complete *Hartal*, every shop in the town being closed. Crowds of people, in batches, went about the town shouting "*Gandhijiki Jai*", and raising their voice against the Rowlatt Act. A public meeting was held outside the town at about 5 p.m., which I attended. Cries were raised against the Rowlatt Act and a resolution was passed requiring the matter to be brought to the notice of His Imperial Majesty. The whole day passed off without any untoward incident.

The *Hartal* continued on the 12th of April also, and crowds began to wander about the town, and to show in a more forcible manner their dislike of the Rowlatt Act. A symbolic funeral of the Rowlatt Act was carried through the town. Before 10 o'clock the crowd proceeded towards the station, in order that the shop-keepers there might be induced to join the *Hartal*, and to assure the passengers, who were in the trains coming from Amritsar, Lahore and elsewhere that the Kasur people had participatd in the observance of the Hartal. As soon as they reached the station, the crowd began, in immitation of European methods of protest, to destroy window panes, and flower pots. Owing to the paucity of the police force at the station the crowd became encouraged to greater violence. They cut the telegraph wires and looted the Booking Office. Then the crowd proceeded towards the Railway Bridge where two trains had stopped outside the Railway yard. Some of the passengers came out of the trains and began to loot it. I am certain that up to that time neither the local officers nor the gentry of the town had any knowledge of what had been going on nor was it possible for them to get such information within such a short time. Sardar Sahib Ganda Singh, pensioned Inspector of Police and an inhabitant of Khem Karan, came running to my house where other Vakils and traders had assembled and informed us of the disturbance. I and some of those who were there went at once to the station. The crowd had then gone towards the trains which were outside the yard. As I could not run fast owing to my age I remained by the small wooden bridge to protect it from being set on fire, and my companion Mian Ghulam Mohiudin, Vakil went ahead. I succeeded in protecting the bridge from being set fire to, and then, learning that a portion of the crowd was going

towards the Telegraph Office, I ran after them. On the way I learnt that two Europeans had been wounded; so I went to the station, but before I could get there the local officers had already arrived. Some persons present there were freely giving an account of the situation, which had led to the damage and murder.

What I came to know (of my own knowledge and from what I then heard) is as follows:—

(a) The progress of the crowd towards the station was with the intention above stated.

(b) I saw no policeman on the platform.

(c) It is my firm belief that soldiers got down on the platform and fired on the crowd owing to which one man was undoubtedly wounded and this led to their murder.

(d) People whom I dispersed from the wooden bridge were unarmed and had no materials with which to set it on fire.

(e) Railway passengers, among whom there were some villagers, increased the crowd and took part in throwing stones and committing loot.

(f) Then the rioters went towards the town, and reaching the Post Office and Munsif's Court, set on fire and attacked the Tahsil. When fired at they dispersed. I have no personal knowledge about disturbances in those two places.

(g) It is a fact that after the firing and before the arrival of the military everything had become quiet in the city, and continued in that condition without any change up to the 15th. Shops were opened as usual; business went on notwithstanding that the news of the continuance of Hartal from Amritsar and Lahore used to be daily received. But the people of Kasur felt extremely sorry and ashamed owing to the result of the Hartal. On the 15th, the leaders assured the Martial Law Administrator that peace would continue in the town, and pointed to the peaceful situation existing during the previous three days as indicating that Martial Law was not necessary. An encouraging reply was received from that officer and the townsmen became satisfied.

On the 16th, Martial Law was declared, contrary to the hopes and expectations of the previous day, and Lala Dhanpat Rai, Vakil, was arrested and sent away to some unknown destination, escorted by soldiers armed

with fixed bayonets. In my opinion there was absolutely no necessity for the promulgation of Martial Law, unless it was meant to humiliate and punish the people to the utmost.

During the administration of Martial Law no one escaped humiliation, and indiscriminate arrests were made which is established by the following:—

(a) I was arrested on the 19th of April and was locked up in the Tehsil. I used to be taken handcuffed from the station to the Tehsil through the public roads and *bazars*. I have been up to this time unable to discover what offence I had been suspected of and on what evidence. For the purpose of identification I used to be produced before European soldiers, Railway employees and other persons, but not a single person ventured to state in my presence that I was one of the offenders. On the 29th of April Mr. Marsden sent for me at the Railway station, and said (using words to the following effect) "We regret your arrest, as you are proved to be innocent." Thereupon I was released.

(b) It is true that no complaint of extortion or bribery was made in the town against the investigating officers, but there is no doubt that the over speedy investigation under Martial Law resulted in many indiscriminate arrests of people who were subsequently released without being put on their trial, as for instance is the case of my son Mian Mohiudin, B.A.

(c) Searches were made without any ground for the same.

(d) The 1st of May was considered to be *Kiamat* i.e., the day of judgment. Save children and women, every person had to appear at the Railway station, and was made to sit bare-headed in the hot sun till 2 o'clock, for the purpose of being taken in that condition before the witnesses for his identification.

(e) Forcible *Salaming* of white men by every Indian irrespective of his position and respectability was most humiliating. I have personal experience and knowledge that if either through ignorance or mistake any one failed to *salam* a white man, he was made to make marks with his nose on the ground, or was flogged, or sent under arrest to the lock-up.

(d) Some school-boys were selected by the Military officer and caused to be flogged in a public place. The most revered of *Sadhus*, e.g. Pooj Rikhi Kesh and Bava Shankar Das Mahant were summoned daily to the Railway Station and made to sit bare-headed. There are many such instances which I can prove.

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The statement of **Maulvi Mahiyuddin Ahmed,** *B.A. formerly Editor of the "Igdam", Calcutta, residing at Kasur, age 29 years.*

On April 12th, when the disturbance took place, I kept inside my house.

On April 19th my father was arrested.

On April 20th my brother M. Mohammad Ali, B.A., (Cantab) and myself were summoned to the Railway station and made to stand in a line with a hundred other men, chiefly of low castes, for the purpose of identification. There came Mr. Marsden, the Deputy Superintendent of Police, Kasur, the District Traffic Superintendent of Ferozepore, and other Europeans in military dress and also some English ladies.

The Deputy Superintendent of Police, Kasur, gave our (mine and my brother's) names and full address, on which the District Traffic Superintendent suddenly cried out "we must have one of the two." Then began the work of identification. First, the Europeans in the military dress and the ladies present saw us one by one. Then came the turn of the station staff, Baboos, pointsmen, and coolies, but none identified either of us. When the identification was about to be finished, a pointsman was brought by the District Traffic Superintendent, who, most hesitatingly and reluctantly, pointed towards me with his finger without uttering a single word.

At this, I was handcuffed under the orders of Mr. Marsden, and was sent to the Tehsil Havalat, along with my father. There I was kept for full 17 days and nights. During this period, I was occasionally brought to the Railway station by the police constables in handcuffs.

On May 7th, I was released on bail and on the 25th of the same month I was informed by the Deputy Superintendent, Kasur, that my bail had been cancelled, and that I would not be tried.

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The Joint Statement of **Piare Lal,** *Sub Overseer, Nehar, at present on leave, aged 37 years, and* **Dhanpat Rai,** *son of Amin Chand, Contractor, aged 50 years, residents of Kasur.*

On the day of disturbance in Kasur (the 12th of April) we were returning from Piare Lal's Lime Factory to the city by the station. It

was about 10 in the morning. When we came near the station, we saw some people breaking window panes at the Railway Station. On observing all this, we stopped at a little distance to the west of the station. Just at that time, a train from Ferozepore arrived. The train was empty, and had only three European soldiers in it. They got down on the platform and began to walk. When many persons from Kot Asman proceeded towards the train the European soldiers fired their revolvers at them. On this, the crowd began to throw stones and bricks, and advanced towards the platform. One of the European soldiers entered the train, and continued firing from his compartment. When the crowd came on the platform, the soldiers ran towards the Railway gate. As we were on the otherside of the train, we could not see what followed, and returned home. The crowd was about 600 or 700.

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The statement of Babu **Dhanpat Rai**, *age* 65, *Pleader, Kasur.*

I have been practising as a pleader for many years, and the people of Kasur have always respected me. On the 16th of April, I was arrested without any enquiry, and kept in the Lahore Central Jail for 46 days. No charge was brought against me, nor was I told why I had been arrested. I was released on the 1st of June. Why I was made to suffer in this way I do not yet know. What I have suffered, please do not ask me. It is impossible for me to describe it. I am a very old man, and have always been held in esteem by the people. What it is to be suddenly arrested, and what the sufferings of jail life are, you can easily understand. All that I wish to say is that there is no justice in this country. I was made to realize this at the end of my life.

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The statement of Lala **Gokal Chand**, *B.A., LL.B., Pleader, age 29 years, Kasur.*

There was no Hartal at Kasur on the 6th of April, 1919. The news of the arrest of Mahatma Gandhi reached Kasur on the morning of the 11th April, 1919. The Hartal commenced spontaneously at about 2 o'clock. A meeting was held in the same evening, where a resolution against the Rowlatt Act was passed and Mahatma Gandhi's message to refrain from all violence was read out. I was there. The meeting was orderly.

Quite against our expectations, the Hartal continued on the 12th of April also. The probable reason of its continuance was that it had been observed only a few hours on the 11th April. I was at Moulvi Abdul Qadir's house when I first heard of the disturbance at the Railway station. Sardar Amar Singh, pleader, and I went together in the same Tonga to the scene of the disturbance. When I reached there, I found windows smashed and the lamp room burning. I was one of those who put out the fire. There was no mob then at the station platform. After extinguishing the fire, I left the Railway station. I stopped on the way at Lala Oma Dutt's shop to drink water. I was there still, when a party with a person on a *Charpai* (cot) passed before the shop. Some of the party shouted, "Our person has been wounded; we will have revenge." I do not know the persons shouting. I there learnt that two Europeans had been killed. They went towards the Mandi in search of some doctor.

I am an inhabitant of Kasur. I am a legal practitioner, practising since 1914. I know the Kasur people. They are mostly traders and are backward in education. My belief is that they did not proceed to the Railway station with the intention of rioting or looting; their intention appeared to have been to have the shops closed on that side and also to show the passengers in the train, which was due about that time from Lahore, Amritsar and Ferozepore, that the Kasur people had observed Hartal. Business was resumed by the citizens on the 13th of April. Till the morning of 16th April the city was peaceful. On that morning Martial Law was proclaimed in the Town Hall and Lala Dhanpat Rai was arrested. Sometime after, other arrests were made. Terror reigned in the city since then.

I believe that at Kasur, where a few shots by the police had proved sufficient to disperse a riotous and infuriated mob, there was no necessity for proclaiming Martial Law. An increase of the police force, or the posting of a few soldiers if necessary would have been quite sufficient. The way in which Martial Law was administered leads me to believe that its proclamation was with a view to avenge the murders, to strike terror among the people, and to disgrace and humiliate the public leaders.

The houses of several respectable persons were searched. Some of the gentlemen had rendered help in quelling the disturbance. My house was also searched and I was made to walk from my office to Lala Dhanpat Rai's garden escorted by soldiers, with fixed bayonets.

Under orders of the Martial Law Officers, cycles were taken from the owners and every one had to pay Rs. 4/8 at least. I also had to pay.

On the 1st of May, the whole male population of Kasur was called out bareheaded for identification. This affair lasted from 6 o'clock a.m. to about 2 or 3 o'clock p.m.

I often saw British soldiers passing below my office at Landa Bazar, and compelling shop-keepers to stand up and salam. I have seen a person looking like a *Sadhu* (religious mendicant) being beaten with a stick by Captain Doveton and being kicked by his clerk. In another case, I saw two persons from the Hoti Mardan side made to work in a small patch of a garden close to the station, under the orders of Captain Doveton as a punishment for travelling without a ticket. They further told me that they were refused food.

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The Statement of **Mohammad Anwar,** *son of Fateh Din Sheikh, age* 11 *years, student M.B. High School Kasur.*

I was studying in the M. B. High School in the 5th standard. I belong to Kot Halim Khan, which is situated near the Signal Box on the Ferozepore side of the station. I went to my school as usual on the morning of the 12th of April. At about 8 or 9 a.m., some of the older pupils of the school and a few others began to say that there should be a Hartal; with the result that the boys left the School and I took my satchel and went home at Kot Halim Khan. When I went near the Signal, I saw a crowd shouting "*Mahatma Gandhdi Ki Jai*" and calling upon the people to observe Hartal. As I was proceeding homeward I saw some European soldiers firing from the Ferozepore train. The report of the firing frightened me and I ran towards Kot Halim Khan.

I was arrested on the 26th of April 1919, handcuffed, and put in the Kasur lock-up. I passed the night in the lock-up and the next morning I was again handcuffed and sent to the Lahore Central Jail, escorted by European soldiers. There I remained for full 16 or 17 days. I and Mohammad Sarwar were taken handcuffed before the Martial Law Tribunal, Lahore, along with other prisoners from Kasur. I was taken before the Commission for two days where our handcuffs were removed, and then, I was ordered to be sent back to Kasur, but when I arrived in

Kasur, I was allowed to go only after giving security. Then I was taken before Captain Doveton who ordered me to receive 10 stripes. When I got only six stripes I yelled out and was let off. On my reaching home, I came to know that my father had tried his best to see me in the jail but he was not permitted to do so. Neither my father nor any relation of mine was allowed to see me in the Central Jail during all the period I had been confined. I was degraded from the 5th standard to the 4th. When I was flogged, I was 10 years and 5 months old, and was very week in body.

Before my arrest, all the boys, including myself, belonging to my school attended the Railway Station for 3 or 4 days for the purpose of identification. No body identified me at that time, but on the day of my arrest a British soldier pointed to me and said that I too was in the mob. That soldier took me to a European lady and asked her to identify me. She said, she had not seen me among the boys who threw stones, but inspite of this, I was taken under arrest. The British soldier, who identified me, had always been present in the previous identification parades, which we were made to attend; on a previous day he had identified a boy named Ghulam Hussain who was sitting next to me, but he did not identify me then. When the Head Master was asked about Ghulam Hussain, he referred to the Roll-Call, and found that the boy was marked ill on April 12th and was absent from the school. The boy was then let off. I was handcuffed while I was taken from the Thana to the Railway Station. As my wrists were too small they handcuffed me on my arms. Mohammad Sarwar too was handcuffed like me on his arm. When we arrived at the Station a thick rope was substituted for the handcuffs. The British soldiers fired shots towards Kot Halim Khan where people had assembled.

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The statement of **Sheikh Amin-ud-din,** *age* 56 *years, Municipal Commissioner, of Kasur.*

On the 11th of April, there was a Hartal, and in the evening a meeting, to protest against the Rowlatt Act. I was present at this meeting. Speeches delivered on this occasion were sober. It was resolved that telegrams should be sent to the Government of India and the Local Government, praying for the repeal of the Act.

On the 12th, I was surprised to see that the Hartal still continued. At about 9 o'clock, a large crowd, numbering about 600 to 700 persons, many of whom were children, came towards my factory in Patnanwala Darwaza. At that time, Lala Gokal Chand and Khan Sher Niwaz Khan were with me. We asked the crowd to disperse, or to go to the temple or to the mosque to offer prayers. We reminded them of the message of Mahatma Gandhi. The crowd then went away.

My mill is about 1/3 of a mile from the Station. Half an hour later, I learnt that some damage had been done at the Railway station. Hearing this, I went there. I saw trains standing there. I saw a train at the distant signal. I heard two soldiers had been wounded, and were lying at the Railway station. I came there and saw one British soldier lying dead near the railings between the 3rd class Booking Office and the main station, and another soldier wounded. I learn that the officers of the place had gone to bring medical help. I then heard of a European family being surrounded by the mob. I started with the officers to try and save it. We went to the bungalow of the D. S. P. We saw that the city was on fire. We then started in the direction of the city, and saw that the Post Office was on fire; and that the Municipal staff and some other persons were busy putting down the fire. Just then a noise showed that the mob had reached the Hospital. Rahim Bux and I proceeded in that direction, and succeeded in dispersing the mob there. It was thus past one, and we returned home to take our meals. We went out again to see if there was any further mischief, and found that the city was quiet. By 2 o'clock everything had subsided.

Soon after came armoured cars and the military. The Police had however already succeeded in restoring perfect order. There was not the slightest apprehension of any breach of the peace then.

There was no disturbance at all, of any kind, on the 13th, 14th, or the 15th.

On the 16th of April, there was a declaration of Martial Law. The people were called to the Town Hall to hear the declaration. We saw armoured cars, guns and soldiers. As soon as the proclamation was made, Lala Dhanpat Rai, an old pleader, nearly 70 years of age, was arrested. No charge was read out to him. He was told nothing. No

body could find out why he was arrested. From that time onwards, all the members of the Municipal Board were ordered to be at the Railway Station, which was turned into a military quarter. We had to be present at the station from 5 in the morning to 6 in the evening. We were often threatened. We were told that as British sholdiers had been killed, our houses would be raised to the ground and our children killed. We had to serve notices, and put up proclamations. Although the civil courts were open, the Martial Law Officer used to take up and decide civil cases also. That Officer used to send for the respectable citizens of Kasur and insult them. Many persons were beaten with shoes, and made to stand in the sun. Respectable people were often kept in the lock-up, under the pretext that they did not *salam*, and soldiers used to come to the city, beat people and loot their goods, using the same. On this plea, hundreds of people were beaten and insulted. I have personal knowledge of several cases. I saw several men, amongst whom were Faqir Shah and others, being flogged in connection with charges brought up by corrupt women. I saw the flogging of boys. No body knows why they were flogged. On the 29th of April, the whole of the male population was made to assemble at the station for the purpose of identification, and after being kept waiting for 5 hours, was sent away. On the 1st of May, the whole of the male population of the city was again gathered together, made to sit bare-headed, and then to pass, one by one, in front of some Europeans, for the purpose of identification. All this took hours, and during the whole of that time they were made to sit in the sun. They were not allowed to take food, and there was no arrangement for drinking water. When thus seated, the Sub-Divisional Officer addressed them. He praised the Rowlatt Act and pointed out its necessity. He abused those who were not in favour of the Act. Mahatma Gandhi and Pandit Malaviyaji had their share of the abuse.

On the 19th of May, Maulvi Abdul Kadir and Maulvi Ghulam Jilani were arrested in the evening. They were kept in the lock-up for several weeks before they were released.

I saw gallows being set up outside the station at a prominent place. It was given out that the Kasur offenders would be hanged there, to teach a lesson to others. I saw many of the station staff being molested in several ways. Some of them were asked to identify innocent persons, and Bhagat Ram, Chief Booking clerk, was flogged for refusing to falsely

implicate innocent persons. Many sadhus were arrested and were forced to work in the goods-shed. Some of them were made to unload hides. A Mahomedan was arrested and made to stand like a monkey on a curved iron piece, and a fool's cap was placed on his head. Capt. Doveton sent for a pair of *tablas* (drums) and this man was made to dance. A jar full of water was placed on the head of a *sadhu*, and he was chained and made to stand in the sun in that condition. He was detained like that the whole day. A rope was thrown round his neck, and he was told that he would be hanged in the evening. A man, who was deaf and dumb, and worked as a labourer and lived in the vicinity of the Railway station, was shot dead on the night of the 16th of April. I was told that this was because he disobeyed the Curfew order. I know that he was shot dead, as I was asked to identify the dead body. Martial Law was withdrawn in June.

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The statement of **Lala Radha Kishan,** *son of Lala Chhog Mal, age 36 years Manager of the Shop of Seth Lakhmi Chand Mohanlal Mandi, Kasur.*

There is a temple of Devidwara in Tella Mandi, which is managed by a committee of the Hindu Sabha. B. Uchant Rai is the president of the said committee. I am a member as well as the treasurer of the Hindu Sabha. A man of the name of Jagan Nath is the *Pujari* (priest) of that temple. There have been criminal and civil cases between him and the Hindu Sabha regarding the temple. Eventually the Hindu Sabha was put in possession. My firm took some rooms on rent from the said temple. On behalf of my firm, I have been paying the rent to the Hindu Sabha for the last 3 or 4 years. Jagan Nath tried to realise the rent, but as the Hindu Sabha was put in possession, he failed. Jagan Nath was a friend of Amar Nath, who was the *Peshkar* (agent) of Mr. Doveton in the Martial Law days. Amar Nath asked us to pay the rent to Jagan Nath which we refused. Then we were summoned to appear before the Sahib. Amar Nath produced us before the Sahib. On seeing us, the Sahib said, that we were *Badmashes*, and were the *Pairokars* of Uchint Rai. We were then ordered to appear on the following day. We went; but were sent back. We were again sent for after 2 or 3 days. I have no doubt that this Amar Nath must have told many lies about us to the Sahib. On this occasion, the Sahib

ordered us to be flogged. We were terror stricken. At last, Mr. Doveton, pointing towards Jagan Nath, asked us the reason why we did not pay the rent to him. We said that we had no objection to pay the rent to any body who was entitled to it. The Sahib said that Jagan Nath had a right to the house, and that we should pay him the rent and render the account of the temple, and that we should execute a rent agreement in his favour. We were thus obliged to pay rent to Jagan Nath and to execute a rent agreement in his favour. After that we were not troubled by the Sahib again.

About the end of April, it was announced by beat of drum, that every body should appear at the station the next morning. We went to the Station leaving women at home. After I had left, 14 European soldiers accompanied by one Indian soldier entered my house and searched it. This we learnt when we returned home from the Station.

One day I went to the Station to go to Ferozepore and saw Seth Ram Niwas Agarwal crawling on the platform and the Sahib following him. On enquiry I learnt that he was ordered to crawl like this, as he did not salam the Sahib.

On or about the end of August, I went to the Station to go to Ferozepore on business. The Sahib sen for me and said, "Why do you tell people that I forcibly made you to pay the rent. You paid the money of your own accord." I said that I did not do so of my own accord, but because I was ordered. The Sahib then shouted at me that I had paid the money of my own accord. I had to agree through fear of being detained at the Station. I paid rent for five months to Jagan Nath. On receiving a notice from the Hindu Sabha I ceased to pay. Jagan Nath has filed a suit against me for the rent of one month. Rs. 594, belonging to the Hindu Sabha or rent deposited with me, I was compelled to pay to Jagan Nath.

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The statement of **Durga Das,** *son of Dewan Chand, age 32 years, shop-keeper, Wheat Mandi, Kasur.*

In the Mandi, there is a temple of Debi. I had 2 *kothas* appertaining to the said temple on a rent of Rs. 6 per month. I have got these *kothas* even now. I had been paying the rent to the Hindu Sabha,

Kasur, for many years. The Hindu Sabha managed the temple. During Martial Law a 'Parvana' (order) was sent to me, demanding my presence at 4 o'clock in the evening at the Railway station, before the Martial Law Officer. I reached the Railway station before 4 p.m. There were a few other men also. Their names are:—Maghi Mal, Seth Radha Kishen, and Mian Nabi Baksh. We all sat there for 2 or 3 hours. Then Amar Nath Brahman came there to us. He was a reader to the Saheb. He said to us, "Come in, the Sahib wants you." We told him, "We do not know why we have been sent for." He told me that we should pay up the rent that was due, to Jagan Nath Brahman, the *Pujari* (priest) of the temple, otherwise we would be put to great trouble. I refused to pay the rent. Then he took us to the Railway station platform; but the Saheb was busy with something, so I was asked to go back and to appear again the next morning. We then came back, and the next morning we 5 men again went to the Railway station. We had to wait for 2 or 3 hours. Then Amar Nath again came to us. We were asked to continue there. Amar Nath again came and asked us to come again at 4 p.m. So we went away and came again at 4 p.m., when we were produced before the Saheb. We were made to stand before the Officer. I was pointed out as the one who had refused to pay, whilst the others might pay. The Sahib said, he would make me pay, and he took a book and began to write therein. After questioning the Pujari who had been sent for, the Saheb said to me, you are fined Rs. 100. I requested the Saheb to let me know what offence I had committed. But the Saheb showing his hunter to me said, "keep quiet." I again requested the Saheb to listen to me, but on this occasion he threatened me and said, "You are sentenced to pay a fine of Rs. 50 and to get 20 stripes." Whenever I wanted to say anything to the Saheb he stopped me, saying 'Keep quiet.' He did not listen to anything. When I again asked him to listen to me, a sepoy was called to flog me. In the meantime Saiyed Ahmad Shah and Babu Ganpat Ram reached there. They explained matters to the Saheb, and told him that we were respectable Bankers and that he ought not to treat us in that way. After that the Sahib again sent for me and told me that my fine had been reduced to Rs. 10. I paid Rs. 10 to the Saheb. I was then ordered to come again in the morning. When I again went there in the morning, the Tehsildar and some other members of the Municipal Board were present there. The Saheb asked the Tehsildar to dispose of my case and send the papers to him. But I was

again summoned the next day and was also ordered to take the amount of rent with me. When I reached the station, I was again threatened in the usual manner. I was compelled to make payment of the rent to Jagan Nath, in the presence of the Saheb. One end of my turban was hanging loosely; the Saheb caught hold of it and enquired why it was hanging? Thus, my turban fell on the ground. The Saheb took my shoes and beat me with them twice or thrice. Out of fear I dared not say anything and made payment of the rent to Jagan Nath in the presence of the Officer. I was also made to execute a rent agreement in favour of Jagan Nath on a stamped paper. The Hindu Sabha filed a suit against me for the same rent of Rs. 72 and has obtained a decree against me.

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The statement of **Radha Kishen Sarrha,** *age 33 years, Agent of Todarmal Sarrha, Kasur.*

I had taken on rent a *Kotha* from the Hindu Sabha, Kasur. I always paid the rent to the Sabha. On the 13th of May, 1919, when Martial Law was in force, I was ordered by the Martial Law Officer Capt. Doveton to make payment of the rent to Pandit Jagan Nath Pujari. Two days previously, the Officer had sent for me, and threatened me, saying that I should make the payment to the *Pujari*, failing which I would be flogged. For fear of being flogged, I, as well as other tenants, paid the rent to Jagan Nath at the Railway Station, in the presence of the Martial Law Officer. I hold the receipt given by Jagan Nath.

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The statement of **Lala Maghi Mal,** *son of Lala Saudagar Mal, age 52 years, Commission Agent of Kasur.*

I took on rent a *kotha* from the Kasur Hindu Sabha about 3 or 4 years ago. I used to pay the rent of the said *kotha* to the Hindu Sabha. I executed the rent agreement also in favour of the said Sabha. During the days of the Martial Law, Captain Doveton sent for me and other tenants, viz., Durga Das and Radha Kishan, and asked us to pay the rent to the *Pujari*. We were threatened with 30 stripes if we did not. He caught hold of the ears of Radha Kishan. I paid the money for fear of the stripes. On the 13th of May, 1919, I wanted to submit that the matter related to the Civil Court, but he asked me to remain silent, and to

say nothing. As I was going to be put to disgrace, I paid the rent. After that the rent agreement was caused to be executed in favour of the *Pujari*. The Hindu Sabha filed a suit for the rent I had paid to Jagan Nath and obtained a decree against me. I pay Rs. 117 as income tax.

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The statement of **Mohommad Hussain,** *son of M. Mohammad Tahir Tahirki, age* 44 *years, resident of Kot Badur-ud-din Khan, Kasur*

From the 16th April to the 22nd of May, Martial Law prevailed in Kasur. During this period, at least on 30 occasions European soldiers came to me for the repairs of their boots, laces, gaiters, pistol cases, etc. They never paid for anything. When on any occasion I asked them for payment they abused me foully in English. For full two days my workmen were taken to the Station and made to work in repairing their boots without being paid anything. They got two boots made at my shop for which too they did not pay. As workmen were available at my shop only in Kasur, I was more troubled than others. If any the slightest request was refused we were threatened with the order to accompany them to the Station. At that time the Station had become a place of great terror, so through fear we kept quiet and they walked away with the articles. On this account I gave up keeping the shop and became a clerk to a Vakil, I suffered a loss of about 80 to 100/- Rupees.

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The statement of **Ala Uddin,** *son of Aziz Uddin, aged* 16 *years, formerly a student of the Municipal Board High School, Kasur.*

On the 17th April, 1919, all the boys were sent for at the Railway station for being identified by a lady and 2 *Sahibs;* but they did not identify any. So the boys were ordered to go back to the school. The students left the school at 8-30 in the morning and came back from the station at 10. The students of the Islamia school and Industrial school were also sent for. The students of all the schools were again sent for at the Railway station on the 22nd of April, 1919, at about the same time. But none of them was identified. Again, on the 26th of April, 20 students, who were of stout build, were sent for from my school, 20 from the Islamia School, and 20 from the Industrial School, for being identified that day; but none was identified. The students of the Indus-

trial School were sent back. The Saheb took down the statements of three boys, viz., Firoz Din, Khuda Buksh, and Bakshi Ram. And, then, the said three boys received 6 stripes each, after having been tied to railings. Later on, the students of the Islamia school also were flogged in the same way. At the time of the flogging, the officer said: "Take out any six strong boys and flog them." Then the students went back. On the 29th of April, the boys of all the schools were again called at the Railway station. On this occasion, the students of the District Board Branch School, also, were sent for. But as none was identified, all were sent away. On the 1st of May, 1919, the boys of all the three schools were again sent for at the Railway station for identification. On this occasion, the whole city was present there. We went there at 8-30 a.m., and returned at 12-30. Everybody was made to pass before the lady. On that day, Hans Raj, Mohammed Sarwar aged 9 years, and Mohammad Anwar aged 8 years, students of the V Standard were arrested. On the 12th of May, the District Inspector of Schools came there. First, he examined the students. Then, on the 13th of May, Col. Wright, the Inspector of Schools, came. On that day I remained in the school upto 3 p.m. All the boys were made to come into the hall and 8 students were picked out for being flogged. Out of these, 2 students, viz., Ala Uddin, and myself, were expelled for good from the school. Nanak Chand got 30 stripes, and I got 10 on my hands. The other six got 6 each. They were expelled for one year. Then the 8th, 9th, and 10th Standard boys were suspended for a year. Out of the said three students, Hans Raj was released; Mohammad Anwar and Mohammad Sarwar were sent to Lahore jail. But they were called back from Lahore and sent back to the Schools. But they were again sent for, at the Railway station, along with the students of all the 3 schools; and the officer got them flogged by the Head Master.

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The statement of **Nanak Chand**, *aged 16 years, son of Chaudhari Dogra Mal, deceased, Municipal Commissioner of Kasur, formerly a student of the Municipal Board High School, Kasur.*

On the 12th of April, 1919, when I went to the school, in the morning, a number of boys were making a noise there. The bell having gone, the roll was called. The boys entered the rooms and again came out. On the road, there was a crowd of men. Some of the boys joined that crowd, 6 other boys went to other places. I came

home, because my brother was ill. After that, all the boys were called twice to the Railway station, but none was arrested. Afterwards, on the 26th of April, 1919, 20 boys from each school were called to the Railway station. They were selected at random. From my school 3 boys got 6 stripes each, inflicted by a soldier. Later on, three boys of the Islamia School were also flogged in the same way. Again, on the 29th April, we went to the Railway station for being identified; on that day the whole of the population of the city was present there. None was identified and we came back. On 1st May, we again went to the Railway station. On that day, nearly the whole city was present there. Master Ram Chand and Hans Raj, a student, were arrested on that day. On the 15th May, 1919, Col. Wright came to the school, and after consulting the teachers, expelled 2 students for good, 6 for one year, and a good many degraded, for a term of the year. I was given 12 stripes on my hands. I held a scholarship.

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The statement of **Babu Mastan Chand,** *son of Chaudhari Devi Ditta Mal, Khatri, age 43, of Shorkot, Jhang District, late Assistant Station Master, Kasur.*

On or about the 17th, five or six boys, three of them about sixteen years of age, and two about thirteen, were flogged on the road near the 3rd class passengers' hall. The boys were stripped naked upto the waist, and their hands and feet fastened to iron railings with a rope. This was done by the order of the military authorities. The boys belonged to different schools and were selected, at random, to set an example to the people. The Railway staff was asked to be present at the flogging. Immediately after the boys had been flogged and before the crowd had dispersed, Mr. V. O. Raynor, District Traffic Superintendent, told the Railway staff that if they did not name the persons who had taken part in the attack on the station, they would also be similarly flogged. Either that day or the next day, persons were flogged, by being tied to the Railway post supporting the water tank. On this day, the District Traffic Superintendent said to the station staff at Kasur, that they must name and identify the prominent men of Kasur, as having taken part in the attack on the Railway station. Personally I was asked again and again whether I could identify any of the big men of Kasur and I said that I was not on duty at the time and that I could not identify any one.

I was arrested on April 27th, at the Kasur station, by the police and confined in the Lahore jail, for having abetted the assault on Europeans. I was kept in this jail upto the 9th May when I was brought back to Kasur. On the 11th, I was released on bail. I reported myself on duty to the Station Master at Kasur. Subsequently I received orders that I was transferred to Ferozepore and from there to Pindi where I remained upto July, 29. On this day I received a telegram from my Department to go to Ferozepore, which I did. On August 6th, I was told by the Head Clerk of the District Traffic Superintendent's office at Ferozepore that my services were no longer required. I have rendered 23 years meritorious and loyal service. I was not on duty at the station when the crowd attacked it. No charges have been framed against me by my department. I fully believe that the reason for my arrest and dismissal was my inability to falsely implicate the prominent men at Kasur.

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The statement of **Arjan Singh,** *son of Sunder Singh, Jat Bakhar, 40 years, village Thathi Jamil Singh, Thana Valtoho, Tahsil Kasur, District Lahore.*

On the 4th or 5th day of Baisakh last, some soldiers came in the village 3 or 4 hours before dawn. They first came to my house and called me in a loud voice out. I came. The party consisted of European soldiers with the exception of one Indian soldier. They enquired of me, "How many of you had gone to Kasur." I replied that neither I nor any one else had done so. Pistols and bayonets were pointed at my chest to frighten me. I was then arrested and sked to point out Jawahar Singh's house, which I did. A guard was posted at my house. Jawahar Singh was not at home, but his brother Tek Singh opened the door, whereupon the soldiers rushed in. On learning that Jawahar Singh was out, a guard was placed at his house and I was told to lead the others to the house of Mohamadi carpenter. Mohamadi was similarly threatened and asked to name all those who had gone to Kasur. He said he had not gone there and did not know if any one else had done so. He was then taken in custody, and a guard was placed at his house. The same process was gone through in the case of Govind Singh, Gur-Bakhsh Singh, and Gahna Singh. Our houses were searched; no loss was caused except in the case of Jawahar Singh, whose property the soldiers destroyed.

As we were being taken, the Lambardar Jhama Singh and others were asked whether we had gone to Kasur. He replied that none to his knowledge had gone. He was then asked whether we were of good character. He said we were good men, which reply did not please the officer. We were then marched to Sankhatra and were asked which of us were Natha and Veroo. We said none of us. Veroo was arrested there. We seven were then placed in tongas and taken to Kasur Tehsil and then to the station. Each of us was escorted by 3 soldiers with loaded guns and bayonets fixed. We were kept there in the sun, without any food and our statement was taken. We were not allowed even to ease ourselves. We said our names had been given by Jullan Arora, who bore us enmity as we had not allowed him to sell our land inside the village. Hearing this statement, the Khan Saheb ordered that our houses should no longer be watched, and we were ordered to put up in the sarai and take our own meals and to remain there. Accordingly, we remained there for eleven days. Every day we were made to stand from morning till midday bareheaded in the sun, on the pretext of being identified. We had to spend our nights in the inn. At last when no charge could be proved against us we were released.

All this was done at a time when the crops were ripe, so we sustained a great loss, as other people reaped our crops stealthily, and as the ripened corn fell on the ground. Cattle and carts passed through the crops.

Our cattle suffered, as there was no one to look after that. We have had to undergo many other losses. We were detained for so many days and exposed to indignity without any justification. Two *badmashes* of this place, Surjan Singh and Jamit Singh, incited the Europeans against us and brought about all this trouble.

Arjan Singh's statement may be taken as the statement of all of us. It is correct.

Thumb Impressions of Gahna Singh, son of Wasawa Singh Bhaler, aged 55. Mohamda, son of Mihan carpenter, aged 55. Gurbukhsh Singh, son of Varam Singh, aged 44. Residents of Thathi Jaimil Singh, Kasur.

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The statement of **Makhan Singh,** *son of Hira Singh, Jat, aged 40 years, village Sankhatra, Thana Valtoha, Tahsil Kasur, Lahore District.*

In the month of Bisakh as I and the other members of my family were asleep, I was awakened about 4 hours before sunrise by some English soldiers and officers who entered my room. I was immediately arrested, taken outside the room and made to sit on the road although the weather was cold and I had not proper clothing on. My house was guarded by the soldiers. Three others besides myself were arrested and were similarly made to sit on the road. At day-break I was taken to my house that it might be searched. The house of Nihal Singh was also searched. His wife and children were then turned out of it. Nothing objectionable was found in the search. They however took away one staff (*Dang*). The search was executed by the British soldiers, sepoys, and the Tahsildar. I was then taken in a *tumtum* to Kasur, by three soldiers who carried loaded guns with bayonets fixed. We first went to Khem Karan and thence to Kasur. On our way, I was given nothing to eat or drink nor allowed to answer the call of nature. At Kasur my turban was removed from my head, and I was compelled to sit bare headed on the platform in the sun. At nightfall I was taken to the neighbouring *Sarai*. This continued for about twelve days. We were not fed there, and I had to borrow from a Tannurwala in order to procure food for myself. Policemen made it difficult for us even to ease ourselves. I was released after twelve days because I had done nothing objectionable.

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The statement of **Nizam Din** *alias, Nisa, son of Mahi, age 42 years, caste Mochi resident of Raja Jang town, Tehsil Kasur, District Lahore.*

I am a member of the *Thikri pahra* (patrol) committee.

On the day when Sherbaz Khan, with other officials, came for forcible recruitment, the people closed their shops (*Hartal*) out of fear and hid themselves. Attempts were being made to compulsorily recruit the people and one of my dear friends, namely Mehr Din, who had become my Dharam Bhai (Brother in religion) was caught. They wished him to enlist. I went in the same train to Kasur with all those others who were the victims of compulsory recruitment. The Lambardars insulted me a lot and abused me. Bahadur Singh Zaildar of village Sahari

was there, and was meting out very harsh treatment to the people. Nihal Singh, the local zaildar, had greatly assisted in recruitment, but did not accompany the party to Kasur when these people were sent from Kasur to Lahore. I went with them to the latter place.

Teja Singh and Hakam Singh, Lambardars, and Bahadur Singh, Zaildar, sent for me through a sepoy, scolded me and forcibly got my thumb impression at Lahore on blank paper.

I know not for what purpose all this was done. I was even threatened with imprisonment for having accompanied them. I was pushed out of the District Court by these people. I kept sitting by the roadside outside the court witnessing the wailings of the boys who had been caught. When the Deputy Commissioner arrived there he ordered the boys to be released as they had been weeping and wailing, adding that no violence would be used. A second time, the Lambardars and others captured those recruits to present them before the recruiting officer. These recruits again ran to the Sahib (Deputy Commissioner) and entreated him to intercede. They were released. When they came to Raja Jang, the Lambardars and others, kept threatening them that they would again be arrested. In the days of Martial Law when we were guarding the railway and had to be there day and night the villagers did all this work, while the Lambardars and Zaildars appropriated the sum of Rs. 300 paid for the work, giving nothing to the poor labourers.

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The statement of **Mian Ghulam Mohi-ud-din,** *of Messrs. Ali Mohammad Ghulam Rasul, age 38 years, General Merchants, Kasur*

Some soldiers purchased certain things from my shop on or about the 19th of April 1919, a few days after the declaration of Martial Law at Kasur. I charged them the ordinary bazar prices. That very day they again came to my shop in the evening, and having ascertained my name took it down in a notebook. They told me that they had received orders from the Colonel to arrest me and to take me to the Railway station. When I enquired the reason, they told me that the things which they had purchased in the morning were supplied to them at a rate higher than the bazar rate, and therefore I had been ordered to be arrested and taken to the station. I told them that I had charged the ordinary market rate, and that I could prove it to their satisfaction if they could

make an enquiry there. Upon this they said it was not their business and that I could say whatever I wanted before the Colonel. Then I was dragged through the Bazar, four soldiers surrounding me. We had hardly gone a few paces when the people in the bazar, seeing me under arrest in that way, enquired the reason of my arrest. When the reason was explained to them, they pleaded a good deal on my behalf, in fact one of them took off his turban and placed it at the foot of the soldier saying "please take back the price and keep the things also with you, but do kindly let this man off, and do not disgrace a respectable man in this way." On such entreaties from the people, the soldiers took back the price which they had paid and kept the things and released me. After that almost every day soldiers used to come to my shop and to take away things, paying ten or twelve annas in place of a rupee.

At the end of April 1919, on another occasion, four British soldiers rushed into my shop, and without my permission, opened the boxes to see the things. One of the soldiers said, "Name your King Emperor." I kept quiet. After this the soldiers repeated the same words 3 or 4 times in English and I replied that the name of the King Emperor was "King George." He said "All right"; and asked me to offer three cheers and call out "Hip Hip Hurrah for King George" which was accordingly done. In the meantime the other soldiers picked up goods (worth about 5 or 6 rupees) from the shop. I was under the impression that they would pay me for the same. One of the soldiers, in fact, enquired the price of a China cup and I told him the price. But they took up the things, and as they were going out without paying the price, my servant asked, "Will you take these things away free?" To this they replied, "Yes, in the name of the King Emperor." Accordingly they took away the things without paying the price. After they had gone away, I came to know that they had done the same thing at other shops also. It struck me that I should complain to the Colonel about this, but I learnt that some people had done so, and were told that if they failed to identify the soldiers they would be flogged. Out of fear I gave up the idea of lodging any complaint.

On another occasion a group of soldiers passed through the market. Sounds of "Get up, Get up" were heard. (These words were heard every day during Martial Law, for the soldier used to exact *salams* by saying these words.) Accordingly, every one of us got up, and began to salam the soldiers. But one man named Sikandar (who had a defective eye-

sight and was hard of hearing, and also old) was purchasing a pair of spectacles and was sitting in the shop. He probably did not hear the sounds of "Get up" and consequently did not salam. He had his face towards the shop and hence could not see the people passing through Bazar behind him. One soldier gave a blow on the back of the old man with his fist. The poor old man fell down, and when he had hardly the time to get up and see what the matter was, another soldier passed by him and dealt him one more blow. Similarly every soldier that passed gave him a blow and the old man must have received 7 or 8 blows. All the while the poor old man was quite ignorant of the cause of this outrage. He lay prostrate on the ground.

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The statement of **Dhanpat Rai,** *son of Ladha Mal Halwai, age 60 years, Bazar Gumhara Wala, Kasur.*

During Martial Law days all the shops were ordered to be closed before 8 o'clock at night. On one occasion, I do not remember the exact date, just as I was going to close my shop at about 8 p.m., 7 or 8 soldiers came to my shop and asked me why I had not closed the shop till then. I said that I was just then closing it. They demanded some cash from me. I said that I had no cash with me. Then two of the soldiers entered the shop, opened the cash box and took away Rs. 30. The soldiers took away some bottles of aerated water also. I made no complaint as I was told it would be useless to do so.

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The statement of **Kishen Mal,** *son of Hira Mal, Arora, Monga, age 40 years Shopkeeper, of Kot Usman Khan, Kasur.*

On May 2nd, 1919, I had gone to Lahore to obtain some news about my son who had been arrested under Martial Law. From Lahore to Lalyain I came in a Tonga. From Lalyain I was coming to Kasur on foot, when, on the way near Bhulu village, two Mohammadan soldiers seized me and began to drag me. They asked me, with threats, to give them all I had, otherwise they said I would be sent to the lock-up. I was helpless. The two soldiers were stronger than myself, and gave me a severe beating, and took away Rs. 46 that I had with me. They also threatened to murder me if I mentioned a single word about the incident.

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The statement of **Baghel Singh,** *son of Sardar Kesar Singh, co-sharer in Mauza Khara, age 40 years, Tahsil Kasur.*

I pay to the Government Rs. 76 per year in respect of *Khushk* land, and about Rs. 300 in respect of *Tarí* land. I own about 90 acres of irrigated land. After Martial Law had been declared in the Punjab, British and Indian soldiers raided my village in the morning between 3 and 4 a.m. I was sleeping in my house. The door was chained from inside. The soldiers entered my house by climbing up the walls and woke me up. They enquired from me where the house of Teja Singh was. I took them to Teja Singh's house. At that time there were the Colonel of the Army, the Sub-Divisional Officer of Kasur, and the Sub-Inspector of Kasur. My house was searched during my absence. All my utensils of bronze and brass and earth were broken. Rs. 340 in cash belonging to me, provisions worth Rs. 20 and 2 ornaments of gold i.e., one *Laung* and one *Nami* worth about Rs. 100, two shirts for males, two shirts for ladies, one sheet of long cloth, two other clothes for ladies, one of silk and one other of cotton, were taken away from my house. They attempted to break the iron safe but failed. The iron safe has got marks of attempts made to break it. They arrested and handcuffed me and took me to Kasur. I was detained in the lock-up for 18 days and was then let off on a bail of Rs. 1,000. The bail was furnished by Rahim Buksh of Kasur.

I informed the Tahsildar about all my losses. The Tahsildar after 15 or 20 days returned me Rs. 242 saying that the amount was handed over to him by the Colonel who had on his return from the village recovered it from the soldiers. Nothing incriminating was found in my house yet I was subjected to this outrage.

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The statement of **Sadar Surain Singh,** *Son of Sardar Jawala Singh, Jat, aged 35 years, cultivator, Patwar of Mauza Khara, Tehsil Kasur.*

My village is 2½ miles from Kasur. About 1 or 2 p.m. European and Punjabi soldiers accompanied by the Sub-Divisional Officer came to our village. My three sons and myself were arrested whilst sleeping in our house. One of my sons was studying at the M. B. High School,

Kasur. It was suspected that a watch belonging to one of the soldiers at Kasur was with my son. The soldiers broke my brass, copper and earthen vessels. My box was broken and ornaments worth Rs. 700 and Rs. 22 in cash were taken away.

My son produced a watch and said that he had purchased it in the Kasur bazaar. This was corroborated by the seller of the watch. I and my other two sons were kept about 28 days in the *havalat*. The third son was sent to Lahore for trial. He was acquitted. I applied for the ornaments and the money. I was given Rs. 22 at the Tahsil but not the ornaments. Our house was searched in our absence, that is to say, we were taken to the Sub-Divisional Officer outside in a lane whilst the soldiers were searching the house.

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The statement of **Sikander**, *son of Ghona, Arain, of Puttoo Kalan, Tahsil Kasur.*

In the month of Baisakh last, some soldiers came to our village at about midnight. I was then in my field watering my crop. They locked my house and searched it the next day in my presence and took away Rs. 150 in cash and a wristlet worth Rs. 14. They also broke some metal and earthen utensils. After the search only Rs. 100 out of Rs. 150 were returned to me. Only this amount was found with the soldiers on their being searched by the order of their Colonel and at the suggestion of the Tahsildar to whom I had complained.

Nothing incriminating was found in my house. On my presenting myself at Kasur I was arrested and *challaned* before the Martial Law Commission, which acquitted me.

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The statement of **Bisakhi**, *son of Relu Chopra, of Puttoo Kalan, Tehsil Kasur, District Lahore.*

On the 20th or 21st April 1919, at midnight British and Indian soldiers raided our village Puttoo Kalan. I was out at Handal village for labour. My house was searched in my absence. Some of my things, such as utensils, quilts, were taken away. Other things were broken. I am a poor man. I suffered a great deal. Although nothing incriminating was found in my house, I was arrested and kept in custody for 10 days.

My case was heard by the Martial Law Commission and I was let off. My loss amounted to about rupees fifty.

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The statement of **Budhu Mal,** *son of Gurditta Mal, age 35 years, Arora, Shop-keeper of Puttoo Kalan, Tehsil Kasur, District Lahore.*

At about the midnight of the 20th or 21st April, some British and Indian soldiers raided our village Puttoo Kalan. I was sleeping before my shop, when they came and awoke me and asked me who the looters of Khem Karan Station were. I replied that I had no knowledge. On this, they snatched from me the key of my shop and began to loot it. There were about thirty or thirty-five rupees in my box, which they took away. They threw away sugar, molasses, almonds, dry dates, raisins, tobacco and other things, which were in my shop. They broke one almirah, which had cost me forty rupees. My total loss would be about rupees one hundred. Some English officers, the Tahsildar, and the Sub-Inspector of Police were present.

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The statement of **Bibi Rani,** *widow of* **Abdullah,** *aged 50 years, Arain, of Puttoo Kalan, Tehsil Kasur*

One night, in the beginning of Baisakh, some British and Indian soldiers raided our village. My son Ganna was sleeping in the house. They woke him up and arrested him. Then they searched my house, broke my box, and scattered my utensils and other things. They destroyed everything they could lay hands on. My loss was Rs. 40 to 50. I am a poor woman.

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The statement of **Lala Lal Chand,** *son of Lala Makhan Chand, age 33 years proprietor of the firm of Lallchand Hiralal, Kasur.*

On the 22nd of April, at about 5 in the evening, four or five European soldiers rushed into my shop and took away by force 2 dozen match boxes. When I asked them for the price they threatened me by pointing their guns towards me. I got frightened and they walked away.

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The statement of **Tulsi Ram,** *son of Hazari Mal, age 28 years, Arora, of Jang, Raja, Tahsil Kasur, District Lahore.*

In the month of Bhadon 1975 (Bikram Era) when I was ready to join a marriage party of a boy belonging to our caste, some five or six Lambardars, along with a watchman, came to my house in the morning, and told me to weigh rations for the officials and their staff. As I was feeling feverish at the time, I did not want to go, so I wished to send my father to do this work, but they insisted on my accompanying them. Accordingly I was forced to follow them and when I reached the school, I saw that Sher Baz Khan, Magistrate of Kasur, the two Tehsildars, and other officers were there, together with the Zaildars and Lambardars of the surrounding villages. There was one Sub Inspector of Police with four or five constables and two young men, one named Chirag, and the other whose name I do not remember, were also there. I was told that I was enlisted and was asked to put my thumb impression on some paper. At that time some 19 men had been collected with the object of enlisting them. All were threatened and forced to mark their thumb impressions and one man was actually beaten and abused. Whoever refused to make his thumb impression, was made to stand in the sun and ill-treated, and then again asked to put his mark. Under compulsion, eighteen of them either signed or put their thumb marks. I was the only person, who neither signed nor put his mark. I was taken out from among them and made to sit alone in a room. We were kept there for the night, and were watched so that none of us might run away. If any of us had to answer a call of nature he was followed by a guard and not more than two were allowed to go at a time. After keeping us there for the night all the 19 of us were brought to Kasur by the 9 a.m., train. Our relations entreated the officers to let us go, but no one listened to them and we were brought to Kasur. Many of these relations were not allowed to travel in the same train, although they had the tickets with them. The Lambardars stood in their way and the Tahsildar gave orders to turn them out.

At the Rukhanwala station two more were forced to sit with us, but they were let off. An attempt was made to force by beating a juggler at the Kasur station to enlist. Ultimately he was let off. He was going

to Ferozepur. On the way to the Kasur Tahsil, another person was forcibly caught and made to accompany us. At the Tahsil we were kept under the guard of a *hevaldar*. We were taken to the Assistant Commissioner at about 2 p.m. who, notwithstanding the wailing and crying of our relations, paid no heed to them and we were made to stand in a line. An officer whose name we do no know was talking all the time with the Tehsildar in English. At about 4 p.m. we were taken to the city and food was provided for us. Then we were ordered to march through the town with a band. We were garlanded with flowers. Whoever asked us was told by us, that we had been brought forcibly. After that we were taken to the Railway Station and were made to sit in a compartment, which was specially vacated for us, the passengers being asked to get down. Two Lambardars, one Zaildar, and a sergeant, all armed with guns took their seats near the windows to guard us. One of the 19 persons forcibly brought from Raja Jang managed somehow to make his escape at Kasur and the remaining 18 were brought to the Lahore Railway station as well as the *Changar* seized at Kasur.

We stayed for the night in the *Sarai* situated in Landa Bazar Lahore and our names were written in the Register of the Sarai. The names of the Lambardars and the Zaildar as well as the name and the number of the Sergeant were also noted there. In the morning we were taken and told to bathe in the tank near the Station but we did not do so. They then wanted to take us to the Recruiting Officer each one separately, but we remained together, and went with them towards Anarkali. From here a few of us fled by the road which goes to the District courts, and the others, whom they tried to guard, also ran away, but after going for a short distance were again caught and beaten by the Sergeant near the District Court. We forced our way to the District Courts followed by the Zaildars and others and waited for the Deputy Commissioner. The Deputy Commissioner came and entered his room, and we followed him entreating and laying our grievances before him. Our women with children had come to Lahore by the morning train; and they met us in the District Court. The Lambardars tried to dissuade us from entering but we got in by another door and complained that we had been brought forcibly to enlist, which none of us desired to do. The Deputy Commissioner was kind enough to allow us to go away. On our coming out, another attempt was made to take us to the Recruiting Officer but we returned to the court and an orderly helped us to get out of their clutches.

Every one of us managed to return home somehow, either on foot or some other way, for none of us had a single pi to pay the railway fare. I remember the names of my companions were Sohna Bhatia, Gunna, Sheikh Abdul Haqq, Shahabu Mochi, Dina carpenter, Bago carpenter, Chiragh weaver, Nathu weaver, Mehr butcher, Sarain Singh Ghumair (Potter), Asa Singh Ghumiar, Ladha Singh Ghumiar, Umra Teli, Mohamad Din weaver, Nura sweeper and Rura sweeper.

When the officers encamped in our village, every one closed his shop, the Zamindars fled, and others hid themselves in their fields. This continued for three days. The Zamindars and other gentry hid their own children and got the *Kamin* (non proprietors or village menials) enrolled.

I have to make the same statement as that made by Tulsi Ram, which I have read. I may add that I had given 10 recruits who went voluntarily and whose receipts I have got.

SHEIKH ABDUL HAQQ,
son of Farzand Ali, age 22 years.

I have to make a statement similar o Tulsi Ram's which I have heard and found correct. I was asked to kill a goat for the officials, but on arriving at the school was treated in the same maner.

Thumb impression of MEHR DIN TELI, son of Jalal Din
age 30 years.

My statement is similar to that of ulsi Ram, Abdul Haqq and Mehr Din, I was asked to fetch water for the camp.

Thumb impression of MOHAMMAD DIN, son of Mehr weaver
age 15 years.

My statement is similar to that made by Tulsi Ram, I was suffering from difficulty in breathing but inspite of that I was forcibly taken.

Thumb impression of MOHAMMAD DIN, son of Mehr weaver, 15 years of age.

My statement is similar to that made by Tulsi Ram. I had been called to prepare tent pegs.

Thumb impression of BAGO, son of Karim Bakhsh, carpenter
age 35 years.

My case is similar to Tulsi Ram's but I fled from the Kasur Station somehow. I was going along with cattle when I was called to help in the camp and then seized.

Thumb impression of SARAIN SINGH,
son of Sukhan Singh Ghumar.

I was taken forcibly, and received the same treatment as Tulsi Ram. I was about to bathe, when Hakim Singh and Teja Singh, Lambardars, told me to help them in bringing down some bags from the train. Deceiving me in this way, they brought me to the school without allowing me to bathe and clothe myself. What further took place has been stated by Tulsi Ram.

Thumb impression of LADHA SINGH, son of Pala Singh Ghumar, 17 years of age.

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The statement of **Lala Ganpat Rai,** *son of Lala Gobind Ram, caste Khatri, Mehta, employee of Lakhmi Chand Mohan Lal, of Kasur.*

One day I was standing at the shop of Mani Ram, sweetmeat seller, near the Railway station. It was about 9 o'clock in the morning. The Captain Sahib, accompanied by a few villagers whom I did not know, emerged from the Railway station, and came in my direction. The villagers were made to stand on the road near Mani Ram's shop. The Captain Sahib had proclaimed before this that whoever would not salute him would be severely beaten. As I was aware of it, I *salamed* him when he approached me. Thereupon the Captain Sahib said that I had not *salamed* him properly and that consequently I should also stand on the road along with the villagers. I obeyed. Thereupon we were all drilled for about half an hour. After this some men were released. Along with three others. I was required to present myself again in the evening, for, he said that we could not drill well, and would have to be drilled for a week. When I presented myself in the evening, Syed Ahmed Shah informed me that the Captain Sahib had gone to Ferozepore and that I should present myself again the next morning. I told him that I had urgent business at Lahore the next day and had to go there. He replied that I must appear the next morning, or I should be very severely punished. I, therefore, could not go to Lahore and had to abandon my intention to do so. I went to the

Railway station at 7 o'clock on the next morning, and after I had waited there for an hour was told that the Captain Sahib had not till then returned from Ferozepore as the Bombay Mail was late and I was required to attend at 11 o'clock again. I went at 11 o'clock again, the Captain Sahib came and said, "Now you may go, in future *salam*, as you have been taught to do."

I was thus put to great inconvenience for two days for nothing.

275

The statement of **Lala Daulat Ram Handa**, *age 52 years, Kucha Hathianwala, Kasur.*

I had a brother named Sunder Das. He was about 62 years of age. The Martial Law Officer sentenced him to one month's imprisonment, 5 stripes, and a fine of Rs. 50 on a false charge of purchasing stolen wheat. He was first ordered to receive 20 stripes, but, at the instance of the Doctor, it was reduced to 5 stripes, although the Doctor told the sahib that my brother was so ill that he would not be able to bear any flogging or imprisonment. It was about the 18th of May, I went to see my brother in the Lahore Jail, but the interview was not allowed. I then went again on the 18th of June, the date on which he was to be released. The Darogha asked me to take a tonga saying my brother was on the point of death. I took a tonga. I made the old man (my brother) sit in it and took him to the Lahore Hospital, because his condition was precarious. We reached the Hospital and he expired after a few hours, the same day.

No receipt was given regarding the fine, which my brother had paid.

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The statement of **Jewan**, *son of Ghulam Mohammad, Faqir, age 40 years, resident Mouza Kharhparh, Tehsil Kasur.*

Mussamat Hassu is my wife. In the month of Baisakh (S.Y.) 1976 she left me and went to Kasur to her father Noora. From there she went to the house of Kammo a dancing girl. When I learnt of it I came to Kasur and went to the dancing girl's house and asked my wife to come back to me. She refused to come and abused me. I left her and

having taken my friends Pir Karam Shah, Mubarak Ali, Imam Din, and Niwazish Ali with me again went to her. I succeeded in bringing her back; but two or three hours after she again left my house in my absence. She went to Captain Doveton,the Martial Law Administrator, and complained that we five (Karam Shah, Mubarak Ali, Imam Din and Niwazish Ali and myself) had committed dultery with her. On this I was brought from my village handcuffed. Karam Shah, Mubarak Ali, Imam Din and Niwazish Ali were also arrested. I was ordered by the Martial Law Administrator to receive thirty stripes and pay a fine of Rs. 25. In the course of flogging I fainted. When I recovered I asked for water which was refused. I paid the fine but no receipt was given to me. I was flogged in the presence of the dancing girls of the city.

On the day previous to that I was flogged, I had been called to the station where my wife was present before Captain Doveton. On his asking my wife who I was she said I was her husband and I said she was my wife. No further enquiry was made and I was sent to the *havalat* at the station. The others too were kept at the *havalat*. The others were also questioned. They admitted they had accompanied me to fetch my wife. No witnesses were examined. We were taken to the platform the next day and flogged in the presence of Captain Doveton and some two or three officers and the prostitutes. Each one was given ten stripes by each of the three European soldiers, thus making 30 stripes each.

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The statement of **Saiyed Karam Shah,** *son of Saiyad Hussain Shah, age 40 years, formerly in the Faridkot cavalry, Kasur.*

I was employed for 2 years in the Cavalry in Faridkot state. When Martial Law was in vogue, I was sent for by Captain Doveton at the Railway Station and was charged with having committed adultery with a woman, named Hassu. There were six more accused including her husband. No witnesses were produced nor were our statements recorded. We were ordered to pay a fine of Rs. 25 each, and to have 30 stripes. We were flogged at the Railway Station after being tied to the railing, in the presence of all the prostitutes of Kasur who had been called there. The names of the other accused are:—Imam Din, Nawazish Ali Shah, Mubarak Ali, Khoja Shiraz, Teja Singh and her husband. I was innocent of any such offence. I was in Faridkot Cavalary for 22 years. I requested Captain

Doveton that I should not be flogged in the presence of the prostitutes, but to enlist me and send me to the front, but he did not listen to me. Hasso's husband was flogged so severely that he became unconscious. He asked for water, but the Saheb did not give it to him.

Jewan's wife had gone away to the brothel. At his request I had gone with him and others to the brothel and brought away the woman. I was charged with committing adultery with Jewan's wife, though Jewan is my *murid* (disciple), and I had gone to assist him.

278

The statement of **Bishen Dass,** *son of Sarab Dyal, age* 50 *years, Khatri Puri, resident, Kasba Khem Karan, Tehsil Kasur, District Lahore,*

On the 16th, one employee of the Committee came to me and told me that the Colonel required me at the police station. I was also informed that two persons, having the common name of Chuni Lal, and one Ralla Ram had also been sent for. On my way I met Ralla Ram and Chuni Lal. The other Chuni Lal was not there. One Bagh Ali joined us on the way. Then we proceeded to the police station at about 3 p.m., outside which we found about 10 or 15 armed British soldiers and 3 or 4 troops. Inside, there were two Englishmen who told us that they were going to have a *Durbar* at 5 o'clock. Bagh Ali was sent away and we three were kept there on the pretext that something about the Durbar had to be considered. They then asked us to accompany them and took us to that side of the railway where the Military had been stationed. On the way they talked with us about the rates of corn, etc. These gentlemen took us aside and enquired what we thought of the Rowlatt Act. The gentlemen told us that the Rowlatt Act would be withdrawn, but that in its place, Martial Law had been declared and that we would be hanged or shot; that we should truly tell them if there was any man in the town against the Government. We replied that there was no such man. Then they enquired about the station and asked who had done the mischief there. We replied that we knew nothing about it and that we had helped the employees of the railway station. Then they said that we were under arrest, and we were then placed in the custody of the British soldiers. At about 5 p.m., we were taken to Kasur in a *tum-tum* under an escort of 5 armed British soldiers. The troops were kept ready to surround the town. We were kept at the police station for two nights, and then

on the 18th of April were bailed and ordered not to leave Khem Karan for the next 10 or 15 days. We were not told the cause of our arrest and why we were thus disgraced. So far as I know, no investigation of any charge against me was made.

I have just heard the statement made by Bishen Das, son of Sarab Dyal. What he has stated is correct. Owing to the sufferings I had to undergo whilst under arrest, I became ill and suffered for three months. The food was bad and the smell in the room was awful.

My statement is the same as that of Bishen Das, which has been taken in my presence, with the exception of the fact that when the European officers enquired of me about the Rowlatt Act, I told them that I considered it bad, because the learned men and the leaders had declared it so. Further, I told them that we were doing nothing against the Government. Had we been doing so, my nephew Ram Chand would not have helped to save the life of the European lady at Kasur.

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The statement of **Mian Mubarak Ali,** *broker,son of Mian Barkat Ali, Kot Rukun Uddin Khan, Kasur.*

Jiwan Faqir came to me and began to say, "My wife has gone away to Kamu's house at Chhalla kothi. I request you to accompany me to Murad kot to render me help along with the Sayids." I went along with 6 other persons, and after making entreaties brought the woman home. I then went to look after my own business. Two days after this occurrence, Col: Doveton sent for me at the Station and locked me up along with other persons. He further ordered that I should be fined Rs. 25 and be given 15 stripes. I was kept in the lock-up for one night and the whole of thefollowing day. I was then ordered to pay up the fine and I paid it, but when a receipt for the amount of the fine paid was demanded, I was abused and no receipt was given. At the time of the medical examination, the Doctor said that I was very weak on account of piles and that I should not be flogged; but the Sahib paid no heed to that, and I was flogged. While flogging was going on I wanted water; but I was told those were fasting days and no body would be allowed water. I was not examined nor was any witness heard on my behalf. I was flogged in the presence of the city prostitutes and the Mirasis.

I do not know to this day why I was sent for or flogged and put to disgrace.

279A

The statement of **Jagan Nath** *son of Khet Ram, age 30 years, shop keeper, Khem Karan, Kasur.*

At the end of the third week of April, between the 18th and the 20th, constable Allah Ditta, No. 277, came to me and informed me that there was a warrant of arrest issued against me and that I would have to suffer in the same way as Lala Bishan Dass, Chuni Lal and others, unless I paid some money to him. The sum should be at least Rs. 200. I said I could not pay such a big amount. He continued to harass me for three days. At last I agreed to pay Rs. 20 to him. I borrowed that money from Lala Jhandu Ram Jagan Nath. I have repaid the money, not in cash but in kind. I discharged the debt in two month's time by giving articles of small value from time to time. My income is about Rs. 30 a month.

I did not witness the actual payment of bribes by others, but I was told by the following men among others that they paid the several sums stated against their names:—

Gyan Chand Rs. 25/- Nand Lal Rs. 25/-

279B

The joint statement of (1) **Mussamat Mehran,** *daughter of Feroze Din, age 25 years, dancing girl.* (2) **Jhando,** *daughter of Karim Bakhsh, age 30 years.* (3) **Nizeer,** *daughter of Kamal, age 22 years,* (4) **Sardar Began,** *daughter of Ellahi Bakhsh, age 25 years,* (5) **Sona Jan,** *daughter of Ditta, age 23 years,* (6) **Ferozan,** *daughter of Karim Bakhsh, age 25 years,* (7) **Bihar Jan,** *daughter of Boota, age 30 years,* (8) **Ameer un-Nissa,** *daughter of Ramzan, all dancing girls of Kasur.*

One day during the Martial Law regime, sometime in or about the third week of May, all the dancing girls, with the male musicians of Kasur, were ordered by beat of drum to attend at 4 p.m. the Railway station, Kasur, the headquarters of the Military. It was announced that if any dancing girl failed to attend, she would be shot. All the dancing girls appeared at the Railway station in the afternoon. None of us knew why we were summoned. The order was said to have proceeded from the Martial Law officer. Soldiers went to our houses to find if any of us had remained behind. When we reached the Railway station, we

found the Martial Law Administrator, Captain Doveton, with two or three military officers. We were ordered to stand near the iron railing of the signal at the railway platform. Shortly after, a man was tied to an iron railing, and we were ordered to watch him. No police Sub-Inspector or any other police officer was present. We had been ordered by the Captain Sahib to appear. As we could not bear to watch the flogging, we tried to hide our faces, but Captain Doveton made us all look at that horrible sight and threatened us with the remark, "Observe carefully the result of love-making".

The Sahib Bahadur never remonstrated with any of the police in our presence for having summoned us. Five men were flogged. After being flogged, each of them was brought close to us and every one of us was ordered to look at his bleeding body. This shocked us very much. When they started flogging Karam Shah, he yelled out with pain. We could no longer bear the sight and turned our eyes away, but Captain Doveton came amongst us, and after pushing us brutally, compelled us to look at the flogging. He threatened us with flogging, if we failed to look at it carefully. We were allowed to return home when the flogging was over. On account of this horrible sight, several of us have suffered in health and are still terror-stricken.

279C

The statement of **Gaman,** *son of Allah Bakhsh, water carrier, age 25 years, Kasur.*

I live in a new enclosure near the distant Signal of the Kasur Railway Station. I used to work in Deeda Garh. The distant Signal is situated between the two places. When at about 10 a.m. on the day of the disturbance, the train stopped at the distant signal. I saw a crowd approaching from the city side. I was going to Deeda Garh for work, and was at that time passing the level crossing. I heard people shouting cries of, "*Jai, Jai.*" They were asking the Railway employees to leave off work and observe *hartal*, when two British soldiers from the train started firing with their revolvers. On this, the people became infuriated and began to smash window panes and damage railway carriages. When I saw that, I left the place. While I was proceeding to Deeda Garh I heard five or six shots.

279D

The statement of **Mian Haji Nur Mohammed,** *son of Haji Hazuri Khan, age 32 years, Belooch, camel driver, and zamindari, residing at Kot Halim Khan, Kasur.*

On the 12th of April last I was standing at about 9-30 a.m. at the gate which is near the Railway line, outside Kot Halim Khan. Sher Alam Sha and Kamaludin Khan were with me. The train from Patti stood there, as no signal had been given from the station. In a short time the train from Ferozepur also came and stopped there for the same reason.

I then saw a crowd of about 200 boys coming from the station towards us. I went forward to see it. When I came to the fencing, the boys came there and shouted, "*Gandhi ki jai;* observe the *hartal*! You engine drivers and Railway people, do you also observe the hartal". Just then some European soldiers began to fire from the train. I, thereupon, turned back and fled to my house. About half an hour later, Kamaludin Khan and Sher Alam Shah and others brought a lady with her children to our Kot. I brought a cot for them on which they sat. I gave bread to the children and milk to the lady.

After half an hour, the Police Superintendent came and took them away.

Some of the soldiers who were firing were bare-headed and others had their caps on. They faced the west. The firing took place from the train from Ferozepur. I was facing the east and watching. As I was proceeding home I heard the noise of further firing. There must have been 8 or 10 soldiers. I could see the two or three who were firing.

279E

The statement of **Baij Nath Handa,** *age 22 years, of the firm of Handa Brothers, Landa Bazar, Kasur.*

During the prevalence of Martial Law, some European soldiers came one day to my shop, and asked me to show to them a looking glass, a handkerchief and a pocket book. When I showed them various samples for approval, instead of returning them, they took them away in their pockets. When I demanded the price, bayonets were pointed at me, which frightened me. I went to the Martial Law officer and complained against these soldiers and pointed them out to him as they were entering the station. The officer paid no attention to this. After the sol-

diers had entered the station, the officer turned towards me and said, "what is it?" I complained that the European soldiers had forcibly brought away things from my shop. He asked, "Can you recognise them?" I said, "Sir, all the Europeans are alike to me and, therefore, it was that I pointed them out to you, but you paid no heed; how can I recognise them now?" Then the Captain turned to the Station Master, Babu Kirpa Ram and told him to enquire about what I was saying. Babu Kirpa Ram asked me what articles had been brought away. I mentioned to him what the articles were. The Captain then went inside and sent for me and asked me whether I was ill and was suffering from fever. I said that I was suffering from palpitation of the heart, fever and epilepsy. He asked a doctor to examine me. The doctor did it, and told the Captain something in English. The Captain then again asked me what damage I had suffered; whereupon, I informed him about it. Finally, he asked me whether I had any witness. On my mentioning his name, he was sent for, Fifteen European soldiers were placed before us for identification, but we failed to recognise any of them. Then he ordered that each of us should receive 5 stripes. However, on account of my illness, he subsequently let me off and told me never to complain again.

—PATTI—

279F

The statement of **Pandit Dev Raj,** *son of Pandit Anant Ram, aged* 35 *years, Manager of Lala Chajju Ram & Son's factory, Patti, District Lahore.*

It was on the 21st of April, 1919, at about 12 A.M., when I was in the factory, that a peon of the Municipal Committee came there and told me that I was wanted by the Colonel. I accompanied him to the Camp, where the Deputy Commissioner and the Colonel enquired of me whether I was one of the party who had convened the meeting of protest against the Rowlatt Act. I replied in the negative and added that I had neither delivered any speech, nor written any article to this effect. I was then asked if I was an Arya Samajist. I denied this. They kept me there for an hour and handed me over to the police who took me to the lock up. Next morning, i.e., on the 22nd of April, 1919, along with other eight men who had also been arrested at Patti, I was sent to Amritsar in a special train. On reaching Amritsar, we were maltreated by the Railway officials, who insulted, abused, and pushed us aside. From there we were taken in a motor car to the Court Martial,

holding its sitting in the Company Bagh. We were not allowed opportunities for easing ourselves and were not provided with any food. In the evening we were handcuffed and sent to Jail under a police guard.

On the way, the Police Officer in charge told us that any of us who fell out of line would be shot dead. On reaching the jail, we were locked up in a barrack and kept hungry. On the 23rd morning, we were taken out of the barrack for answering calls of nature and then food was given to us. When we were about to begin our meals the Jamadar came and told us that those who had been arrested at Patti were required by the Darogha Jail; so without taking our meal we went to him.

There, our names and addresses were taken and we were provided with chits and then put in a tent. Irons were put round one foot of each of us, and the irons of all of us were connected by one chain along with those of 5 other men who were sweepers. We were made to answer calls of nature, standing naked and facing the rest.

A few days later, I was put with four others in a cell which was meant for one prisoner; sometime, this number was reduced by one or so.

We were taken out, morning and evening, for an hour each time for answering calls of nature and for taking our meals.

Bad food was given to us. Sometimes it was under-cooked, and at others, over-cooked. We were also given some parched gram to eat with the sweepers.

The treatment accorded to me and my companions by the Darogha of the Jail was of the worst kind, such as would be deemed insulting even by an ordinary man. From harsh speech he sometimes descended, to abuses, and I have seen him beating some of the prisoners with shoes. I remained in the Amritsar jail for about one month.

After that, on the 23rd of May, I was taken to Kasur by train.

There we were handcuffed and taken on foot from the Railway Station to the Police Station. The room in which fourteen of us were kept, was sufficient only for four or five persons and without sanitary arrangements. This omission made our life miserable.

On the 25th of May, we were taken before the Deputy Superintendent of Police at Kasur and released without being tried on any charge whatever. Thus, for thirty-five days, we were kept in confinement without any reasonable cause and treated more like beasts than human beings.

279G

The statement of Munshi Ram Bhalla, *son of Beli Ram, age 28 years, Commission Agent, Patti.*

The above statement of Pandit Dev Raj which was read over to me is true. I was arrested on account of my being the nephew of Amirchand, who is the Manager of the D.A.V. High School, Patti, and on which account Sardar Ishwar Singh, Inspector of Police bears my uncle a grudge.

279H

The statement of Bishan Das, *son of Lala Kesar Mal, Khatri, age 32 years, resident of Patti.*

Meetings were held on two days, viz., the 5th and 6th of April at Patti. I was invited by the conveners to preside on the 6th. Accordingly, at 4 P.M., accompanied by my friend Shri Swami Bal Saroop, I went to the house of Shri Swami Lachhman Das. The conveners, however, finding an abler man in Sardar Bhagwan Singh, got him to preside and conduct the meeting. I was asked to propose a resolution. In obedience to that wish I proposed the resolution in a few words. About 1500 men were present. My speech was to the following effect:—"The good of the Government lies in this, that no distrust should be engendered between the rulers and the ruled, and the strength of the administration also consists in treating the subjects as a son. Such oppressive legislation would create distrust and the stability of the Government was likely thereby to suffer."

The people had of their own accord arranged for a *Hartal* and a fast. Policemen were saying to the public that if they wished to observe the *Hartal* and a fast, they should not be afraid, but should be firm and should promote feelings of love between one another.

The people thought, that, if the Police even were in agreement with them, there was nothing objectionable in the movement and so there was no cause for fear. They thought they were not committing any crime.

After this, the report from Amritsar reached us, and the people thought that the firing on the mob, which was quite innocent and was only going to the Deputy Commissioner to pray for the release of Doctors Kitchlew and Satyapal, was quite unjustifiable. This view was repeated

from mouth to mouth. Then came the news of the tragedy of the bank, which was immediately followed by the news of the other happenings there. That excited the people so much indeed that in spite of the efforts of the educated classes, some mischievous persons cut the wires between the Railway Stations of Patti and Kasur.

279J

The statement of **Bal Sarup**, *cultivator at Krishna Ashram, Patti, Tehsil Kasur, District Lahore.*

A meeting was held at Patti to oppose the Rowlatt Act. I made a speech on *Satyagraha* on that occasion. I was arrested on the 26th or 27th of April at Krishna Ashram. The next day I was brought to Amritsar, and subjected to various indignities. I was locked up in a small room with 14 other persons. We were so crowded that I could not sit without my clothes touching the vessel containing faeces. I was given food 24 hours after my arrest. The next day, I was taken to Kasur, and then to Amritsar. I was given no food again when brought to Kasur. Subsequently I was released, without any trial or my statement being taken. I was beaten when in the Lahore Jail.

279K

The statement of **Tulsi Ram**, *son of Beli Ram, caste Bhalla, aged 24 years, Commission Agent, Patti Mandi, District Lahore.*

On the 28th of April a man came to me and said that I was wanted by Mir Inayat Ullah, the Sub-Inspector of Police, at the Haveli of Munshi Ram. Before I could go, Sirdar Ishwar Singh, Inspector of Police, came there with some soldiers. I was ordered to get down and stand amongst the soldiers. On my compliance, I was taken to the Police Station and kept there. At night, Sirdar Ishwar Singh called me to his quarters and told me that if I would falsely report against some five or seven persons and also pay him two hundred rupees, I would be released. I told him that I was not going to falsely charge any man, or give him a bribe. I further told him that as my innocent uncle and brother had already been arrested, he might send me also anywhere he pleased. Then I was sent to Kasur along with others, and from there we were taken to Lahore. We suffered similar hardships as those mentioned by Ganga Singh Kamboh in his statement. On the 5th June, I was released, as there was no evidence against me.

GUJRANWALA.

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The statement of **L. Manohar Lal.** *Pleader Gujranwala*

I am 30 years of age, and am the son of Lala Des Raj Madhok, late Municipal Commissioner and Jagirdar, Gujranwala. I am a practitioner of 6 years' standing. I was one of the promoters of the Local Sewa Samiti, which was started in 1917, and it had, on its rolls, more than 80 members, besides the patrons who numbered 15. Its objects were confined purely to social service; among its activities could be mentioned the finding of lost children; dispensing medicine and milk to influenza patients; performing, free of charge, cremation ceremonies for the poor; supplying to Hindus and Mohammadans, during the hot season, iced water at the Railway station; entertaining and encouraging recruits and supplying service at the Government Social functions.

When the agitation against the Rowlatt Legislation was developed by Mr. Gandhi, and his letter, proclaiming the *hartal* and advising fasting and prayer, was published, it became with me a serious question, as to how far the services of the Sewa Samiti could be lent to a function, which was semi-religious, and, in consultation with my fellow members, it was decided that, in order to avoid even the appearance of such a valuable instrument of service taking up any activity connected with politics, the Samiti, as a body, should have nothing to do with the *hartal*, but that every member should be left free individually to act as he chose. This was the deliberate conclusion arrived at by us, about the 3rd April.

Besides being a patron of the Sewa Samiti, I was also a member of the District Congress Committee. The District Congress Committee and its associates met on the 4th of April, to consider what part the Committee should take, in response to Mr. Gandhi's suggestion, and the Committee unanimously came to the conclusion that the suggested movement was absolutely clean, and yet, a most powerful instrument,

for furthering agitation in a proper and dignified manner. The Committee therefore decided to countenance the *hartal* and encourage fasting and prayer, but at the same time, it resolved that no pressure, either direct or indirect, should be brought to bear upon the shopkeepers and others, with a view to induce them to observe the *hartal*. We had further resolved that, on the 6th, in order to avoid excitement, we should hold no meetings, and it was therefore proposed to hold a meeting on the 5th of April, and pass certain resolutions. This proposal was duly carried into effect. I was one of the speakers to one of the four resolutions passed at the meeting, held on the 5th of April. In my opinion, the speeches made at the meeting were calm, deliberate and free from any inflammatory tendency, every speaker emphasising the absolute necessity of maintaining the peaceful nature of the *hartal*. Without any effort and without any organisation, the *hartal* on the 6th of April was complete and I can speak from experience that even women and children, in many homes, accepted the religious character of the demonstration by fasting and prayer. Nothing happened between the 7th and the 11th. On the 11th, we read the news about the arrest of Drs. Kitchlew and Satyapal and Mr. Gandhi's arrest and externment. On the 12th, we had news about the events in Lahore and Amritsar and we were all agitated over the matter. There was to be a meeting of the District Congress Committee, that evening, for matters connected with the Provincial Conference, that was to be held at Jullundhar, and other things, and, at that meeting, we considered the situation that had arisen by reason of the arrests and the events in Lahore and Amritsar. Whilst we were doing so, about 30 men from the Mandi also joined us and they wanted to ascertain our opinion on the very situation, and, though we had a long discussion, we were not able to arrive at any definite conclusion. Having heard of Lahore and Amritsar, we were weighed down with the seriousness of the situation and were most anxious to avoid any conflict between the people and the authorities. The thirteenth was the *Baisakhi* day. There was a party at Dewan Mangal Sain's. He was preparing to shift his head-quarters to Bombay and to arrange for a suitable management, in his absence, of the King George Hindu High School, of which he was the founder. I was one of the party, and the discussion again turned upon the advisability of another *hartal*. The *Baisakhi* fair is celebrated in Gujranwala on two days, and it became a serious question as to whether the local confectioners could

be fairly expected to take part in the *hartal* and incur a heavy loss. The opinion was divided and the general conclusion was that, as the people were themselves insistent, we should interfere neither to stop the *hartal* nor to promote it. At this meeting, there were present Mr. Labh Singh, Lala Amar Nath, Mr. Sarab Dyal, Dewan Mangal Sain, myself, Mr. Bhagat, Lala Mohan Lal Sachdev, Jagan Nath, Master Nand Ram, Mr. Bhim Sain, Pleader, and Lala Haveli Ram Ghambri who came with me. I believe there were two or three other gentlemen; one of them was the then headmaster of the King George Hindu High School. When I was about to leave, Lala Hakim Rai also came in. I say with confidence that in all the meetings I have referred to, the one dominant note was how to preserve peace and order and avoid violence in any shape or form. There certainly was no conspiracy to wage war against the Government, or the King. At the meeting at Dewan Mangal Sain's, it was also proposed that, in case a *hartal* did take place on the 14th, a meeting might also be held. But as the observance of the *hartal* on the 14th was still a doubtful affair, no definite programme or place for the proposed meeting were decided upon.

Early in the morning, on the 14th, I was informed that there was again a complete *hartal* in the city. I thereupon went to Bhagat's (the approver) house. Here had assembled Mr. Labh Singh, Dewan Mangal Sain, Lala Hakim Rai, Lala Amar Nath, Lala Mohan Lal Sachdev, Lala Jagan Nath and Mr. Bhagat, and we began discussing the programme and the place for the holding of the intended meeting. Our only object, in holding this meeting, was to keep the attention of the people engaged, and otherwise to keep them in hand. While we were doing so, Mr. Din Mahomed and my father, who were both, then, Municipal Commissioners, passed by the entrance of Mr. Bhagat's house. They informed us that they had been called by the D. M., at the city police station, and that they were probably wanted in connection with the official arrangements with regard to the *hartal* that had taken place. It was suggested that the authorities should be advised to adopt the policy of non-interference, as on the 6th. Some of the leaders further proposed that it would be better, if they (the leaders) accompanied the Municipal Commissioners to the D. M., and requested him, on behalf of the public, not to interfere with the *hartal*, and also that they would give him an assurance, that no manner of disorder or violence would result. With this end in view, all of us left Mr. Bhagat's house for the city police station, along the Chauk Kalan, the usual way. In the Bazar,

there were shop-keepers and others moving about, probably waiting to ascertain, if there would be any meeting, and at what time and place, etc. When these people saw the Municipal Commissioners and the leaders walking together in the Bazar, some of them joined the party, out of curiosity to know whither they were going and, in this way, the party received additions at every stage, and assumed the aspect of a big procession. In the meantime, the new-comers came to learn of the object, for which the leaders were going to the police station, and some of them, out of mere enthusiasm, shouted out *"Mahatma Gandhi-ki Jai,"* or *"Hindu-Musalmanki Jai."* hese shouts helped to attract still more people, who all joined the procession, marching towards the police station. Seeing the large numbers that began to follow them, the leaders did not deem it proper to go to the D. M. in that manner, and instead of that, they simply marched past the city police station, at the head of the people, who followed them unquestioningly in a most calm, quiet and orderly manner, and in a mood of absolute good humour. The original object of the leaders having thus been frustrated by the formation of the procession, they did not stop anywhere to consider their next move, but they simply led the people on, back to the Chauk Kalan, *via* Beriwala Chauk. When we were just near the Chauk Kalan, Lala Jagan Nath came up, from the side of the Railway station, and secretly informed Mr. Labh Singh and other leaders, that some riffraffs had created mischief near the Gurukula and that a train had been stopped. Upon receiving this disconcerting news, Messrs. Din Mohd, Labh Singh, Mohan Lal Suchdev, Jagan Nath, Bhagneth Lal, and Amer Nath proceeded at once to the scene of the disturbance, leaving instructions with Mr. Mangal Sain and the rest of the leaders, to divert the people to a different side, and to keep them inside the city walls, so that no more men might learn of the disturbance and become turbulent. We accordingly managed, without any difficulty, to draw away the people behind us, towards the Chauk Tehsilwala and along the open compound adjoining the house of Lala Amar Nath. Amar Nath joined us there. We there settled the crowd into a meeting, and put up Mr. Mangal Sen, who was the most popular leader amongst us and who was also a very clever speaker, to address the people and thus engage their attention. Our plan succeeded completely, and in less than half an hour, thousands of men joined from all directions. To all appearances, none of the people who had assembled there, barring the few leaders, knew of the disturbance near the Railway station,

till then. Dewan Mangal Sen was followed by Mr. Amar Nath, Mr. Mati Ullah, and Mr. Malik Lal Khan. All these gentlemen spoke on Hindu-Muslim unity, etc. So far as I could see, all these speeches referred to the events of the day, yet none of these speeches were seditious or exciting. No doubt, there was criticism of the action of the authorities, but nothing that incited the people to violence or disorder. In fact, the main object was, on the contrary, to calm the feelings of the people and to enjoin upon them abstention from rowdyism. At this meeting, a subscription was also raised to provide full food for those who could not find it, and especially Railway passengers coming from long distances like Hardwar, who had had no food on their way from Amritsar onward. Mr. Din Mohd also came here at about 10 o'clock, with a number of men, and spoke on Hindu-Muslim unity, saying that the golden bridge was, that the Hindus should abstain from eating pork and the Mohammadans should abstain from cow-killing. During this time, Mr. Labh Singh, Mr. Hakim Rai, and Mr. Mohan Lal Suchdev had returned and informed the leaders, present in the meeting, that they had sent away the riffraffs, who had collected to set fire to the railway bridge near Gurukula, and that they had, with their own hands, extinguished the fire. Mr. Labh Singh also said that Lala Rallia Ram of Gurukula had rendered great help and had assisted in the passage of the train, over the bridge, etc. The meeting, thus accidentally held, became so largely crowded that the compound could not conveniently accommodate even half of the people assembled, and the point was considered whether the leaders should end the meeting, or should take the people to some big place. The latter course having been insisted upon by the peopl it was proposed that the people should move off to the *Niyan*, a very big open space, inside the gate. It was about half past 10 o'clock, then. The meeting accordingly dispersed, only to reassemble at the *Niyan*. There Mr. Din Mohd and Fateh Hussain again met us. They were asking the people to sit down quietly and hold their meeting in an orderly way. Here, some noisy element, containing street urchins, headed by some non-descripts, came with an alarm, crying "*Hai Hai Rowlatt Bill*," mourning signs of Mohammadans. But, on Messrs. Amar Nath, Malik Lal Khan and Mati Ullah having started with their addresses to them, the people became quiet listeners, and the meeting proceeded calmly. The main topic of the speakers, here, was the Municipal elections, which were to take place within a fortnight or so. While this meeting was thus going on, two men, who had received bullet wounds, were brought in bleeding.

The sight of these wounded men and the news that people had been fired at by the police, worked up the people into uncontrollable rage. Utter confusion followed. The attempt of some leaders to calm the audience failed to have any effect, and the people uttered abuses against the leaders, accusing them of bare treachery in having detained the people inside the city, while their brothers were being fired at outside. The people placed their wounded comrades on a cart and left the place; so that, with the exception of myself, Dewan Mangal Sen, Mr. Labh Singh, and Lala Amar Nath, not a single man was left behind. Lala Amar Nath and Dewan Mangal Sen then made for the hospital, where the crowd was carrying the wounded, under their advice. We advised the people, who met us on our way, to keep inside the city and not to go to the scene of disturbance. But the people were entirely upset by this unforeseen and untoward development of events, and nobody appeared to mind any advice. What I saw subsequent to this, is as follows:—At about 12 o'clock, I went to the hospital. Dewan Mangal Sen, Mr. Din Mohd, and Lala Haveli Ram, with a few other men, were standing at the western gate of the dispensary. They stood there, advising the people not to go into the hospital (where they wanted to go) to see the wounded, because their interruptions obstructed them. We heard news here, that Messrs. Bhagat and Labh Singh had been making attempts to ask the angry mob, that had collected at the Railway station, to go back to the city, with little success. A short while later, some people came running inside the hospital compound and informed us that a vast number of people were breaking the windows of the Post Office, and that the police were preparing to fire. Close upon this, came the noise of buildings being set fire to. The situation having entirely gone out of their hands, the leaders were greatly perplexed, as to what course to adopt. It was proposed that the leaders should go towards the west of the city, to the open space adjoining the Puremwala *Talab* (tank), and information was sent round that a meeting was to take place at the *Talab*. The object of this was to draw away the mob from the station and keep them busy hearing lectures till evening. Accordingly, these leaders then came to the house of Din Mahomed, on their way to the *Talab*. Here news came that the people had begun the attack on the goods shed, and news also arrived that one of the wounded men was about to die. The leaders again separated here. Some of them went to see the wounded, perhaps also to have a declaration of the wounded men recorded, before some

respectable persons. The plan of holding the meeting was thus carried out, and I kept where I was, at short intervals, hearing the news of one place being set fire to after another. At about 2 o'clock, an aeroplane was seen flying, as if reconnoiting the position. It went back, and half an hour after that, came two or three aeroplanes which began throwing bombs. The noise that the bombs made was like rapid firing. These aeroplanes came very close to the house-tops and, it appears, threw bombs on all sides of the city. On the 15th, at about 10 o'clock, my father was sent for by Col. O'Brien, as he was a Municipal Commissioner. Then followed th arrests. On the 15th morning also, an aeroplane came and threw bombs around the city. Since I was expecting my own arrest every moment, I did not leave my place for a number of days. The arrests did not stop on the 15th, but went on for a long time. I knew, my name was on the first list of the people to be arrested, and this fact, coupled with the general fright that had overtaken the people, utterly unnerved me and my household. My father was, even against his wishes, requisitioned very often by the police authorities. The policemen, who came to summon him, were generally a pair of constables in complete uniform, with handcuffs and chains dangling round their shoulders, and armed with guns with bayonets fixed. The sight of them had an extremely terrifying effect, because nobody knew whether their mission was to serve a summons or to make an arrest. Utter demoralisation prevailed throughout the city. Every day I was given to understand that a large number of men was arrested anew and admitted to the local jail, the number ultimately reaching up to several hundreds.

On the 17th or 18th, I was given to understand that the Martial Law had been proclaimed in the city. In the afternoon, two British Military Officers came with a few British Soldiers with them, and began putting up Martial Law proclamation posters on the walls of prominent places. While passing in front of my house, they read my name and designation on the board, and sent for me to ascertain if I was a pleader. Such was the general terror prevailing among the people that, when these officers sent for me to my gate, my wife fainted with fear. They put up a poster on the gate of my house and warned me that if the poster came off or was in any other manner damaged, I would be arrested. Since the poster had been put up on the street side of my gate, I asked for a spare copy for use, in case rainy weather or street boys happened to render it illegible. But I was refused, with a

severe warning, that the damaging or coming off of the poster would lead to my arrest. Subsequent to this, several other posters were also fixed upon the walls of my house, and I was bound to keep watch over them. This was a source of great annoyance to me, particularly because of the dejection that already hung over me, due to the fear of being arrested sooner or later.

On the 29th or thereabouts, my father informed me that the police wanted my statement. I did not like to make any statement for two reasons, firstly, because I knew nothing incriminating against the leaders arrested, and secondly, being a suspect myself, I did not like to commit myself in any manner. Accordingly, I did not make any statement on the 29th. But on the day following, early in the morning, I was summoned again, along with many notables of the city, consisting of S. B. Narain Singh, Lala Kahan Chand, Pleader, Mr. Din Mohd, Pleader, my father L. Mohan Lal M. C., S. Narain Singh, Pleader, Sh. Fateh Hussain, Mr. Abdul Aziz, Pleader, etc. We went to the Sheranwala Bagh. The S. P. Mr. Herron addressed us as follows: "You, gentlemen of the city, have not given any help in the investigation. You are intentionally avoiding doing any service. You have committed the *Hartal*, which is rebellion and high treason. For this, the punishment is death. It is the intention of the Lieut.-Governor to send all the defaulting notables to the jail. Government does not mind if 2,000 men or so have to be imprisoned in jail. The D. C. is very angry and he is a severe man; and you people know it well. I say this to you, so that you people may thoroughly understand your position." Having addressed us thus, the Superintendent of Police left for his house; but he informed the D.S.P. attending to send Mr. Din Mohd to his house. The D.S.P. sent Din Mohd to the S.P. and took me inside the library room, where an investigation was held. There were some men in handcuffs there, and they were being examined by some of the police officers. I found myself faced there by H. Ikramul Haq, Mr. Ghulam Rasul, D.S.P., S. Bhag Singh, C.I.P. I was given to understand that I had attended two secret meetings held by the leaders on the 12th and the 13th, where proposals had been discussed of a criminal nature, and that I was to make a definite statement as to what I had seen at those secret meetings. I was also given to understand that if I said all that they wanted to know I would be safe. But the word "Secret" struck me as uncanny. I was also given to under-

stand that they knew all about my co-operation with the leaders, and that my safety depended upon my statement. I was informed that the S. P. was very keen about knowing what statement I would make. I was also given to understand that, in case of my failure to make the statement, obvious consequences would follow, meaning thereby immediate arrest. I felt extremely weak and absolutely unable to withstand their threat, veiled in a persuasive language. That evening, Chowdari Ghulam Rasul, D.S.P. began recording my statement, which was a very long one, containing 18 pages nearly. But it was not a complete statement, because, having become very long, it was too detailed in some places and too hurried and brief in other places. I constantly pressed upon H. Ikramul Haq that the idea of a predetermined conspiracy was against facts and that the fires at the Railway station, etc., were purely accidental acts of mischief committed by an angry mob of riffraffs. But the latter gentleman always told me in reply that the history of Gujranwala did not warrant any other conjecture than that of conspiracy and predetermination. During the time that my statement was being recorded, frequent consultation about the facts narrated by me was held with the approver, who was kept on the upper story of the library rooms. I may state here that, in certain matters, the police challenged the veracity of my statement, but although I affirmed that my statement was true, a different version was taken down, it being neither in my power to control their record, nor in my wish or inclination to put my head into the noose, by resisting them. Accordingly, in my statement before the Commission, I stood to my own version. This enraged the police against me, and in an interview with the S. P. Mr. Herron, I was shamefully treated by that officer, at his own house, although I protested that I had tried to make a correct statement. I also suffered for this later on, when Col. O'Brien reported to the Commissioner to move the High Court to cancel my license. It was most probably correct hat the S. P. was responsible for the report to the Commissioner, as he had, before the report, threatened me that he would see my license as a pleader cancelled. During these days I was informed by the Secretary of the Seva Samiti that the papers and the books of the Samiti had been taken away by the police. It subsequently transpired that the Samiti was declared dissolved, and its funds were transferred to the District War League, through the instrumentality of L. Naranjin Das Chowla (apatron of the Samiti), who was a friend of the Secretary of the D. W. League. Before the Commission, I

was not permitted to tell my own story, but, as usual, I was examined by the public prosecutor, answering briefly the questions put to me. My answers were confined strictly to the questions put to me. I found myself unable to volunteer long and detailed statements, laying bare all that I knew. Nor was I cross-examined in detail, about the facts. I was told by one of the counsel engaged that the accused were not sure I would prove firm. In this way, my statement before the Commission was a collection of half-truths, with some important details left unsaid. But this I must affirm, that all, that I said before the Commission, was correct up to its own limits, although I am not sure, that it would have created the same effect or impression as my own voluntary statement would have created. For instance, I have been told that I had conveyed to the Commissioner the idea that, on the evening of the 13th, when I went to Dewan Mangal Sen's house, in company with Lala Heveli Ram and Lala Bhim Sen, Pleader, the men, assembled there, were discussing certain things which they did not like me to know, and hence regarded me as a meddlesome outsider. But it was not so. On the other hand, the facts were like this. The meeting was of opinion that, if *hartal* was to take place, it should, according to the desire of the citizens, take place spontaneously and not through canvassing. The meeting only countenanced the voluntary proposal of the city people to have a *hartal* on the 14th, but they were not sure that the *hartal* would take place. They also did not like to be held responsible for the convening of it, as if the *hartal* had been enforced by them, nor did they like that the authorities should learn of the intention to hold a *hartal*, so that as on the 6th, official pressure or intimidation might not prevent the people from having a hartal. Hence those, who were assembled in the meeting, were enjoined by Mr. Labh Singh (himself a Municipal Commissioner) and particularly by myself and Lala Heveli Ram, who were closely related to two Municipal Commissioners, not to inform even our relatives about the coming *hartal*. Mr. Labh Singh's relations with my father were not good because of the contest in Municipal elections, and his reference was rather a slight to me and mine, as if we were leaky and untrustworthy. I remember now that Bhagat, the approver, also spoke to the purpose of keeping the coming on of the *hartal* secret, as advised.

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The statement of Lala Nand Ram, *son of Lala Laldar, Retired Teacher, Government School at Lahore.*

I am a member of the District Congress Committee. On the 4th of April, 1919, there was a meeting of the Members of the District Congress Committee, in the house of Lala Amar Nath, Pleader, where we discussed how we could make the coming Amritsar Congress a success. We decided to add to the strength of the District Congress Committee and, for this, we decided to go out in the district, advise people to take interest in the Congress work, and also to work as members of the District Congress Committee.

On the 5th of April, at 4 p.m., when I came down after finishing my teaching work in the girls' school, I saw and attended a big meeting of the citizens of Gujranwala, in the compound of Lala Amar Nath's house. In this meeting, it was unanimously decided to have a *hartal* on the 6th of April, as a protest against the Rowlatt Act. In this meeting, the speaker exhorted the people to observe the 6th of April as a day of prayer and humiliation, and, in observing the day, they were to refrain from all violence. On account of these exhortations, the 6th of April passed off calmly and peacefully.

On the 8th, I went to Lahore to see my son, who is a student of the D. A. V. College, in the 1st Year Class. I returned to Gujranwala on the 12th of April and attended the District Congress Committee meeting held on that day. In this meeting, new office-bearers were elected, as well as new members enrolled.

The 13th of April was the *Bisakhi* day, and on this day, my son's betrothal was to be celebrated. As the marriage of my son had been arranged through Dewan Mangal Sen, Managing Director of the Hindustan Assurance Company, he, with his wife, came with some person from the bride's house to my house, at about 3-30 p.m., on that day. He left my place at about 4-30 p.m. I also accompanied him to his house to attend a party he had given at his house, to celebrate the birthday of his youngest son. After attending the feast, I left Dewan Mangal Sen's house, at about 6 p.m. In this feast, there was no talk of the *hartal* to be observed on the next day. I do not know what happened after the party broke up.

On the 14th, there was a *hartal* in the city. At about 7 or half-past seven, on the 14th, I went to the station to see my son-in-law, Dr. Tirlok Chand, who was going to Gujrat. The train, in which he was to go, did not come to the station, but was stopped at the distant signal near the Gurukul. There was a great concourse of people there, near the distant signal, where the train had stopped.

As my son-in-law could not go to Gujrat, owing to this, we returned. He went to a friend and I returned home, from where I went to a mass meeting which was held at about 8 a.m. There were speeches being made, and the speakers were asking the people to see that no violence was done. Here I learnt, for the first time, that the *hartal* on the 14th was due to the arrest of Mr. Gandhi and the deportation of Drs. Kitchlew and Satyapal. The meeting passed off quietly. I returned home. At about 10 or 10-30 a.m., I heard in the street, that fire had broken out in certain places near the Railway station. I got to the roof of my house and observed the post office, the Railway station, the Cutchery and Tahsil, burning.

At about 2 p.m. I again went to the roof of my house, to see the aeroplanes flying over the city. As my house has a high roof, many neighbours had also assembled there to see the aeroplanes. We soon saw that the aeroplanes were dropping bombs and firing guns. I requested my neighbours to disperse from my roof, or the roof might bring down a bomb on my house. All of us came down. After some time, I observed, through a window, that some two aeroplanes were hovering over the Khalsa High School. The boys were playing in the playground. At this time a bomb was thrown, as it appeared to me, in their midst.

The boys soon took shelter under the porch of the boarding-house. I heard the bomb bursting and saw the smoke also.

During the Martial Law period here, we had to keep in-doors, from 8 p.m. to 6 a.m. This was a very great inconvenience. One morning, I saw a man lying dead, on the projecting plank of a shop. It was said that he had been shot, as he was seen outside the shop, between the hours, 8 p.m. and 6 a.m. We were not allowed to travel by rail. Passports were given only to a very few favoured individuals. We had to hire tongas for going to distant places, and were not allowed to carry sticks even. I saw many people forcibly dragged away by

the police, for pulling the punkhas in the rooms, which were being occupied by the soldiers. I know that these people were being forcibly taken away for pulling the punkhas, as the police told them that they were wanted for that.

I was a defence witness in the cases of Dewan Mangal Sen, and Lala Amar Nath or Hakim Rai. I was warned, by Sardar Bahadur Narayan Singh Nalwa, against giving evidence. It is a notorious fact that, whenever the police have to do anything, they do it through this gentleman and I have no doubt that, in thus warning me, he was inspired by the police.

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The statement of **Lala Ralya Ram Chopra,** *retired P. W. Inspector and Governor, Gurukul, Gujranwala.*

There was a *Hartal* in the town on the 6th of April, and it passed off quietly. There was a second *Hartal* on the 14th of April. I do not know how it came off. I had been absent from the station from the evening of the 9th to the evening of the 12th and I do not know what happened in the town then. The 13th was the Baisakhi day, and a Sunday; and, as usual, I attended my Samaj; and for this I had to go and return through the town. I noticed nothing unusual in the town, except what was peculiar to the day of the Baisakhi. I learnt about the *Hartal* of the 14th from my *munshi*, in the evening of the 13th. On the morning of the 14th, I attended the Gurukul as usual, and took my classes at 7 a.m. I finished my work at 7-45 a.m. My house is just opposite the Gurukul, at a distance of about 3/4ths of a mile from the town, towards the Wazirabad side on the Grand Trunk Road. Just when I was leaving the Gurukul for my house, I saw a crowd of holiday makers near the Northern distant signal of the Gujranwala Railway Station, and there was a train standing by. It was an outgoing up train. It was very unusual for it to stop near the signal, which is intended for incoming trains. This attracted my attention, and I saw that a volley of stones was thrown at the train and I at once guessed that this was some kind of mischief. I returned to the Gurukul and ordered the Head Master to close all the doors and lock them up and post servants to prevent it from being broken into. All the boys remained in their class rooms and teachers were ordered not to allow them to

come out. I then ran to my house to have it secured in the same way. Then, standing behind the door of the Gurukul, opening on the Railway line, I watched the crowd. Some ran to the Gurukul for ropes and oil, and wanted the doors to be opened; but were refused admittance, and were given no supplies. Two or three tried to climb over the compound wall, but they were obliged to go back when stones were thrown at them, from inside the Gurukul. In about 20 minutes' time, the crowd tore up the wooden rail guards of the bridge and heaped them at the two ends under the bridge and set fire to it, but as these had been placed on the ground it did not damage the bridge beyond scorching the sleepers of the bridge. The bridge would have been ultimately burnt; but Mr. Labh Singh, Bar.-at-Law, and Mr. Din Mohd., Pleader, and other half a dozen persons arrived on the spot. When Mr. Labh Singh knocked at the Gurukul door, I opened the door and he asked me to help him in putting out the fire. Just at this moment, I saw the crowd running back to the town because a European Police Officer and a few constables were seen approaching the bridge. The fire was put out by the non-officials present and the Gurukul staff, in the presence of the police. Mr. Labh Singh in this effort requested Mr. Herron, the Superintendent of Police, to order his men to help in putting out the fire, but the Superintendent of Police said that it was no business of the police to extinguish fire but their duty was to protect public property, and he therefore ordered his assistant to put guard on this and other Railway bridges close by. After this the police officers left and myself and Rao Saheb Dewan Chand Sethi, Senior Sub-Judge, were left there until more police force arrived. I then left for my house. Just sometime before this Mr. P. C. Chopra, Assistant Traffic Superintendent, who is my son, had gone to the Kachhi bridge which was then reported to have been on fire. Between 9-30 a.m. and 10 a.m., I went to the Railway station to look after my son. At the Railway station I heard the sound of firing from the Kachhi bridge side. I met my son shortly after my arrival at the Railway station and learnt from him that the Kachhi bridge was on fire. I then went to the Permanent Way Inspector stationed at Gujranwala, whom I found in the house of the Head Clerk of the Deputy Commissioner's office, and offered him my services to put out that fire if he placed his trolly at my disposal and gave me written authority to go to that bridge, but he was doubtful whether he could do all that. I would not go without authority.

I went back to the Railway station, and it was about 11 o'clock. I then saw the Superintendent of Police, with some police constables coming to the platform. Mr. Labh Singh was also there. A big crowd had gathered outside the station on the Grand Trunk Road and they were shouting and howling and throwing stones at the doors of the station building. Mr. Labh Singh approached me and said that the Superintendent had fired and that had infuriated the mob so much that they were now after the Superintendent of Police. Mr. Labh Singh suggested that we should pacify the mob and send them away. Accordingly, we both went to the crowd, which had gathered near the Post Office and had set fire to the chicks of the Post Office verandah. The fire was put out, and after half an hour's persuasion, we succeeded in inducing the crowd to go away; but in the meantime, a much bigger crowd, possibly more than two thousand, had gathered in the open ground in front of the Railway station on the west of the Grand Trunk Road; their attitude was very threatening. The Superintendent of Police, Assistant Superintendent of Police and about two or three dozen policemen were marshalled in front of the Railway station with loaded rifles pointing towards the mob. The Indian Civil Officers who were present prevailed upon the Superintendent of Police not to fire on the mob and they themselves, with myself and Messrs. Labh Singh, Kah Chand and Abdul Aziz, pleaders, and several others, came between the police and the mob with a view to prevent an attack on the police. In the meantime some persons had set fire to the Post Office from the offside and the fire was not noticed till the whole building was ablaze. Only once a rifle was fired and the mob was ready to rush at the police, but we all explained to the mob that this was purely accidental and they were pacified a bit; but they refused to leave the place till the Superintendent of Police went away. He, however, would not go, so for a couple of hours this *impasse* continued. In the course of it, news had been brought to the Superintendent of Police that the Tehsil and the Dak Bungalow had been set on fire and he sent a part of the police to those places. At about 2 p.m. a report came to the Superintendent of Police that the kutchery was on fire. Hethen called all his constables and marched off to the kutchery, leaving a few men on the platform to guard the Railway station. The crowd also melted away and in about half an hour all were gone. I then went on the platform No. 2 and sat there with Lala Amar Nath, Extra Assistant Commissioner. Just then one aeroplane came and began its flight over the town and disappeared

shortly afterwards. There was no crowd after this at the Railway station or at the goods shed but the buildings were burning and none was there to extinguish the fire. The Railway staff tried to save some property of the station and I helped them. It was about 3 p.m. and I went home and thereafter noticed three or four aeroplanes hovering over the town and the Civil station. Some of them came very low, almost within a few yards of the tallest trees. They several times fired guns and the loud reports also showed that they were throwing bombs. This went on for ¾ of an hour and then they disappeared. In the evening I moved out of my house again and learnt of bomb throwing near the goods shed, Gharjakh, Dhulla, Khalsa School, and one or two places in the town, but I did not go to any of these places. After taking my usual evening walk in company with Lala Nand Lal, Pleader, I returned home. On the 15th April at noon, I went to the house of Lala Nand Lal, Pleader, and remained there till 2 p.m. I then saw Col. O'Brien and another officer of the police from Lahore going about on a motor car and some police and the Military gathering near the Railway station. The Municipal Commissioners also came there and there were rumours that arrests were being made. I went to the Railway platform between 2 and 3 p.m. and just then I saw Messrs. Hakim Rai, Amar Nath, Diwan Mangal Sen, Labh Singh, and Mela Ram arrested and being marched on to the Railway platform. I was standing on the platform when Mr. Herron came and inquired if I was Lala Ralya Ram, the Manager of the Gurukul. I said, 'Yes.' and then he arrested me and I was then chained on to the other five. Next after this Mr. Diwan Chand was arrested there and then. What happened with me after this is common with the rest who were taken to Lahore after their arrest. I was released on the 21st May, 1919, without a trial. I was one in a batch of twenty-two prisoners. All were chained together and handcuffed in pairs. We were in this condition marched through the public streets and were made to run. We were taken to Lahore in an open truck. One of us was not even allowed facility for answering calls of nature. He was asked to perform the act where he was seated. When we reached Lahore I was unable to get off the prisoners' van without the rest who had been chained with me. I was therefore forcibly dragged down and much hurt, owing to my suffering from lumbago.

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The statement of **Harkishan Das**, *son of Diwan Kesar Mal, Khatri (Anand,) age 3[illegible] years, Brick Contractor, late Booking Clerk, Railway Station, Gujranwala.*

I was posted at Gujranwala Railway station in the month of April. On the 14th of April I was present on duty at the Railway station. Many people were present at the Railway station, who were going to Wazirabad to see the *Baisakhi* fair. Some minutes past seven, a train came from Lahore, and was going to Wazirabad. It was much packed with passengers.

It was rumoured on the platform, that a calf had been hanging on the Railway bridge. On this, people got excited, and went to see the calf at the Railway bridge, near the Gurukula. We heard, a little while after, that the bridge had been burnt. In the meantime, police officers and the other civil officers came there. The train came back to the station as the bridge was burning. It also became known, that the bridge on the other side of the Railway station, was also burnt. We heard the noise of firing there. A little later, many people returned to the station. People were saying that the Superintendent of Police had fired on them. Pickets were posted everywhere at the Railway station. After a short time, the Post Office was burnt. At that time, the Superintendent of Police, with the Police Guard, was standing outside the Railway station, in front of the Post Office, but no one stopped the culprits, who burnt the Post Office. After burning the Post Office, the crowd came to the station. The police and the civil officers were present at the Railway station in sufficient numbers. The people burnt the Railway station as well. Some policemen were openly saying, that they were with the mob and that the mob should burn without any fear of being fired at. In brief, the mob was engaged in burning, while the police quietly looked on the occurrence, as a sort of fun.

A few days after, a Sub Inspector came for investigation. He called, one by one, all the members of the station staff and asked the names and full address of all. He also said, that it would be better, if we named the culprits who burnt the station; otherwise we would be held responsible, because the incident happened in our presence.

Next day, he called me and showed me a telegram, asking for my dismissal. He further said, that the telegram would be stopped, if I would give some names. He struck off my name from the telegram, because I had already agreed to name those persons who had been arrested. But he pressed us for more names, which we refused. On this, we were suspended from duty, and kept for 8 days, standing before our quarters, often in the sun. We were not allowed to go home to take our meals, and, if we requested for permission, we were abused. When he passed, we had to salaam him. In the evening, we got the usual reply, "Go, but come early, next morning. Remember, if you would not give names tomorrow, you would be treated more severely."

After 8 days, I was allowed to resume my duty. When we went to Lahore to give evidence, we were lodged in a *Sarai*, situated in Anarkali. We were tutored our statements, and one Hyat Mahomed who had been at the Gujranwala station for 20 years, was not brought into Court as a prosecution witness, because he could not remember the statement taught by the police.

After the station had been burnt. I and the station master had gone to Diwan Chand, book-seller's house (he was also convicted), to see if we might have some room from him to keep the station master's luggage. It was feared, at that time, that the quarters might also be set on fire. Diwan Chand was in his house and was not at all in the mob. When he was arrested and *challaned*, he gave my name as his defence witness. But the police threatened me, saying that, if I gave true evidence in his defence, I would be troubled very much. I got afraid and gave evidence as the police required, that we did not at all go to his house. We almost used to forget those against whom we had to depose, because we had to implicate false names. Next day, after the burning incidents, Col. O'Brien, Deputy Commissioner, went to arrest Dewan Mangal Sen and others, and the British soldiers were ordered to shoot as many as they liked. When Dewan Mangal Sen and others were arrested and brought to the Railway station, the Deputy Commissioner said, "Show them to their city fathers".

Accordingly the arrested persons were paraded through the city. People were so much afraid that they did not come out of their houses and whenever they saw any policeman, they ran away. People were

taken, after arrest, to Man Singh's garden. Some were turned into the accused and some, after threats, into prosecution witnesses.

Some days after, a case was started about the Railway station misappropriation of Rs. 400. It was misappropriated thus:—

In the evening previous to the burning of the station, as usual, the sum of Rs. 700 was handed over to the station master, being the proceeds of the sale of Railway tickets. Next day, at the time of the fire, the station master gave the bag of money, open, to the assistant station master. He took it home. I had taken out at the booking office Rs. 250 out of the amount of sale proceeds of the tickets of that day. In the evening, I went to the station master's house to give that money. Two or three other clerks were also there. The station master told me to keep the money with myself, and that he would take it the next day. Next day, while we were closing the cash, on the platform I handed over that money to the station master. When that money bag was brought from Mohd. Hussain's house, four notes of Rs. 100 each, were missing, but the station master tried to hush up the matter, saying that the books were burnt, and that we would send the cash as it was, and further warned us not to give it out. Accordingly, my Rs. 250 was shown in the first day's account, and next day was shown as posted. Some days after, this matter came to light. The D. T. S. came to know of this matter. The D. T. S. called us and we explained the whole thing. He handed over the matter to the police. Then the investigation was put into the hands of Sher Zaman Khan, Inspector of Police. The same methods were adopted. The whole day we were made to sit in the sun, and put to all sorts of disgrace. Our relatives were also abused. Mahomed Hussain, who was responsible for the loss, was not even called. He remained in his own house. Nor did any one question the station master, because Iqbal Narain, Municipal Secretary, and other officers spoke highly about the station master. I gave the names of some persons, who could give true facts, but they were not called, and, if any one was called, his statement was not recorded, because the statement went against Mahomed Hussain. After this, we don't know what report the Inspector made, the result of which was that we were dismissed from our posts. We sent a representation to the Railway authorities, but no answer has been given yet.

All the evidence we gave in the court, was given under threats by the police, and was false. Not a single statement was true.

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The statement of **Lala Chuni Lal**, *son of Lala Kala Mal, Khatri, of Gujaranwala.*

I was a Joint Secretary of Prem Sagar Seva Samiti. On the 16th of April, when people observed the *hartal*, I was sitting at my shop. The arrests then commenced. I was told by some of the men, that I should leave the place for a few days, as innocent people were being arrested. Accordingly, I left the station, and came to know that Mr. Behari Lal, a zealous member of our Seva Samiti, was arrested. He was innocent like me. On my return to Gujranwala, after many days, I was sent for by the police on the 27th of April, and sent back home after a few minutes, without any enquiry being made of me. The next day, on the 28th, I was again sent for, and I learnt through Amar Singh, Municipal Commissioner, that my name was in the Diary of the C.I.D. people, and I was being sought for by them. He further told me that he had gone to my shop several times and that it was alleged that I had distributed notices of the meeting of the 15th of April. I said to him that I was quite innocent, but he insisted on saying, that I had committed a crime and he took me to Jung Bahadur, Sub-Inspector. There I saw other officers also. The Sub-Inspector told me on the authority of Amar Singh, that I was one of the accused and said, I would be released if I deposed against some of the leaders and members of the Seva Samiti, like Behari Lal, Haveli Ram Ghambir, Devi Dial, Thohar and Jawand Mul and others, otherwise I would be *challaned* like others. I asked for one day to be given to me to think over the matter. My conscience did not allow me to do so. The next day, I refused to depose against any leaders. It came to my knowledge, afte two or three days, that Chuni Lal Manchinda had been arrested like me, but I did not know whether he was arrested in lieu of me or I was to be arrested in his place.

On the 5th of May, my younger brother, Kundan Lal, was sent for. I went to the Thana and was pressed to give evidence against other people, as desired by the police, with the assurance that my brother would be released. I refused again. My brother was made to sit till evening, then threatened and released.

On the 17th of May, my elder brother, Girdhari Lal, was sent for and he was asked to persuade me to give evidence. I went to the Thana

again and was pressed to depose against some of the people. I did not agree at first. I was told to agree through my brother. My mother began to weep. At last, on being compelled, I gave false evidence against a Muhammadan named Rahim Bakhsh. After a good many days, Jung Bahadur, Sub-Inspector, sent for me and said, that there would be a meeting of the Sanatan Dharam Sabha, Krishen Kumar Sabha and Seva Samiti in Brahmu Akhara, and I should take the members of my Sabha to the Akhara. I asked what was the purpose of the meeting. In reply, I was threatened and asked to keep quiet. Being unable to put up with all this disgrace, and being threatened almost every day, I said in fear, "From to-day, I am no longer a member of the Sewa Samiti, and shall not hence forth attend any meeting." I, therefore, broke my connection with the Seva Samiti and it dissolved at last, as the members got frightened, with the compulsion used almost daily to give their names to the police. The sole object of the Seva Samiti was to serve, each to the best of his powers; and it had rendered service on every occasion both to the Government and the people.

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The statement of **Sant Krishna Nand Udasi,** *Mahant Gian Godarhi, age 56 years, Gujaranwala.*

I am staying in the Gian Godarhi which is situated near the Gurukula on the other side of the railway line. On the 15th day, after the bridge near Gurukula had been burnt, the police sent for me in the garden of Man Singh. There Faqir Alah, Police Inspector, said "You shall have to stand as a witness against the Aryas, otherwise you will be arrested." I answered, "I never saw any one." So I was detained there the whole day. But afterwards he asked me to come next morning. Accordingly I went there and was asked the same question. I gave the same answer. Again I was treated in the same way. Similarly they continued sending for me for 4 or 5 days but I did not go. At last I was set free. One day Sohan Singh gave me a meal. On other days I remained hungry, except that I took something at night only. Atma Ram and Parma Nand were treated in the same way. One Saint named Sankara Nand who had recently come from Benares, and used to live in the garden was treated in the same way.

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The statement of **Atar Singh,** *son of Bahi Nihal Singh, Khatri Lunga, banker Gujranwala.*

On about the 20th of April, I was sitting in my shop, when Amar Singh, Municipal Commissioner, accompanied by Sub-Inspector Paras Ram in uniform, came to my shop. On the suggestion of Amar Singh, Paras Ram, Sub-Inspector, took down my name, and ordered me to proceed to the police station at once. According to the orders, I went to the police station. Some 20 or 25 persons had already reached there at 10 a.m. before me. Jang Bahadur, Sub-Inspector, took me aside in a room and threatened me that if I did not agree to give evidence against the persons arrested, I would myself be arrested under Martial Law and that it was best for me to give evidence.

Till about 12 noon, nearly three hundred people assembled at the police station. All were threatened in the same way and finally all were marched to the house of the Superintendent of Police at 6 p.m.

The Superintendent of Police came out at 6 p.m. with a hunting crop in his hand, and addressed the people assembled thus:—"If you do not give evidence as the police wants you to, you will all be punished under Martial Law. You should try to understand this. The Lieutenant-Governor has levied a fine of 20 lakhs of rupees on the city. If you do not give evidence even now, the officers will ruin the city."

Amar Singh, Municipal Commissioner, asked me to give evidence against Mohan Lal.

Out of fear, the people gave evidence just as the police wanted. My evidence was also recorded by the police and I was ordered to give evidence at Lahore. When I went to Lahore, I spoke to the Deputy Superintendent of Police, Hakim Sahib, that I would never give false evidence.

The Deputy Superintendent of Police threatened me that I would be *challaned* under section 193 of the Indian Penal Code.

I gave a clear reply that he might *challan* me but I would never give false evidence.

At last, I had to give evidence in the Court of Mr. Broadway and I spoke only what was true. My full statement was not recorded by

the Court; in fact the Court threatened me. I was kept waiting in the Court by the police for one hour and threatened by the police after I had come out of the Court.

Afraid of the consequences, I reached Gujranwala and then went away to Kila Mian Singh at a distance of 5 miles.

A day before the termination of Martial Law, viz., on the 8th of June 19th at 6 p.m. a police constable, with a police sergeant, came there for my arrest. I was arrested at the village Dhariwal and produced in Court. The judge without any consideration of facts and without taking any defence, and simply on the suggestion of the Deputy Superintendent of Police, convicted me under section 15-A of Martial Law, and sentenced me to three months' imprisonment and Rs. 400 fine. I was taken to the jail forthwith. I have now been released after completion of my term of imprisonment and payment of the fine.

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The statement of **Kasim Khan,** *son of Nawab Khan, Pathan, Hanjipura Street, Gujranwala.*

I am a dealer in soap; and, besides this, I earn Rs. 9 per mensem from the Post Office, and work there. I did not close my shop during the *hartal*, which took place on the 6th and the 14th day, on account of my being an employee in the Post Office on Rs. 9 per mensem.

I closed the cash bag at 12 o'clock on the 14th, and after this as the whole bazar was closed, I also closed my shop; moreover, there were no customers. Lala Mohan Lal asked me why I had not closed my shop. I told him, in reply, that I was an employee in the Post Office; how could I do that? At this, he went away and nobody ever brought any pressure upon me.

Fifteen days after that, I was taken in a carriage. I was at a loss to understand the reason; Chaudhri Ghulam Rasul (Deputy Superintendent of Police), Bhag Singh, Court Inspector, and a C. I. D. Officer were present there. These people told me that there was no charge against me, and that I had been called only to give evidence. I was asked as to who compelled me to close the shop; to which I replied, that Lala Mohan Lal had come to me and asked me why I had not closed my shop. I told him, in reply, that I was a Post Office employee. He

did not compel me. The Police Officer Choudhri Ghulam Rasool then said "Give evidence, otherwise you will be harassed". Bhagat Singh, Court Inspector, told me that they had authority to beat me.

They also enquired why I did not name Din Mohammad; I told them, in reply, that, no doubt, Din Mohammad, along with Messrs. Amar Nath and Des Raj, had passed through the bazar, but none of them compelled me to close my shop.

At this, they abused me very much, and threatened to beat me, but did not actually beat me. Ghulam Mahammad, Head Constable, was told to make me "all right.' Ghulam Mahammad told me, that, if I did not comply with their demands and say as they desired, I would be put to disgrace, and, in the long run, I would have to submit. So I found myself compelled to say that Din Mohammad had forced me to close my shop.

After this, I gave my statement before a gentleman, who, as I came to know afterwards, was a Magistrate. I also gave my statement before the Lahore Martial Law Commission who asked me which of my statements was correct. I replied that my first statement was false, as the police pressed me to tell lies. Two days after the above statement, I was sent for, by the Captain (Superintendent) of Police. A chaprasi had come to me. I was put in the Jail at his instance, and then was imprisoned, after trial, under Martial Law Order No. 15.

I was arrested on the 4th of June and was convicted by the Summary Court, at Gujranwala, on the 8th of July. When I was in Lahore to give evidence before the Commission, Chaudhri Ghulam Rasool threatened that, if I made a statement contrary to what the police had said, I would be put in Jail. He also spoke to the Captain (Mr. Herron, Superintendent of Police) who threatened me. I put them off, saying, "Very well". I was punished on account of giving the evidence. I was dismissed from the Post Office. I was fined Rs. 200. My shop is ruined. The money, that I had, has been spent in the case. I have become quite poor. I have mortgaged the ornaments of the ladies of my family. It may be noted that this Chaudhri Ghulam Rasool was, in 1913, degraded from the post of Deputy Superintendent of Police to that of an Inspector of the lowest grade, as the result of an enquiry, by a Committee, presided over by Mr. (Now Justice) Leslie Jones, in connection with what is known as the Kasur Bazar Case. He appears to have been recently restored to his old position.

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The statement of **Mohammad Din,** *son of Ramzan, age 28, Kashmiri, Thathiar, Mohalla Thathiaran, vegetable market, Gujranwala.*

I was, in the month of *Jeth* last, in the graveyard, in connection with some funeral, and I was summoned, therefrom, by a policeman. When I came to Sardar Maham Singh's garden, Inspector Faqir Ullah and a Sub-Inspector Ghulam Rasul were there. They both pursuaded me to give evidence against Nikka Singh and Gaman. I told them that I knew nothing about the cases of those men, and that I did not wish to give false evidence. They replied that, if I did not give the evidence as required, they would confine me also in the lock-up. And they further added, that I might not give evidence against Gaman (because he was a Mohammadan) but that I must give evidence against Nikka Singh, who is a Hindu. Frightened by this threat, I consented to give evidence against the latter. Accordingly, two or three days later, I gave evidence against Nikka Singh. I deposed to the effect, that, while going to bathe in the *Kachcha Dhab*, I saw Nikka Singh throwing stones at a Sahib. This evidence was purely fabricated, and I repeated in the Court, what Faqir Ullah told me to say. Both Nikka Singh and Gaman were sentenced.

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The statement of **Salig Ram,** *son of Rallia Ram, Brahman, of Gujranwala.*

I keep a confectioner's shop, near the Temple Bhabberian, in Bhabberian Bazar. Sikandar Lal, son of Rai Sahib Kanhaya Lal, was often angry with me, as I did not, very often, supply things to him, on credit.

During Martial Law days, Sikandar Lal summoned me, through his servant, to his stable, which is situated outside Khiali Gate, and told me, that he had very large powers and that he was a C. I. D. Officer. He further told me that, if I would give him some money, well and good; otherwise he would land me in some trouble, by reporting me to officers. I refused to give him money; whereupon he said, that he would see to it. This happened on the 4th of June, 1919.

On the 17th of June, 1919, two constables came to my shop, and took me to Bagh Mahan Singh. They beat me all the way and kept me there, the whole day without even allowing me to drink water. Faqir Ullah Khan abused me. Identification took place in the evening, a young cooly boy was brought forward for the purpose. He said he had seen me at the Railway station. Then came another boy; both these boys stated absolute falsehoods. Sikandar Lal also identified me, and said, that he had seen me throwing stones.

I was afterwards *challaned* in the Court of Mr. Wace. He sentenced me to imprisonment for six months and fined me Rs. 500. I was sent to the Jail. For the recovery of the fine, my brother and mother were put to trouble. They sold the house and paid the amount. I was perfectly innocent and was sentenced through enmity of Sikandar Lal. While in Jail, I was put to great trouble, and was often made to work on the oil pressing well. This was all due to Sikandar Lal. My sentence of imprisonment was afterwards reduced to three months.

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The statement of **Sardar Sohan Singh,** *son of Sardar Jawala Singh, Bhatia, Commission Agent, New Market, Gujranwala.*

I pay income-tax to the extent of Rs. 265, and one of my shops is at Gojra Mandi. I returned from Delhi, at 8 o'clock in the morning, on the day following the *Baishakhi* festival. I stayed for the night, at the Lahore station. When I got down from the train, there was no crowd on the platform. I placed my bedding in my shop and went for a bath to Gian Godri near the Gurukula, where I used to go daily for a bath. The Superintendent of Police, together with some constables, was going towards the Railway bridge. They were on the east side of the line and I was also on the same side. When I reached Gian Godri, I saw some of the boys running away. By this time, the Superintendent of Police and the constables reached the Railway bridge. These boys ran away towards the city. The Superintendent of Police and the policemen remained there at the spot. I did not take my bath at this place, but went to another well near by. After bathing, I returned home. After some fifteen days, I was called.

Amar Singh, Municipal Commissioner, together with Jang Bahadar, Sub-Inspector of Police, came to my shop and took me to the Mohan Singh garden in a *tum tum*. At the same time, some four Sadhus of Gian Godri, together with Krishna Anand, reached there. We were asked to sit there, and remained sitting, till 10 in the night, and were asked no questions. One Mohamedan sergeant took me aside and asked me to name somebody or to give some bribe, in order to escape the punishment; otherwise we were to be shut up in the lock up. After 10 p.m., we were ordered to present ourselves, at 6 in the morning, on the following day. I went home and saw a crowd of women gathered there, and my brother lying in a semi-conscious condition, as a result of weeping and wailing. I went again to the Mohan Singh garden, in the morning, at 6 o'clock, and was not asked anything till night. The Sadhus also sat there. We were asked to sit singly. Amar Singh came to me, in the evening, and asked me to spend some money, that he might get me released, as I was his neighbour. I asked him the minimum sum, which he named at Rs. 900. Then Faqir Ali, Inspector, came and asked us to come again on the following morning. I went in the morning and the sadhus also came. I was called at about 10 a.m. and Faqir Ali asked me to give him my statement.

I made the above statement about my going to Gian Godri and seeing a few boys there. Faqir Ali asked me, in anger, whether I knew his name. He further added in most obscene language that he could torment respectable men like myself by thrusting pegs into the anus. He made me sit after menacing me. Then at 4 p.m., that Muhammedan Sergeant came to me and sat with me. He told me that I was a respectable man, so I should name somebody. I answered "I would not do such a wretched deed. How could I name a man whom I have not seen." He then said, that, if I was not ready to name any person, I should spend money and then get released. I answered, "Just as you like; I shall pay." He again said that I should name some persons as well as give money. Then he went to Faqir Ullah and came back, after half an hour, and asked me to name Ralya Ram Plate layer and the *Brahmcharies* of Gurukula. I answered, I would tell him the next day, after thinking over the matter. Then he sent us back and asked us to come next morning. Accordingly, we went next morning. We were not asked any question until 3 or 4 o'clock. Afterwards, Faqir Ullah and Amar Singh, who were together at that

time, called me. Amar Singh said to his companion, that I was his own man. He (Faqir Ullah) should write just as he liked. He further added that I should not be troubled; and allowed to go. Then Faqir Ullah began to write. After writing he read over. (I cannot read Urdu). What he read out was as follows:—

"Jagan Nath was arranging for Langars, and, at the same time he was requesting the people to finish their meals soon, so that we should loot something. Afterwards I went to Gian Godri and saw Ralya Ram, Manager Gurukula, at the bridge, asking the students of Gurukula, to put kerosine oil on the bridge and burn it."

After reading out this, he asked what more should be added. I answered, "I have neither asked you to write this nor do I want you to write anything more. You may write whatever you like." Amar Singh told me to sign the statement. I refused. On my refusal, Faqir Ullah abused me very much, and told me to get away and sit outside. He sent me back again in the evening but, at the same time, asked me to come the next morning. I went again the next morning. Then he told me to go away, saying, he would send for me when he required my presence. Then no one sent for me.

Fifteen or twenty days after this, a policeman came to my shop, but I was at Amritsar. He had a telegram sent to me, through my Agent, to the effect that I should come back very soon. At the time when the telegram reached Amritsar, I was at Lahore. Then the telegram reached me in Lahore and I came to Gujranwala in a *tum-tum*. The policeman was already sitting in my shop. I went inside the shop, taking him along with me. Then I sent for Ram Shah, brother of Makhan Shah, and Jai Kishan Dass and Bhagwan Dass, apprentices. I talked everything in their presence. The policeman said that one Kaisar Singh, who, he stated, was my cousin, but with whom I had no such relation, should be presented; otherwise I would be handcuffed and taken to the police station. I replied. "I have no concern with him. His house is here, his mother is here, so you may better enquire of her." Then we all went to Kaiser Singh's house. There he ordered Kaiser Singh's mother to come out, because the house was to be locked up. The sister of Kaiser Singh was seriously ill, so her mother implored the policeman. Then I, accompanied by others and the Policeman, came back to my shop. The policeman said, that he would

take Sohan Singh to the Superintendent of Police. Then they took the policeman aside and asked me to give one hundred rupees I said that I was quite innocent and I could not pay Rs. 100. Then I gave the policeman Rs. 25 in their presence. I sent for *Purias* and *Lassi* (sweetmeats) from the Bazar, and gave them to him, which he accepted. Then he wrote down my statement that Kaiser Singh had run away towards the Hills and got it signed by me. The name of the policeman is Udham Singh and he belongs to Sadhu Gawarya. He had come here from Chuhar Kana. Kaiser Singh had committed some offence there, but he had run away. Now he is set free.

I don't remember the exact date, but during the days of Martial Law, a flogging post was fixed in front of my shop. Some British soldiers, after making a Sikh quite naked, and placing a piece of cloth on his hips, began to flog him. I counted myself 13 stripes. During this time, he went on saying "*Wagru*", "*Wagru*" again and again when they caned him severely. One soldier said, very loudly, that he was being caned because he was wandering about the night before. When everything was finished, they ordered him to go away. He put on his clothes and went away. I don't know his name. It is said that he had come outside in the night to drink water.

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The statement of **Ladha**, *son of Ahmad Din, Arain, of Tehrhi, Sansian, Tehsil and District Gujranwala.*

About a year and half ago, I was sent for by the Tehsildar, along with other people of the village in Atava, and was compelled to give some recruits or pay money. I said I would pay with the other people. A young *kumhar* of the village was enlisted as a recruit on payment of Rs. 300 out of which I had to pay Rs. 15. Seven or eight months elapsed. The Tehsildar sent for me again in Sancha Garya and ordered that I should give my son as a recruit. My son was only a small boy and fearing he might be enlisted I sent him somewhere. The Tehsildar beat me badly and put me on bail of Rs. 300 and ordered me to produce my son the following day. A good many days after that, I went to Gujranwala Tehsil, and said my boy was missing. On this the Tehsildar put me in the lock-up again and kept me there for 8 days; and also gave me beating every day, through his constables. I requested him to make

me free, to be able to search my son; and was released on a bail of Rs. 300 and ordered to produce my son. At last I was obliged to produce my son. The Tehsildar enlisted him as a recruit. I went to the Recruiting Officer and actually wept before him. The boy was examined by him, with the result that he (the boy) was set free on account of his being too young in age.

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The statement of **Diwan Chand,** *son of Bhan Singh, Arora, of Jandiala Sher Khan, Tehsil Khangah Dogran District Gujranwala.*

I was a *patwari* at Thakran Tehsil Gujranwala from the year 1916. In the beginning of 1917, the recruiting was as usual. Mr. Hamilton was the Deputy Commissioner of Gujranwala. On the arrival of Col. O'Brien as Deputy Commissioner, in November, they became rather strict in the matter of recruiting. I was then a *Patwari* at Mare Thakran, and the circle was under the Extra Naib Tehsildar Malik Fateh Khan. In January 1918, Col. O'Brien with Mr. Ogilvie, Extra Assistant Commissioner, was at the village Kanonki, where the Lambardars in the vicinity were called, and orders were pronounced that the *Pachotra* for *Kharif* 1917 which was, so to say, the salary of the Lambardars was forfeited on account of deficient recruiting. The names of the villages are:—

Kot Dhanpat.

Bahadur Singh Lambardar.

Hardu Kot.

(1) Shah Singh.
(2) Dewan Chand.

Kanonki.

(1) Sant Singh.
(2) Jasra Singh.
(3) Bhagwan Singh.

Mare Thakran.

(1) Karam Singh.
(2) Buta Singh Lambardar.

Raja Ralla.

(1) Dasan.
(2) Dewan Singh.

Chichaki.

(1) Dewan Chand Lambardar.

Jandal.

(1) Mangal Singh.

The number of such villages in the Tehsil is about 200, a true copy whereof can be obtained from the *Khatauni* (ledger) in the Tehsil.

The recruits taken from my circle were taken by means of warrants, under Section 174 of the Penal Code. This was the general practice in the Tehsil. As the *Patwaris* remained in the Tehsil, I have personal knowledge of the affairs.

Karim Bux Zaildar of Batava, Jasra Singh and Bhagwan Singh Zaildars of Kanonki, Buta Singh and Karam Singh Zaildars of Chichki, Dewan Chand Lambardar of Kot Dhanpat, Hazara Singh Lambardar of Kanonki were all removed from their posts of Lambardars and Zaildars for not furnishing recruits. In the same way the Lambardars of Papua Kach and Ferozewala were removed from their posts. A criminal case was got up against the Lambardars of Papua Kach and they were sentenced to undergo imprisonment.

The inhabitants of Mare Thakran, Ratali Kalan, Shergarh, Chudali, Mailo, Budha Goraya, Mangoki, etc., in the Tehsil Gujranwala were also fined.

When there was a quarrel between Lal Khan Zaildar and Khan Suleiman, who was in the habit of arresting recruits, Lal Khan was set up as a complainant and the Police *challaned* 13 men of the village Balbe in Gujranwala Tehsil out of whom eleven were made to enlist as recruits and two were convicted. Exactly the same is the condition of the village Budha Goraya.

Recruiting generally was by force. Every kind of pressure was permissible for recruiting as would appear from the petition of Johar and others, residents of villages Chak Swedar Bharoki, Qadian, Chandala, Chandali, Shergard, Nangri, Nathranwali, all in the tehsil of Gujranwala, which had been placed under the Commissioner of Lahore in August. In consequence of this petition Malik Fateh Khan, Naib Tehsildar, was transferred from the circle for his severity in the matter of recruiting. The statement of Jopad Lambardar and the other statements in that file deserve a perusal; that will show how they were dishonoured.

The ordinary method of recruiting was this:—

A list of all persons, aged between 18 and 35 years, was prepared for the whole tehsil. The Lambardar or the Patwari of each village

was to produce a list of such men, before the Naib Tehsildar of the circle, and a selection was made from this list of the young men fit for being recruited. Warrants under section 174 of the Indian Penal Code were issued against them. The Naib Tehsildar then selected zaildars of the circle and Lambardars of the neighbouring villages, who, for the fear of being disgraced were ready to do any illegal act, and these were deputed to arrest the persons concerned, either themselves or with the help of the police constables. The arrested persons were then produced at the Tehsils for being recruited. Simultaneously the female relations of the arrested youths reached the recruiting office weeping and wailing, but no officer paid any attention to their cries. They were removed by force. It was also the general practice to raise subscriptions from certain villages and pay up the recruiting dues to each community. Mr. Daley, Recruiting Officer, had two dogs, which did very satisfactory work in removing the female relations at his hint.

I was appointed a Patwari in 1904. I was at Girdawar in April, 1919, and was removed from office on the 11th of June, 1919.

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The statement of Mr. **Bhagwan Singh,** *son of Mr. Iswar Singh, Zamindar, age* 45, *Jat wirk, Lambardar of Kamoki, Tahsil and District Gujranwala.*

I was Zaildar of Kamoti at first. I was appointed in 1910. During Mr. Hamilton D. C.'s time, recruiting took place. I gave a recruit, Nikka son of Kutb Din, caste Kasai. Others from my Zail were recruited. Mr. O'Siloy, A. C., complained against me to the D. C. Mr. Hamilton suspended me. Then Col. O'Brien was made D. C. He dismissed me from the zail. Rs. 4,000 were given to the war loan from my zail and Rs. 1,000 to the war fund. After O'Brien's arrival, there was generally great oppression in recruiting. I was in Mali Thakaran with the Naib Tahsildar. A Kashmiri man was beaten with shoes and sticks in my presence. In Kamoti, Taj Din Lambardar, Bulaqi Lambardar and Sant Singh, Head Lamrdar were badly beaten in my presence. Jagat Singh Pattidar, Khusal Singh, Lal Singh and Mangal Singh, Zamindars and Isa Thobi and others also were beaten by the Tehsildar. Such incidents took place in connection

with the recruiting in my presence in various villages. Sixty to seventy persons were enlisted from my village. My father was *Safedposh* and Lambardar. My grand father was a Thanedar during the Sikh *regime*. During recruiting many were arrested. People were forced to subscribe to the war loan. No *hartal* was observed on any day in Kamoti. No meeting was held. The officials told us not to have *hartal*. No wire cutting or any other disturbance took place within 10 miles of Kamoti.

I heard of firing in Amritsar from many people who had gone to the *Baisakhi* from Jammu and other places and passed our village on their return.

On the morning of the 20th April, about 20 English soldiers came to my house. I was struck by one of them and made to accompany them. Just outside the village, about a 100 people of the village were kept. There were 40 motors standing there. Soldiers had come in these cars. I was told that wires had been cut in my village, I denied this and said we were guarding the wires. On enquiry from the station, I found that wires had been cut in Mauza Nanyal Sadanwala 10-11 miles away. I was asked the names of the people of my village who had gone there. I said, no one had gone. I was given half an hour's time and all the four Lambardars went to the village. After enquiring we returned and said there was no such person. I then received 16 stripes and Rs. 200 fine. I fainted. Later on, I was given a receipt for Rs. 200 by the Sub-Inspector, when the troops had left.

N.B.—The Commissioner who examined this witness, saw the receipt of Rs. 200 and examined the marks of flogging left on the buttocks.

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The statement of **Lala Harnam Das Chopra,** *son of Lala Gokal Chand, Arora-Bans, Gujranwala.*

I had 64 pressed bales of cotton, meant to be dispatched to Bombay, and 100 *Bories* of rice to be booked to Nawab Shah, Sind. They had been lying in the Railway godown from before 14th of April, 1919. Frightened by the receipt of the reports of the *hartal* in the city and

of the fate of the godown at Amritsar station, I sent some labourers of mine with conveyances to fetch my goods back to the shop. The time was about 9 a.m. The policemen who were placed on duty at the godown refused to allow this and my labourers had to return.

After this, at about 1 p.m. I heard from two travellers who were coming from the city and going to some village outside, that the Post Office had been set on fire. On hearing this I ran to the station with labourers and a conveyance to bring my goods back. When we reached, there was no sign of any fire being set to the godown. It was guarded by about 20 constables and one Sub-Inspector of Police. I requested the Sub-Inspector to kindly allow us to remove the goods. But the Sub-Inspector refused my request. I renewed my request once again saying that I would incur a loss of 16 or 20 thousands quite unnecessarily. He replied that it mattered nothing to him and that fire must be set even on this side. He had not finished, when two or three constables reported to him that the noise of people was reaching us from the other direction. As soon as he heard it, he ran with 8 or 10 constables in the direction of the noise. The remaining 10 or 12 sepoys were left behind, and I at once, assisted by labourers, began to remove the bales of cotton. Only 7 or 8 had thus been placed on the cart when the cart was turned upside down. Then I saw about 50 or 60 men appeared at once at the godown, at the beckoning of the constables who had been left behind at the godown. This advance was made with their express connivance. The sepoys told the men to carry away the *munj* (grass) and said that there was no restriction. The sepoys also pointed to the godown shed and the church. The mischief-makers on receiving this encouragement at once took to carrying away the bundles of *Munj*. The godown and the church were set on fire which caused great harm to us.

The rice which was close by was burnt. About 40 *Bories* were lost, some being burnt and others looted.

As the police did not protect the goods which lay in the booking office were also looted.

The police asked me to identify my rice from many kinds which had been stored in the Mohan Singh Bagh. In my presence no sample of my rice was found in any house. Many bags of rice were stored in the Mohan Singh Bagh.

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The statement of **Ilahi Bux,** *son of Abdulla, Carpenter of Dhulli, Tehsil and District Gujranwala.*

My agricultural lands are situated near the Gharialwala well of the village Dhulli. On the 14th of April, 1919, when these events happened, I, along with Umran, wife of Imam Din, and Ismail, son of Nizam Din Tarkhan, was coming back from Gharialwala well to Dhulli. When we came near the pond, on the right of the village, at about 3 p.m., I was walking ahead of all and they were coming on behind, at a distance of about five steps. Suddenly a bomb fell between us and all three of us were wounded. Umran had scarcely walked four steps, when she died, and the boy Ismail also died on the spot. I was wounded in the back, but while still able, I ran fast to my village. Dhulli is situated at a distance of about sixty feet from the place where the bomb fell. At the time, when the bomb came down, there was no one near by, excepting we three.

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The Statement of **Kishan Singh,** *student 5th High Class, Khalsa High School, Gujranwala.*

We remained engaged in the morning up to 8-30 a.m. in *Guruparah* celebrations at the Dharamsala. Therefrom we went to our kitchen, to take our meals. The day being a holiday, there was some noise in the kitchens. Sardar Inder Singh, the Superintendent in charge of the kitchen, bade me ask the boys to be silent. I did accordingly. We were free from the kitchen at about 10 a.m. At that time Sardar Naranjan Singh came to the boarding house and asked our Superintendent not to allow the boys to go to the city. Consequently, we went to our respective rooms and remained there with our books. None of the boys went to the city. I got out a book, called "Vanity Fair", and read something out of that book, to my companions. I solved some sums in Algebra with them and did some writing work in English. Then some of my mates went out to play; in this way we spent that day of *Guruparah.*

We heard the noise of aeroplanes, at about 3 p.m., when we saw that there were four aeroplanes. They remained hovering over the boarding house, for about ten minutes. We, as usual, came out to see. So did the boys, who were playing outside. Suddenly, a noise was heard and a shell came down, which struck our confectioner Ganda Singh. The Superintendent and some boys of the boarding staff and myself were standing in *Deorhi*. Suddenly the bomb fell and a small piece of it injured the finger of my right hand. A boy fell down on account of the shock. After some time, I went into the boarding house. The doors of the boarding house were closed.

At 4-30 p.m., an order from the head master came to the effect, that the school was closed for a week, and that the boys should go home. I, with some other boys of the neighbouring villages, started for our homes. My village is at a distance of 70 miles. I related the whole story of the dropping of the bomb, to my parents in my village.

On the 27th of April, 1919, when I was sitting in the bazaar, the *Havaldar* of my village police station came to call me. I went with him to the police station, where my statement was taken down. I was handcuffed and sent to Gujranwala. When I was produced before the Court in the garden, Jang Bahadur told me to implicate the other students of the school and that I would, then, be forgiven. I did not like to do so. I was, therefore, sent to the jail. When the identification took place, two constables made me stand and one said "I saw him about the station, at about 11-30 a.m. The second said, "I saw him, at 11-30 at *Dhakki* and *Kachi*".

When I was placed before the summary court, one said, "I saw him at the station at about one". And the other said "I saw him at *Dhakki* at 9 o'clock". Their statements, about the time, were quite different from what they had said before. The headmaster Bawa Sundar Singh, Bhai Karam Singh, Master Inder Singh and a class fellow of mine, Nanak Singh gave evidence and so I was let off, on the 26th of May. I was in custody for a month.

In the meantime, my father made many applications, but to no effect. I was in great trouble, one day, in the jail. One evening, when I was reciting *Rahoras* (i.e. evening prayer), five or six others came to hear. They shouted "*Sat Sri Akal*" (God is great and everlasting),

But I remained silent. All the boys said that I did not speak anything. But none would believe them. And I was kept in fetters, for one day and one night.

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The statement of **Bhailndar Singh,** *son of Bhai Dharam Chand, Superintendent, Gulab Singh Khalsa Hostel, Gujranwala.*

It was on the 14th April, a day afte *Baisakhi*, that we heard the noise of aeroplanes flying at about 3 in the afternoon. Hearing the noise, the Boarders numbering 100 or 125 came out to see the sight. They were seeing it in an open field, midway between the school building and the hostel when we heard the noise of something like a volley of shots. We were told that Ganda Singh confectioner whose shop was outside the Hostel, was wounded by a shot. In the meanwhile, I felt a shock (like earthquake) and the yard of the Hostel was enveloped in smoke. We all ran towards the *Deori (porch)* and stopped there. When the smoke vanished, we came to know that a big bomb had fallen, and had made a big hole, about 5 or 6 feet in circumference and about a foot in depth, in the paved platform in front of the Kitchens, where our students used to take meals, and meet for congregational prayers. The sand had come out of the hole. The bricks of the surrounding walls were broken in many places, and one piece of wood separated off altogether from the frame of the door, and at two places bricks of the western wall of the *Deori* were broken.

Owing to the *Baisakhi* holidays, many boarders had gone home; and only about a 100 or 125 had remained. When aeroplanes were hovering over the school and the hostel I had come out of my quarters hearing the noise. I stood at a little distance from the students outside the *Deori* and when the Bomb fell, I ran towards the *Deori*. No political meeting was ever held in our school; nor is it allowed. On the 14th April, none of the boarders went to the city. Our hostel and school are at a distance of about half a mile from the city, and more than a mile from the station. The pieces that were found separated on account of the bomb falling, were given to Pandit Malviya when he came to our board-

ing on the 1st July with Swami Shraddhanand. Before the 1st July, no pieces were asked for, by the police, but after the first the police began the inquiry.

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The statement of **Behari Lal,** *Budharaja, of Gujranwala.*

On the 14th of April, I got up early in the morning, and went for a bath, etc. I returned at about 7-15 a.m. to my shop which was closed. Every shop in the grain market was closed. The shop keepers were all sitting on cots in front of their shops. I also sat down on a cot in front of my shop. After about half an hour some persons came to me and said that a number of passengers from Hardwar were at the Railway station hungry and thirsty, and some of them were wandering in the bazar in search of food. They also said that as all the shops in the city were closed they were badly in trouble and as I was an enthusiastic member of the Sewa Samiti, and was ever ready to take part in any good act even at the sacrifice of my time, I should arrange for feeding them. Considering it to be the highest duty of the Sewa Samity, I busied myself in arranging for their food. At first, I wanted to collect some subscription for this from the Mandi, but I ultimately thought it proper to decide that whatever was to be spent should be spent from the funds of the Sewa Samity, and if the members did not approve of this I decided to pay all the expenses from my pocket. I called in the assistance of one or two Hindu cooks and one or two other men who were always ready to take part in acts of public good.

I sent for flour, pulse ghee, etc., sufficient to meet the wants of the travellers and got food prepared. In the meantime, I went to the Railway station to fetch a few cans which belonged to the Sewa Samity, and which were used, at the station, for supplying drinking water to the passengers. I asked the travellers to come to the Brahmin Akhara, where, I told them, arrangements for their feeding had been made. The passengers were glad to get the invitation and all of them, men, women, and children came to the Brahmin Akhara where the food had been prepared and were given food. They had almost finished their meals, when Sardar Sunder Singh, Accountant Examiner's office N. W. Ry., came from the station side, and told me, that I should send the passen-

gers soon as the train was about to leave and was whistling. Hearing this, the passengers rushed to the station in confusion, and as my duty was done, the arrangements for food were closed. It was then about 10-15 a.m. Afterwards I came to my shop and did not move from there till the evening. I saw aeroplanes hovering very low over the Mandi and throwing bombs. I came to know afterwards that one of these bombs fell quite close to Babu Abdul Aziz Pleader's house and that shots were fired from the aeroplanes near the Octroi post and that a washerman boy died forthwith. Some people were also wounded, of whom I know one Gopal Singh very well.

On the 15th of April, the city was perfectly quiet, and the shops were closed on account of fear.

On the 16th of April, I was arrested at my house at about 11-15 a.m. and then put in jail. I remained in jail for two months, I was then prosecuted and acquitted.

When I was in Gujranwala jail, Ram Sinh, son of Lala Nand Ram cloth seller, who was my neighbour, and Mohammad Munir, son of Abdul Ghani, overseer, were flogged in my presence by the order of a military officer. I asked them why they had been punished and I was told that one of them was sitting outside the court when the motor car of the officer Commanding ran past him but as he had not noticed it, he failed to Salam the Officer Commanding.

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The statement of **Rai Saheb Sardar Lal,** *Pleader,*

On the 14th of April, 1919, the morning train, which was to leave for Wazirabad, was stopped by the mob, near the Gurukal bridge, which was set on fire and a little later, a small bridge on the Lahore side of the Railway station was also set on fire. As asked by Khan Bahadur Mirza Sultan Ahmed (officiating D.C.), Khan Ghulam Hussain Khan E. A. C. Lala Amar Nath (City Magistrate) and Mr. Herron (S. P.) and other police officials, the mob was take into the town by Din Mohomed.

On the 15th of April, Col. O'Brien issued a notice to the Municipal Commissioners to attend at the Court House, at about 3 p.m. When the members of the Municipal Committee assembled, he told them to proceed to the Railway station, which they did. After some time, Col. O'Brien with the D. I. G. Police (Mr. Donald) reached the station. Both of them, after leaving the European soldiers who had already arrived at the Railway station, either from Sialkot or Lahore, went back to make some arrests. But the Municipal Commissioners were quite ignorant of what steps Col. O'Brien intended to take. He arrested Lala Mela Ram, then Messrs. Labh Singh, Mangal Sain, Hakim Rain and Amar Nath. These men were brought, in handcuffs, to the Railway station where the Municipal Commissioners were waiting. Col. O'Brien, after getting down from the motor, addressed S. B. Narain Singh in the following words:—

"Narain Singh, *teri darhi mitli men ral gayi aur tera mun kala hogaya*" (your beard is grovelling in the dust, and your face is now blackened, meaning that he had been disgraced.)

Narain Singh was going to answer, but the Colonel interrupted him and said, "*Baqwa mat karo-sunna hai, bahas nahin karna.*" (Don't talk, only listen, don't argue).

At that time, Lalla Ralla Ram, who was standing with his son Mr. Pratap V. T. S., at a distance, was arrested. Col. O'Brien addressed the assembly consisting of Municipal Commissioners, Officers, etc. "Arya Samajis, *kire makaure, yea badmash Government ka mucabla karte hain.*" (These Arya Samajists, worms and insects, dared to challenge the Government).

After this, Din Mohammad and Chaudhri Mul Raj (Zaildar, Police) were asked by Col. O'Brien to go ahead and to proclaim to the public that nobody should come in the way of the procession, which was going to make further arrests in the city. The procession consisted of police-men, European soldiers, D. I. G. Police S. P., Col. O'Brien, Municipal Commissioners and others. The accused, who were under arrest, were in the procession,, in handcuffs, and were taken to the town. The procession proceeded to the town and first, Mohan Lal Sachdev and his two brothers were arrested. Then Malik Lal Khan and Amrit Rai were arrested, and afterwards Lala Girdhari Lal, Lala Anant Ram, *Sheikh* Abdul Rahman, Pleader, Mir Hussain Bakhsh, Pleader and Lala

Devi Dayal Raggar and Dyal Singh. The party came back to the place from where they had started and the D. I. G. Police addressed the public in this way.

"Yih badmash pakre gaye hain, yen phansi dive javenge, agar iske bad kisi Shakhs ne shorish ki, to wuh phansi diya javega, jao apni dukanen kholo, aur aram se baitho."

(All these badmashes have been arrested. They will be hanged. If, after this, any one would cause agitation, he too would be hanged. Go, open your shops and rest at ease).

16*th April.* On the morning of the 16th, the Municipal Commissioners, Honorary Magistrates assembled together and induced the people to open their shops, but they did not agree. On the information being communicated to Col. O'Brien, that the people were not going to open their shops, as they were afraid of the *badmashes* who had looted the goods lying in the Railway goods shed, the Colonel addressed R. S. Sardari Lal and S. B. Narain Singh thus:—

"Yeh badmash hai, yeh shararat hai, jao logon ko kahdo keh agar tin baje tak dukanen nahin kholenge, to men jabren dukanen khulwakar jo kuchh mal andar hoga, zabat kar leonga". (These people are badmashes, they are mischievous. Go and tell them that, if they would not open their shops by 3 p.m., I shall get them forcibly opened, and shall confiscate whatever may be found inside them).

Accordingly, the announcement was made by beat of drum and the shops reopened before 3 p.m. Martial Law was proclaimed at Gujranwala, on the 17th or 18th April, at about 2 p.m., in the following manner. All the notables of the town were summoned, and they had to sit on the floor and others had to stand.

A carpet was spread in the hackney carriage shed opposite the Railway station, and the Martial Law Proclamation was read by Col. O'Brien in English and Munshi Taj-ud-din (S. V. O.) in the vernacular.

Nazir Hussain, Hon. Magistrate M. C., S. B. Sundar Singh M. B. E. Pleader, Bhag Shah Khandwala begged Col. O'Brien's pardon, on behalf of their respective committees, saying, Col. O'Brien had been very kind to them and those who had done anything wrong would be punished. Sundar Singh said that the Sikhs had not joined. Bhag

Sing said, *Hazur Ka raham, hazur ne behut raham kiya, ham par bahut raham kiya* (Your honour has been kind very kind, extremely kind.)

300

The statement of **Lala Shiv Nath,** *son of Lala Kirpa Ram, Kapur, Khatri of Gujranwala.*

I was at Gujranwala during the Martial Law days. On April 14th, at about 7-30 a.m., people observed the *hartal* and began to gather around wells and tanks. When many people had reached the Railway station, they found that the Superintendent of Police, with quite a large number of police constables and a Sub-Inspector, were present there. Here, firing took place. This I saw myself.

I was present when the firing took place at Lodhran. A large crowd had gathered there. Cheyt Ram, the Post Master himself, told me that he had requested the Superintendent of Police, that some steps should be taken for the protection of the Post Office but he had received no reply. There was a rumour in the city, that the police themselves had provoked the people into burning several places. (This I entered in my diary). I have been keeping my diary for the last twenty years. Excepting one note book, all of them are in my possession. I can produce them before the Court, if required. The diary of the Martial Law days was placed before the Court, in connection with an affair relating to the Railway station. I will lay it on the table for it. I sent it to the Station Master, through one of my own servants, so that he might lay it on the table if necessary. The reason of its being sent for there was, that a complication had arisen there and, as the station master knew that I write in my diary every thing I notice, he sent for it. Aeroplanes arrived at about 3 p.m. I saw them hovering over the city. They were flying very close to the roofs and produced a loud rattling sound. The people were greatly frightened. Nobody suspected that they had come to bomb the place. The general impression was that their object was to over-awe the people. The aeroplanes, however, dropped bombs at several places. Two or three bombs fell into the city, one in the old market place and one on a Dharamsala; I myself saw one

man, who had been wounded by a bomb. He is the son of Gurdit Singh, the confectioner. He was hurt in the calf. I can produce the man before the Court.

No disturbance took place on April 16th. No meeting was held. Not more than 6 people were permitted to accompany the biers.

After this, the Martial Law was introduced. Proclamation was made by the beat of drum and notices were posted. British soldiers were appointed to guard the city.

Some eight or ten days after the introduction of the Martial Law, an order to salam the British Officers was issued. Any body who failed to salam, was beaten. One day, I saw some British soldiers putting up some notices at Sudar, the Tobacconist's shop, near Ghar Jakhi Gate. There was no officer among them; and they were beating some shop-keepers for not salaaming. (I can distinguish officers from ordinary soldiers as the former have invariably some badge or other distinctive mark on them.)

The British soldiers either took away things, by force, without payment, or paid only a very small part of the real price. A certain British soldier took away a shirt from the shop of Rattan Singh's brother. Another British soldier took away something from the shop of Moola, the Munyari, (near Chah Chashme) which was worth Re. 1/- as. 12, but paid only one rupee. Moola remained quiet, out of fear. At that time, I was sitting at the *Thana* (raised platform), close to the shop of Hari Chand. These incidents too are recorded in my diaries. If a man passed in a tonga or on horse back, he was deprived of his tonga or horse, by the British soldiers, who, after having a drive or a ride, returned it to the owner. I saw all the pleaders, along with other respectable persons, being put under arrest. They were taken through the bazaars, with handcuffs on, in my presence. Some of them were bare-headed, and the sun was very hot. I saw them near the Chauk, in the bazaar, which leads to the Railway station.

I took a round in the bazaar, on the day the *hartal* took place. I saw nobody persuading others to close their shops. Some shops were already closed, the rest were being closed. I too closed my shop, of my own free will.

The crowd which I saw near Schan was completely unarmed. They had no sticks, nor clubs, nor any other arms with them. The

crowd consisted of those, who had assembled for the purpose of enjoying the fair. They had with them only *Safas* (loin cloths) for bathing purposes.

I saw the mob which burnt the post office. It consisted of boys, Kashmiri labourers and some villagers. Amrik Rai was among them.

In my opinion, people were driven to incendiarism by the forcible recruitment, and second, by the firing by the Superintendent of Police.

I have seen, men, weeping and beating their breasts in the very presence of the Tahsildar, who carried on forcible recruitment; their sons had been snatched away from them. This excited general pity and indignation; but everybody was helpless.

301

The statement of **Sardar Autar Singh**, *Bhatia, Bar-at-Law, Gujranwala.*

On the 12th of April, 1919, there was a meeting of the District Congress Committee for the election of the delegates to the Jullundur Provincial Conference. Many members were present including myself. Before the meeting, some of the shop-keepers came there and told us, that Mahatma Gandhi had been arrested at Palwal and that we should have a *hartal*. Some of the members wanted it. The delegates were duly elected but nothing was settled about the *hartal*. The shop-keepers went away saying, "you people don't want it, but we want it and shall have it."

There was a public meeting at *Niani* at about 9 a.m. or so on the 14th April 1919. Speeches were made by the leaders inducing the people not to commit any violence and they read the Mahatmaji's message from Palwal. While Mr. Lal Khan was addressing the audience, we heard firing. After a few minutes, some people brought a wounded man on a *Charpai* (cot) there. This excited the people, when they came to know that it was done by Mr. Herron. After this, the meeting was dispersed; and the people took their way to the civil hospital where the wounded were brought. Some boys and grown-up persons of illiterate and low classes went to the Railway station where the police had been posted. They set fire to the premises, and the police there

was quite indifferent to it. I saw the same day, aeroplanes hovering over the city, and I heard the aeroplanes firing.

It was the next day, as far as I can remember, that some of the leading persons of the town were arrested, and I saw them going through the bazaar handcuffed.

One day, while I was going to the court, at about 11 a.m., I was stopped by some British soldiers near the Tahsil and was made to salute them. I told them that they were not officers and therefore could not claim a salute. They said that if I did not salute, they would see to it. Then I had to obey under protest.

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The statement of **Harbans Raj,** *son of Lala Amarnath, Pleader, Gujranwala at present confined in Jail, at Lahore.*

It was in the evening of the 17th June 1919, that we heard the news of the judgment in the "Gujranwala case." My father Lala Amar Nath, Pleader, convict No. 1 in the Leader's Case, was sentenced to death and forfeiture of all property.

In the evening of the 10th June, 1919, at about 8 p.m., the Tahsildar came to our house in the Gharjakh Village which is situated about 1 mile and a half from Gujranwala. He was accompanied by three or four constables with a number of persons from the village.

One of the party then went upstairs, where the family were lying on their beds. Being the eldest son of my father, I was required to go downstairs. When I came down, the Tahsildar ordered that all the members of the family should leave the house at once. He added that nothing but the clothes we had on should be taken away, and that if he suspected our conduct he would search us all including ladies. The children and ladies began to weep and marched out before the whole party. The ladies, not accustomed to public exposure had to suffer the ignominy of standing before a party of people.

No regard was paid to our convenience or comfort. We were driven out of home at night when it was difficult for us to look for a shelter or to arrange for our food and accommodation. The scare of

Martial Law and the sight of the policemen frightened our relatives, who did not dare to give us shelter or help us in any other way.

Everything was hurled carelessly into the rooms by the constables. The doors were locked and sealed and the house was placed under police guard. Two other houses at Gharjakh and one more at Gujranwala were also placed under police guard. Even our cow was taken away from our possession and we were not allowed to have its milk. The Tahsildar then left the village at about 10 p.m.

Not until the Tahsildar had departed, and the policemen gone to sleep that we were able to get food and shelter at the houses of Lalas Mela Ram and Hakumat Rai. Our party consisted of 9 members, 6 females and 3 males. The ladies were my aunt aged 40, aunt's daughter aged 15, my wife aged 20, my sisters aged 16, 12, 9 respectively. The males were myself and two brothers aged 23, 14, 6 respectively.

We remained away from our house, for more than six weeks. After that time, the sentence of my father was reduced to 3 years' imprisonment and the order of confiscation was withdrawn. On taking possession of the house, we found that the house and some of the furniture were much damaged; for the house was kept closed and locked during the whole of the rainy season.

The policemen who guarded the forfeited property forced the people of our village to guard the house, while they themselves took rest. They forced the shopkeepers to give them provisions. Complaints had to be made before this *Zulum* (tyranny) was stopped.

303

The statement of **Malik Lal Khan,** *son of Malik Ghani Khan, Manager, Islamia High School, Gujranwala.*

I got information in the evening of the 13th of April, that there would be a *hartal* on the morning of the 14th. I therefore, went to the house of Khan Bahadur Mirza Sultan Ahmad Sahib, Deputy Commis-

sioner, at 8-30 p.m. I spoke to him about the *hartal*. In my presence, Babu Jang Bahadur, Sub-Inspector Police, brought a letter and gave it to Mirza Sahib. Mirza Sahib got the letter read by his clerk Fazal Husain and got a reply written to the Superintendent of Police that Khan Ghulam Husain Khan, Extra Assistant Commissioner, was posted on duty for the next morning. At about 10 p.m. I went home. On the morning of the 14th, I again went to the Deputy Commissioner. He told me that according to his orders to me the previous night I should induce the shop-keepers of my mohalla to keep their shops open. I accordingly went away to speak to the shop-keepers. When, after doing it, I was coming back, three men met me on the way and told me that they had heard that the train had been detained, and that the Gurukul bridge was on fire. After this, I had proceeded just a little towards the house of the Deputy Commissioner, when I saw him coming himself. I informed him of what I had heard and he told me to try to quiet all disturbances. I therefore, tried to find out where the people (mob) were. I was going on, when I learnt on my way, that a meeting was being held, in the old *Musafar Khana* near the house of Lala Amar Nath, Vakil. I went there and briefly addressed the people. I told them not to commit any disturbance. Thereafter they went to the *Niyai*. I exhorted the people there also to the same effect.

About this time, four men came with a dead body on a cot and this at once caused an excitement.

After this, I did not go anywhere on the 14th of April. In the evening of the 14th, I came to know that Col. O'Brien had come and my arrest had already been decided upon. I thought the rumour must be all false as I had been acting according to the orders of the Deputy Commissioner. At last I was arrested on the 15th. I was handcuffed and put up with those who were already under arrest. We were paraded through the bazaar and then put into a Railway Coal Truck and brought to Lahore. I said my prayers on the way, after having recourse to dry ablutions.

Anant Ram Malik was not allowed to make water and therefore passed urine on the spot. He wanted to go a little aside, when the Military Officer who was accompanying us gave him 5 or 6 stripes with his cane.

When we reached the Central Jail, we were put in separate cells. We were brought back to the Gujranwala Jail after 20 days. I was called away to Gujranwala, two days ahead of my companions, as the investigating officers wanted to make me an approver.

But as I knew nothing, I refused. At last I was *challaned* in the Gujranwala Leaders' Case and ultimately on the 17th June was discharged. After my discharge, I was informed that Col. O'Brien had threatened that as he had imprisoned others under Martial Law, he would do the same with me. I therefore remained in Lahore till the 1st of July after which I could come to Gujranwala with safety.

304.

The joint statement of **Mathra Dass,** *son of Ganpat Rai, goldsmith, and* **Mangal Singh,** *son of Gainda Singh, shop keeper, Gujranwala.*

My shop is situated near the shop of Gurditta Mal, Amin Chand. It was about a month or 1¼ month after *Baisakhi*, that I was coming to my shop at 8-30 a.m., when I saw a crowd gathered in front of the said shop. I saw that the Chaukidar, Lachman Dass, of the said shop was lying dead, and that his whole body was besmeared with blood. There was a rumour that the British soldiers killed him. I made the same statement to the police. The British soldiers paraded through our bazaar also.

I further say that, during the days of Martial Law, the British soldiers, in order to subject us to humiliation, forced all the bazaar people, including men of status, to clean the drains in the bazaars. I was also forced to do it, although the sweeper, appointed by the municipality, had already cleaned it. As the British soldiers had rifles, out of fear, I had to humiliate myself and do it. I pay about Rs. 21, as income-tax.

305.

The statement of **Sardar Raghbir Singh,** *son of Sardar Udham Singh, Kapur, cloth merchant, Gujranwala.*

My cloth shop is in the Railway bazaar, opposite Thakardwara, Baba Gobind Dass. I also keep sewn shirts and coats, etc. During

the Martial Law days, British soldiers entered my shop. The shirts were hanging on the nails. At first one soldier took away one shirt; another took away another shirt; the third also tried, but the shirt did not come down from the nail and was torn. The soldiers took away two shirts. I raised a hue and cry, but the soldiers went away, and did not pay me the price. Nobody dared to help me. The soldiers were in uniform and had rifles and bayonets with them. I saw two or three incidents of this kind. If anybody did not salute them, he was struck on the back, twice or thrice, with a stick. Opposite the shop of Haveli Ram, Haldi seller, a person, wh was a stranger and was buying *haldi*, was struck for this very reason that he did not get up and salute the soldiers. He had not seen the soldiers, as he was with his back to the street. In the bazaar, two or three other strangers were struck for this very reason.

306.

The statement of **Allah Ditta,** *son of Hassan Mahomed, aged* 35 *years, brick-maker, of Noor-baba, Navi Abadi (Thakur Singh Ka Darwaza.) Gujranwala.*

On April 14th, at about 2-30 p.m. I came to the vicinity of the Gujranwala goods-sheds, to see if any of my relatives were present in the locality, regarding whom I had heard all sorts of alarming rumours. Not finding any of my relatives, there, I was returning home, when I was suddenly knocked down on the road side, to the left of Mahomed Husain (baker's) shop. I remained where I fell, for about 2 minutes, in an unconscious state. On regaining consciousness, I felt pain in my left leg, and I found a big wound a little over my right ankle. I then dragged myself to the baker's shop, referred to above. There I saw four persons, of ages ranging from 12 to 15, lying dead and 2 persons wounded. I don't know their names. After half an hour, I was removed to the civil hospital by my relations, and my leg was amputated, a little below the knee-cap. It took about 4½ months for the wound to heal up. After 13 days, I, along with 2 others, was con-

victed on the allegation of having participated in burning and looting the Railway goods-shed and sentenced to 2 years. I was released on August 5th, 1919.

307.

Martial Law Notice No. 7.

We have come to know, that Gujranwala district inhabitants do not usually show respect to the Gazetted Commissioner, European Civil and Military Officers of His Imperial Majesty, by which the prestige and honour of the Government is not maintained. Therefore we order, that the inhabitants of Gujranwala district should show proper respect to these respectable officers, whenever they have occasion to meet them, in the same way, as big and rich people of India are respected.

Whenever any one is on horse back or is driving any kind of wheeled conveyance, he must get down. One who has opened or got an umbrella in his hand, should close or lower it down, and all persons should salute with their right hand respectfully.

(Sd.) L. W. Y. CAMPBELL, Brig.-General, Officer Commanding, District Gujranwala.

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307 A.

The statement of **Dewan Chand**, *son of Sant Ram, Arora, of Gujranwala.*

I was President of Krishna Kumar Sabha, Gujranwala. During the days of Martial Law, I was told by some of the workers of the Sanatan Dharma Sabha that a meeting would take place in Brahm Akara and that I should attend it with the members of my Sabha. Prior to this, the Krishna Kumar Sabha never met under the auspices of the Sanatan Dharam Sabha. In the days of Martial Law no meeting could be held publicly. I don't know how permission was obtained. I joined the meeting with three or four members of the Sabha, Niranjan Das, Hara Mal, and others without passing any resolution to that effect in our

Sabha. The members of the Sanatan Dharam Sabha passed certain resolutions and read them in the meeting and said that the resolutions were the same as those of the Krishna Kumar Sabha as well as of the Seva Samiti. None of us uttered a word, but listened to the proceedings quietly. Nearly two dozen persons from each of the three societies were present in the meeting. About 30 armed soldiers were also there and they were given lemonade, etc., to drink. The resolutions passed there were not sent to any press, but were only entered in the register. Many days after this, Jalsa, the Tehsildar of the place, sent for a list of all the members of the Krishna Kumar Sabha. After this, an order was received that the list should contain parentage and the place of residence also. We supplied the necessary information. On this, Pandit Parshram, Sub-Inspector, C. I. D., called me at his house and asked me under orders from the Deputy Commissioner, whether my Sabha was a branch of any other Sabha or had branch anywhere else and what its rules were. I produced a printed report. When the members of the Sabha heard all this, they got frightened, and it was unanimously agreed that the Sabha be put an end to. Keeping in view the idea that the Deputy Commissioner should know that the Sabha had been dissolved, the balance of Rs. 70 in hand was paid to the District War League and information was given that the Sabha had been stopped. The proceedings with regard to the Sabha being dissolved were typed, and a copy was sent to the Captain of the Police, Deputy Commissioner, and the Tehsildar.

307 B.

LIST OF PERSONS RELEASED WITHOUT TRIAL.

1. Brij Bhushan Bhagat, Bar.-at-law (Approver).
2. Mokandlal, son of Shankar Das Rora, released on bail.
3. Mir Din, son of Nizamuddin Teli, detained from 5-5-19 to 6-5-19.
4. Allah Bakhsh, son of Pir Bakhsh, detained from 15-4-19 to 9-6-19.
5. Karim Bakhsh, son of Boota, detained from 19-4-19 to 9-6-19.
6. Mir Hussain Bakhsh, Vakil, from 15-4-19 to 21-5-19.
7. Nathu Mal Sachdev, from 15-4-19 to 9-6-19.
8. Nazir Husain, son of Goolam Husain, from 30-4-19 to 1-5-19.
9. Ganga Ram Multani released on 9-6-19.

10. Ahmad Din, son of Imam Bakhsh, from 16-4-19 to 22-5-19.
11. Nizam Din, son of Allah Ditta, from 19-4-19 to 9-6-19.
12. Buta, son of Nabibakhsh, from 23-4-19 to 9-6-19.
13. Mohemad Husain Jali re-arrested.
14. Bihari Lal, son of Atma Singh, from 23-4-19 to 9-6-19.
15. Rala Ram, platelayer, from 15-4-19 to 21-5-19.
16. Narain Das son of Saheb Chand released on 6-6-19.
17. Ahmad Din, son of Faujdar Arain, released on 21-5-19.
18. Mansa Ram, son of Maya Ram, released on 26-5-19.
19. Sardari, son of Lorinda, released on 7-6-19.
20. Kishan Singh, son of Partap Singh, student, released on 26-5-19.
21. Gopal Singh, son of Lehna Singh.
22. Azim, son of Subha, released on 25-5-19.
23. Haveli Ram, son of Devi Dyal, released on 6-6-19.
24. Daula, son of Wadhaya, released on 7-6-19.
25. Lachman Singh, son of Sher Singh, released on 7-6-19.
26. Ramzan, son of Meda, released on 25-5-19.
27. Ralya Ram, Manager, Guru Kul.
28. Nathu Ram, son of Uttam Chand.

WAZIRABAD.

308

The statement of **Dr. Daulat Singh**, *the late Secretary, Arya Samaj, Wazirabad.*

There is an acu e party-feeling at Wazirabad, and this feeling was accentuated owing to the municipal elec tion which took place a little before these events. One faction tried its best to injure the other faction. These events furnished the best opportunity to the party against the Ary Samaj, to avenge themselves upon it and to ruin the reputation of the Arya Samaj.

One or two Arya Samajists talked to me about the idea of closing the shops, and suspending all work, and fasting on the 6th of April 1919, according to Mahatma Gandhi's instructions; but owing to the factions in the city, I opposed their proposal. They had started their work on the 6th April, 1919. They pressed me also to join them on that day, but I did not join them. The *Hartal* was partial, and the day passed off quietly.

The 13th of April, 1919, was the *Baisakhi* day, a very important event in this part of the province. Nothing happened on the 13th, and upto the noon of the 14th, people from outside came to Wazirabad. In the afternoon of the 14th of April, the news went round that a meeting was to be held in the Mosque near the Railway station, in connection with the *Hartal*. A number of people were sitting at my house for medicine. The following gentlemen were among them:—

Babu Gian Chand, B. A., LL. B., Pleader; Chowdhri Tara Chand, Contractor; Master Shiv Ram, Teacher, Mission School; Mahashai Kanhaya Lal; Sardar Labh Singh; some Railway Guards were also present.

I said that they ought not to join such a meeting, and I for myself would not attend it. Consequently, at about 5-30 p. m., I went out for a walk towards my garden on the Sialkote Road. Mahashai Kanhaya Lal and Master Shiv Ram accompanied me. We returned home at about half past seven.

On the next day, the 15th of April 1919, the *Hartal* commenced. All the shops of the city were closed. I remained in my dispensary, and kept administering medicine to the sick. Babu Ishwar Das, Ticket

Collector, Chowdhri Tara Chand, contractor, and many others came to take medicine from me. During the whole of the day, I was sitting in my dispensary and doing my work. In the evening, the *Hartal* ended in the city, and the normal business was resumed.

On the 17th of April, 1919, early in the morning, I heard that some mischievous boys and *badmashes* had cut the telegraph wire, tried to set fire to one or two railway bridges, and actually set fire to the bungalow of the Reverend Mr. Bailey. It pained me very much. I said, "Reverend Bailey is a very popular man and bears no grudge towards anybody, and he is a saintly person, and by burning his bunglow the people of this place and of the neighbouring villages shall have to suffer a heavy punishment". Lieut-Col-O' Brien, the Deputy Commissioner of Gujranwala, arrived in the afternoon, and arrests began. The news of the arrival of motor cars and the military spread soon after. Many arrests were made by the Deputy Commissioner himself.

On the 17th of April, 1919, Martial Law was proclaimed in Wazirabad city and at the station. Consternation spread in the city, and people were terror-stricken.

Martial Law notices were posted at different places and on some buildings. These were affixed to the places and houses, with which the arrested persons had connection. A set of Martial Law notices was also posted at the Arya Samaj *Mandir*, although the Arya Samaj had nothing to do with any of the events. I, who was against the *Hartal* and took no part whatsoever in the movement, was to be held responsible for the safe custody of Martial Law notices, as I happened to be the Secretary of the Arya Samaj. Two persons had to be specially engaged to keep watch, and I had to go personally several times to see the notices, that no mischief-monger might tear them away or damage them. Martial Law authorities were very particular, that the notices were not injured or interfered with. If any person did not *salam* an officer by mistake, or through oversight, he had his turban taken off his head and tied round his neck, and he was dragged to the camp by body-guards. There he was either fined or flogged. This sight always haunted me, and I had often to go and have a look at the notices during day and night to see that they were safe. Sleep and comfort were thus denied to me.

On the first or second of May, 1919, Mahomad Akbar, Sub-Inspector of Police, accompanied by Zaildar Sultan Ahmad, came to my dispensary at about 12 a. m. Chowdhri Tara Chand, Vice-President of the Arya Samaj and one or two more men were there. The Sub-

Inspector asked me, "Who is Daulat Singh ?" as if he did not know me. I replied that I was Daulat Singh. He asked for the Registers of the Arya Samaj, and taking them, he went away.

On the same evening, I was sent for at the Thana. Mian Abdul Samad, Inspector, C. I. D., Sardar Teja Singh, Inspector of Police, with the other Sub-Inspectors, were sitting there. Mian Abdul Samad opened the proceedings book of the Arya Samaj, and enquired of me the days on which meetings had been held. It was found that meetings were held on the 30th of March, 1919, and on the 3rd of April, 1919, to pass the monthly accounts, and on the 10th of April for the annual election of office-bearers. Both the Inspectors satisfied themselves by examining the registers. Mian Abdul Samad, Inspector of Police, C. I. D., said, "There is nothing objectionable in the Registers, and the Registers are kept regularly. No meeting in connection with *Hartal* was held in the Arya Samaj, and no mention is made in the Registers of any such meeting." Sardar Teja Singh reminded the Inspector of Police of a certain note in English, probably in the handwriting of Col. O'Brien. I was then told that the Proceedings Book and the Register of subscriptions, would remain with the police. The remaining two Registers which were kept have not been returned by the police yet.

On or about the 20th May, a constable came to call me to the Thana. Many other people were also sent for along with me. It was customary with the Police to send daily for men residing in certain localities, or belonging to certain professions, *e. g*, goldsmiths, confectioners, etc., and after detaining them for two days or more, to get out something from them. Inspector Partap Singh enquired of me as to who were the persons who took part in the meeting held on the 14th of April, 1919, in the Masjid, and in the subsequent meeting held in the evening at Jamiat Singh's house. I said that I had never attended any meeting and did not know anything about them. I did not know anything in connection with the *Hartal*, as I never went to the bazar that day. I was detained in the Thana from morning till evening for two days, and was being forced to give out something. After being detained for ten days, I was told that I was not wanted any more.

On the 4th of June, 1919, it was rumoured that more arrests would be made, and that the list contained my name also. Accordingly, on the 7th of June, 1919, in the afternoon two policemen in white came to my dispensary, when I was administering medicine to my patients. They told me that I was wanted by the Inspector Abdul Samad. I at once went in their company to the THANA. Other people were also

present. Mian Abdul Samad called me inside and asked me what I knew about the affair. I told him that I did not attend any meeting, took no part in the *Hartal*, and knew nothing.

The same evening, twelve persons came arrested, under the order of the Deputy Commissioner of Gujranwala. Almost all the arrested persons were respectable gentlemen. They were all handcuffed, and send to the THANA outside the city.

That very evening, I came to know at the Thana that Mohamad Akbar, Sub-Inspector, and Mohamad Ali, Municipal Commissioner tutored two witnesses, named Khizan Singh, milk-seller, and Mohana, SHERBAT-seller, against me; and these two persons were to name me and another, and to say that we were leading the mob bare-headed, and were shouting *'Mahatma Gandhi ki jai,' 'Hindu Musalman ki jai.'* We came to know also that these two witnesses were not willing to say this, as they did not know anything. The Police threatened them and also beat them and said, "Either name these persons and be approvers, or you will also be prosecuted and sent to Jail". They were thus forced to make a statement and give my name.

But, on the next day, those two men complained to Capt. J. D. Dennings the then Martial Law Administrator, Wazirabad, that the police had, by threatening and beating them, forced them to mention the name of Babu Jagan Nath, Municipal Commissioner, and others, and to give evidence against them, although they knew nothing in fact. Capt. Dennings took down their statements, and sent the same with his own report to Lieut.-Col. O'Brien, the Deputy Commissioner, to the effect that the police were harassing the people and they wanted to ruin many respectable persons simply because they belonged to an adverse party, and they were likewise manufacturing false evidence by beating witnesses. He himself went to Hafizabad by a special train, and saw the Deputy Commissioner. He went so far as to say that if the police arrested Babu Jagan Nath, he would be forced to appear as a defence witness. It was settled that the police should not arrest Babu Jagan Nath, but the other accused should not be benefited by these statements. The statements of both the witnesses with the report at Capt. Dennings were kept by the Superintendent of police at Gujranwala.

We were arrested in the evening of 7th of June, 1919. The 8th of June was a Sunday. On the 9th of June, at about 2-30 p. m., Dr. Ram Lal, Secretary, College Section, Arya Samaj, Babu Ishwar Das, Gopal

Singh, Arya and I were taken from the jail to the bunglow, where Mr. O'Brien and Mr. Wace were holding a Court. When we entered the compound, an Indian Police Officer came and said to me," You have been charged for having attended the meetings of the 14th and the 15th of April, and for being present with the mob; and the prosecution witnesses against you are Muhammad Akbar, Sub-Inspector and Mohamad Alam and Moula, two constables, and Khazan Singh and Mohal Lal; let me know who is your Defence witness." I requested him to give me sufficient time, so that I might be able to think over the matter and engage a pleader. He said, " No, the case will begin just now, and if any of your witnesses comes, it is good; otherwise, after hearing the case, the judgment will be passed". On hearing this I was terror-stricken. I, however, gave the names of those persons who were sitting in my shop on the 14th, and who had taken medicine for their relatives, *i. e.*, Babu Gopi Chand, B. A., LL. B., Pleader, Chowdhri Tara Chand, & Master Shiv Ram of Mission School, Diwan Mohan Lal, Pleader, and Sardar Labh Singh, a Railway Guard. The Police called Babu Gopi Chand, Chowdhri Tara Chand, Master Shiv Ram and Ishwar Das. Diwan Mohan Lal and Labh Singh did not receive any information. At about 3, the case was taken up. Mohammad Akbar, Sub-Inspector, deposed that the accused was the Secretary of the Arya Samaj and that the registers of the Samaj were taken from his possession. Mr. O'Brien asked, if all the registers of the Samaj were found in the possession of the accused. The Sub-Inspector said, " yes". The Sub-Inspector added that the accused was present at the meetings of the 14th and the 15th of April, 1919.

The prosecution witnesses, Mohammad Alam and Moula had also supported the statement of the Sub-Inspector Mohammad Akbar.

After this, Khizan Singh and Mohan Lal were examined. They deposed that Doulat Singh, Ishwar Das, Ram Lal and Gopal Singh, who were going in front of the mob, were shouting, " *Mahatma Gandhiki Jai, Hindu Muslimki Jai*". They admitted in cross-examination, that they had given their statements to Capt. Dennings, that they were forced and ill-treated by the police to give evidence.

The Court did not take down my statement.

I was only asked whether I pleaded guilty or not. I pleaded not guilty.

The defence evidence supported my statement and showed that the accused did not go anywhere, and did not join any meeting. I submitted at the end that I was quite innocent, and that my only fault was

that I was the Secretary of the Arya Samaj, and on that account I was handcuffed. Col. O' Brien said, "As Swami Shradhanand is taking part in the agitation, you must be taking part also". The judgment was pronounced and I was sentenced to 3 months' rigorous imprisonment and fine of Rs. 20.

If the papers taken by the police from Capt. Dennings are seen, and the statement of Khazan Singh, Mohan Lal are examined with the report of Capt. Dennings, it would be found how the police manufactured evidence against me, and how the military officer condemned the behaviour of the police and reported against it.

If the government kindly send my case to a new court to be tried *de novo*, and I be given an opportunity of presenting my full defence and cross-examining the prosecution witnesses, truth will come out.

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The statement of **Lala Beli Ram**, *Coal Merchant, Wazirabad.*

From the beginning, I was against the *Hartal*. When the mass-meeting took place in the Jamai Masjid at Wazirabad to discuss the *Hartal* for the 15th, I did not attend it, nor did I close my office on the 15th. On the other hand, I persuaded my neighbouring shop-keepers to keep their shops open.

At 2 o'clock in the morning of the 15th of April, I received a written order of the Tehsildar, circulating a copy of the Deputy Commissioner's order to the licensees of fire arms to be present at 6 p. m. at the Tehsil, and to fire without any hesitation on any mob if they exceeded the limits of the law. All license-holders, consequently, presented themselves at the Tehsil at 6 p. m, and remained there till half past eight, when the Deputy Commissioner's orders mentioned above, were repeated by the Tehsildar. I was coming back to my house, when Lala Dial Chand, Municipal Commissioner, met me and as we came out of the town, we were informed that some boys were throwing brickbats at the Railway Station. As the orders were, fresh in my mind, I considered it my duty to go towards the station and disperse the boys. We both went, and found a mob in the compound of the Dak Bunglow, bent upon doing some mischief. As the people did not retire when persuaded to do so, and as they threatened us with assualt and actually threw a brickbat towards us, which struck a glass of the compound lamp, I drew out my revolver and told them

in a loud voice that I had orders from the Deputy Commissioner to shoot them, if they did any mischief. I succeeded in making them retire into the Masjid. The fact was observed by several Europeans and military officers from the station. But, notwithstanding this, I was arrested for being one of the mob, and after remaining in the lock-up and in Jail about a week, I was tried before the Martial Law Court of Mr. Wace, Assistant Commissioner. There was little or no prosecution evidence against me, the defence evidence was overwhelming, and I was honourably acquitted. The trial cost me about three thousand rupees, besides a tremendous loss of business, and personal worry and trouble which can better be imagined than described.

There was another charge against me, that of being present in a meeting of about ten persons alleged to be held at Lala Dial Chand's place. There was no such meeting at all, and no evidence was produced at the trial.

I pay an income-tax of Rs. 104 and move in respectable society. It was only to give me trouble that I was arrested and tried. During Martial Law administration, I paid Re. 1 as house-tax levied in the town of Wazirabad from every house; and while I was in jail, a sum of Rs. 168 was recovered from my son as a contribution towards compensation for damage said to have been caused by the mob. I personally observed a police officer going round on horseback in the town with two orderlies. One or two persons failed to *salam* him, and they were whipped at the headquarters of the Martial Law Officers (Dak Bunglow) after having been detained for about 24 hours. Each man got 5 or 6 stripes. One day, a man was secured to the saddle of a galloping horse with his own turban. Whipping was administered in the presence of two Municipal Commissioners who were deputed daily by the Tehsildar, under orders of the Martial Law Administrator, to witness the punishment, evidently with a view to inspire terror in the people.

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The statement of **Lala Dyal Chand,** *Municipal Commissioner, Wazirabad*

As many of the necessaries of the military had to be brought from outside, a "Comfortable Fund" was started and a tax of Re. I per house (hearth) was levied, which was to be realized through the mem-

bers of the Municipal Committee. The account of this fund was ept with Mati-ullah, a member of it. When the funds were exhausted, some more subscriptions were asked and realized from select people.

During these days whenever the Deputy Commissioner came to Wazirabad, he asked me particularly to get full details of the meeting of the 12th of April, 1919. Really no meeting was held at Wazirabad on the 12th. Till the 14th, the people had not even the slightest idea of observing the *Hartal*. But the Deputy Commissioner insisted on finding out the particulars of the meeting of the 12th. On this, the police sent for all the *Halvais* of the town to the Thana. They were detained there the whole night, and the Hon'ble Raja Mohamad Ikramullah Khan took down their statements to the effect that a meeting was held in the evening of the 12th in my sitting room, that myself and Beli Ram were sitting silent in the meeting, that all those persons who were arrested by the Deputy Commissioner on that day (*i. e.* the 15th) were present at the meeting, and that pressure was put on the *Halvais* to close their shops after the fair on the 15th. When the recording of the above statements was finished, I was called to the Thana in the evening. There I was told to speak the truth, and it was to be that all those persons, who were under arrest, came to my sitting room on the 12th and compelled the *Halvais* to close their shops; but I refused to do so as it was an utter falsehood. From that day I was called to the Thana till the 7th of May, and in fact till the 2nd of June, and the Police insisted that I should name the persons who were arrested. I persisted in refusing. As the *Halvais* had deposed that the meeting was held and Beli Ram and I were present in the meeting, we were also arrested and sent to Gujranwala Jail. We were brought back to Wazirabad on the 9th of June, 1919, for trial. The police laid the same charges against both of us and also produced evidence to prove that we had gone to the Dak Bunglow and thrown stones there, although as a matter of fact, we had gone there by the order of the Deputy Commissioner to stop the people from throwing stones on the Dak Bunglow.

On the 15th of April, 1919, the shop-keepers of Wazirabad closed their shops, but the chief reason for this was the *Bisakhi* fair. People from outside who had come to see the fair had compelled the shop-keepers to close their shops; and it was these people, probably, who after the shops were closed, did all the mischief of cutting the telegraph wires and setting fire to the *kothi* of Rev. Mr. Bailey.

The same day, i. e. the 15th of April, 1919, when I came out of my house early in the morning, I saw that the shops were closed. I

met Beli Ram outside in the street. He told me that he was sent for by the Tehsildar, who showed him the order of the Deputy Commissioner to the effect that if people committed mischief they should be fired upon. On our way to Beli Ram's house we met Gopal Singh Arya, who told us that the boys had gathered at the Dak Bunglow, and were throwing stones at the station, and that they should be stopped. When we reached the place, one of the boys threw a stone at us, which struck the lamp post, and broke the glass. On this, Beli Ram took out his pistol and proclaimed in a loud voice that whoever did any damage to the Municipal property would be held responsible and shot. All the boys, who were out for the BISAKHI Fair, dispersed and went away, some to their houses and some in other directions. It is said that these boys committed the excesses.

On the 16th of April, 1919, the Deputy Commissioner, Col. O'Brien came to Wazirabad, and the Municipal Commissioners were called to the Dak Bunglow. When all the members had assembled, the Mohammadan members were called in first and asked as to who was at the bottom of all the mischief. Then the Hindu members were called in and the same question was put to them. Some of the members named Pritam Das, President of the Arya Samaj.

After some time, the Deputy Commissioner came out and inquired about Aror Chand, Member, Municipal Committee, and somebody told him that he was ill. The Deputy Commissioner said that Aror Chand was not ill, and that he should be brought at once. A man brought him from his house in his night dress, with slippers on. When Aror Chand came, the Deputy Commissioner ordered him and Mohammad Hussain to get on one side, and ordered the Inspector of Police to handcuff them. The Deputy Commissioner ordered all of us to accompany him to the town, and, showing us the cavalry, said that if any mischief was done in the town, all of us would be shot dead. Aror Chand and Mohammad Hussain, surrounded by the Police, were leading the procession. The Deputy Commissioner, in his motor car, was behind them, and, last of all, followed the members of the Committee on foot. The procession halted near the house of one Jamit Singh Bagga, a very rich man of the town. It was announced that Jamit Singh was to be arrested. He was not at his place. The Superintendent of Police went himself to search for him in his sitting room, but the man was not there. During this round through the city, many arrests were made. The procession returned from one end of the Town Hall and reached the Dak Bunglow. I was ordered to go to the river, where some bridge construction work was going on, and to arrest Basheshar Nath, brother of Charanji Lal, pleader; but he was not found there.

Two or three days after this, all the citizens were called to the Dak Bunglow, and the Military Officers announced the proclamation of Martial Law, and, day after day, Wazirabad grew into a Military Cantonment. As Wazirabad is a junction station and as this was the place from where the military was sent to the places, where Martial Law was proclaimed, it became big Military Headquarters. A number of *charpoies* (cots) were taken for their use, which have not yet been returned. The members had to collect and send to the Tehsildar butter for the military from their wards, which I also did for many days through Gopal Singh Arya. In addition to this, a proposal was made that the members should also collect poultry from their wards.

We were acquitted, as the whole evidence in the case was in our favour, that no meeting was held, that we went to the Dak Bunglow to stop the people from throwing stones, which was confirmed by Mr. Johnson, Loco. Foreman, the Tehsildar, who had announced to us the order of the Deputy Commissioner to go to the Dak Bunglow and the Hon'ble Raja Mohammad Ikramullah Khan, all defence witnesses.

During those days there was a Martial Law order that when the A. P. M. visited the town, all the shop-keepers should get up and *salam* him. Whoever failed to do so was arrested, court-martialled and whipped. One day I saw a person, one end of whose turban was tied round his neck and the other to the saddle of the A. P. M.'s horse, and who was thus being taken to be tried for not salaming. A number of persons who were outsiders and ignorant of the orders of salaming were similarly treated.

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The statement of **Sardar Parshotam,** *son of Sardar Jamiat Singh, Contractor, Wazirabad.*

My father, Sardar Jamiat Singh Bagga, went to Karachi in the first week of April. From there, he came back on the 10th of April. On the same day we came to know that there was a piece of cultivated land in the Jammu State, which we could buy through a friend. But, as the *Bishakhi* Fair was to be celebrated in the city on the 13th, the 14th and the 15th of April this year, my father could not go to Jammu (Kashmir).

In the evening of the 14th of April, we were sitting at our shop, when a few people of the town came to us and told my father that a meeting was going to be held in the Mosque, where respectable people had already assembled, and that he should also go there. My father reached there when the proceedings of the meeting had already begun and a few speakers had already finished their speeches. My father was also pressed to address the audience. In his speech, he protested against the Rowlatt Act, but said that personally he was not in favour of the *Hartal*, because it was a *Bishakhi* day, and the people from outside had also come there. After some more speeches had been delivered, it was resolved that a *Hartal* should be observed in the city on the 15th of April 1919.

At about 2 o'clock in the night, on the 14th or 15th of April, a *chaprosi* of the Tehsildar came to our house and got a notice served on my father. The notice was from the Deputy Commissioner, ordering all the holders of fire-arm licenses to present themselves next morning. My father therefore, on the morning of 15th April, went to the Tehsil with his gun. There, instructions were given that any person attempting to do any damage to Government property was to be prevented, and arms could also be used, if necessary. The Tehsildar ordered my father and a few other respectable gentlemen to go towards the Dak Bunglow, where the crowd was gathering. My father at once went there, and succeeded in moving the crowd from there to the city side. He then came back home and never stirred out on the same night, and went to see the land in the Jammu State, as he had already decided upon.

On the 16th of April, in the afternoon, the Deputy Commissioner, Lieut. Col. O'Brien, along with the Superintendent of Police and other Military Officers and Cavalry, came to the city. He arrested and handcuffed Master Jan Mohamad, Coal Merchant, Master Mohamad Hussain, Municipal Commissioner, Lala Aror Chand, Municipal Commissioner and Timber Merchant, Lala Jaggan Nath, Lala Jwanda Mal Choudhri of the Bazar and Lala Pritam Dass, President of the Arya Samaj, and after parading them through the streets took them to the Railway Station. Aror Chand and Mohamad Hussain, Municipal Commissioner, were originally arrested at the Railway Station, and brought back handcuffed to the city, and then, along with others, taken back to the Railway Station. When the Deputy Commissioner and other officers reached near our shop, I came to know that warrants had been issued against my father also. The police searched our residential house and sitting room, and scolded the ladies in the house in my presence. They then asked where Jamiat Singh had gone, or

where they had concealed him. For three days continuously, the City *Thanedar*, Akbar Ali Shah, kept on scolding me, saying that I had hidden my father somewhere. He took me to Sohdre and other places in search of him, although I had told him plainly that my father had gone to Jammu to see a plot of land.

The Deputy Commissioner, Col. O'Brien, halted in Wazirabad on the 21st, and on that very day ordered the confiscation of all our property without any notice. Soon after these orders had been issued, the City Thanedar, Akbar Ali Shah, appointed Ali Ahmad and Kirpal Singh, Municipal Commissioner, to turn us out of our house. At that time, there were 4 ladies and 6 minor children in the house. The ladies and children were at once turned out of the house. The ladies had only those few clothes on, which respectable *purdanashin* women generally wear within the four walls of their houses, and the children were even more scantily dressed, and in fact, some of the children had been playing in the yard without any clothes. They did not allow the ladies to put on their shoes even, and the children who were naked were turned out as they were. The family of a man, who was worth-lakhs, and who had donated thousands of rupees to schools, colleges, *Dharamsalas* and other charitable institutions and who had helped hundreds of people in the city in time of need, was, that day, without a house and without the necessaries of daily life, and there was not a single pie in the pocket of any one of us. It was due to the ill-will of our enemies and the foolishness of the authorities. A kindly neighbour gave us shelter for a night. We paid Rs. 1,875 as income-tax to the Government. We have substantial landed property and we also paid revenue to the Government.

My father purchased War Bonds worth Rs. 7,000 during the great War. He also contributed much to the Red Cross Society, O'Dwyer's Memorial, and other similar institutions. He helped the Government in the recruitment work, and in recognition of those services got a *sanad* from the Commander in Chief. When my father came to know of the warrant for his arrest, he went straight to Gujranwala after finishing his business, and presented himself before the Superintendent of Police. The Superintendent at once handcuffed him and put him in the jail lock-up. Although my father surrendered himself to the police on the 26th of April, 1919, the orders for the confiscation of our property were not withdrawn till the 4th of May, 1919.

The police *challaned* the case to Lahore for trial on the 1st of June under section 121, etc., of the I. P. C.; but the Legal Remembrancer, after seeing the *chalan* papers, gave his opinion that the case against

my father should not be tried by the Commission, as the prosecution evidence was very weak against him, and sent the *chalan* back. Then my father was brought back to Gujranwala and locked up in jail.

The papers of the case were submitted to the Court of the Deputy Commissioner Col. O'Brien, on the 5th of June, 1919. But, before they were brought before the Court, the Officers of the police themselves fixed 9th of June as the next date, and asked for a list of the defence witnesses. The charge was not read out to the accused, when they were produced in the Court of the District Magistrate on the 5th of June, 1919 although the law is, that the accused ought to be informed of the charge before he is required to submit a list of the defence witnesses. The Deputy Commissioner refused to give a certified copy of the charge sheet to our counsel, Lala Anant Ram, nor was the file shown to him. The police summoned only the local witnesses, and the witnesses from outside, whose names were in the list, were not summoned. The reason, probably, was that about the 9th of June, 1919, which was the date for the case, Martial Law was to be withdrawn and the cases started by the police were to be finished. From the above proceedings it will be seen how our defence was handicapped. In short, on the 9th of June, 1919, in the afternoon, very brief defence evidence was taken, and after that, the Deputy Commissioner pronounced the orders against my father, sentencing him to rigorous imprisonment for a year and a half and a fine of Rs. 1,000, or in default of payment of the fine, six months' rigorous imprisonment. The fine of Rs. 1,000 was realised against the wishes of the accused, who preferred the alternative of further imprisonment. A copy of the case, which I got from the Chief Secretary's office, is appended herewith. The magistrate states in his judgment that my father stopped the crowd from breaking the fence of the Dak Bunglow and also that he was amongst the crowd who threw stones on the military.

The treatment that was meted out to my father in the Gujranwala Jail after his conviction, was not fit for a political prisoner. He was treated like ordinary convicts. My father's age is 62 years. He is weak and has got a dangerous cataract in his eye. All the other Martial Law convicts, above the age of 60 years, were released on the 17th September, 1919. I submitted two applications to the Superintendent, Jail, but he did not take any notice, nor did he give me any reply.

During the days of Martial Law, our firm was made to pay an indemnity of Rs. 1,295-14-6, which the Revenue Officer, through the Zaildar and other people, realized from me.

During the days of Martial Law, it was announced that every evening when the Martial Law Officers in charge of Wazirabád came to the city, we should all stand up in a line, *salam* them with a low bow, and as long as the officers were there and did not pass on, we should remain in our positions.

As far as I know, butter was collected from every house for Military Officers and its price was never paid. Accordingly, I paid Rs. 30 as my share of expenses for the food of the military and the police. Similarly, other coal merchants were made to pay according to their means and status.

I was an eye-witness to the fact that during Martial Law days, students of schools were taken in a line through the Bazars every day, three times—morning, noon and evening, with two Municipal Commissioners and two masters, towards the Dak Bunglow, for answering the roll-call before the Military Officers. It should also be noted that those were the hottest days of the season, and children were put to great trouble, specially, by walking a long distance in the noon day sun.

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The statement of **Sardar Kesar Singh,** *son of Sardar Buta Singh, Khatri, Coal Merchant, Wazirabad.*

On the 6th of April, Lala Nand Lal, Manager, Putri Patshala, and Lala Pritam Das, President, Arya Samaj, and others paraded through the town, bare-footed and bare-headed, and requested the people to observe *Hartal* and to keep a fast. The citizens of Wazirabad made no response. The 13th of April was the *Baisakhi* Fair day, which was attended by people from the districts of Gujrat and Jhelum, the Tehsils of Hafizabad and Gujranwala, and the town of Sialkote and other places. On that day the people of Shadjwal (district Gujrat) and Gujranwala, returning from the fair, paraded the streets of the town from morning till 4 p. m., singing the following couplet in Punjabi (Khat ke liyaya maini, Wazirabad Walian *Hartal* nahin kiti ennan di kuri kise nahin laini). Since the people of Wazirabad did not observe *Hartal*, no body would take their girls in marriage. These words impressed the citizens. In the evening a few of them, at the Lohari Gate, said that the people should oblige them by assembling in the mosque.

As the people were predisposed, no body cared to know who were the conveners of the meeting.

The people, gathering in large numbers from every street, reached my shop which is just near the mosque. The crowd numbered two thousand by this time. The outsiders, who had come to the fair, also joined the citizens. I was also asked to join and to attend the gathering in the mosque ; I answered that I would join shortly and that they might go. But no body was in a mood to place trust in my assurance and I was compelled to accompany them. Master Mohammad Jan, who chanced to meet the crowd on the way near the shop of Bhai Sarup Singh, Railway contractor for sweats, was similarly compelled to join. When the crowd entered the mosque, they found that many people had already gathered there. The mosque square was crowded to overflowing and there was hardly an unoccupied corner in the mosque. People were sitting even on the walls of the mosque.

Mirza Zahur-u d-din, who is a near relative of Khan Sahib Raja Akram-ullah Khan, addressed the people gathered there, calling upon them to put off their turbans. All the people did so, with the exception of Sikh gentlemen, who were present in the mosque and who did not think it proper to put off their turbans, evidently owing to religious scruples. But, subsequently, the Sikhs had to take off their turbans also.

Master Mohammad Jan was obliged to address the crowd. His speech was absolutely free from any words of hatred or disaffection towards the Government. He was followed by Lala Pritam Das and Sardar Jamit Singh, whose speeches were also absolutely free from any spirit of disloyalty.

The audience, then, with one voice, cried out for the observance of the *Hartal* the next day. It was decided that, as the opinion of the gentry of the city who were not present, was necessary to be obtained, another meeting be called the next day at 9 a. m. These proceedings hardly took half an hour. The people went to their business and the visitors to the fair.

Since at the meeting no decision with respect to the observance of a *Hartal* had been arrived at, people at the fair began to sing the same couplet again, and it touched the citizens' hearts. Without being asked by any body they closed their shops on the 15th of April, 1919, without even waiting for the announced meeting.

We came back to our houses after a visit to Guru Kot. I had no sooner reached my residence, than I was sent for by the Tehsildar at the Tehsil Office. I was informed that the *Raises* of the town were

there. I took some refreshment and went to the Tehsil. When I entered the Bazar Kalan, I noticed crowds of people parading the Bazar bare-headed, the students of the Jubilee School being among them. When the crowd reached the grain market, it was joined by another crowd which included the students of the Mission School.

A young man, named Abdul Satar, was addressing the crowd near the shop of Lala Devi Ditta Mal Bazaz. The crowd appeared to be ready to go out of the city. At this stage, Master Mohamad Jan joined me, coming from the direction of the Sialkote Gate, and we proceeded to the Tehsil. Near the Tehsil, we met Sardar Jamit Singh, who was coming from the opposite direction. He said that the Tehsildar was waiting for us and that we should make haste and see him.

We saw the Tehsildar, who told us that the orders of the Deputy Commissioner were that any man committing any excess should be shot dead. The Tehsildar added that to keep a fast or observe a *Hartal* was no offence, but any excess was an offence. At about 9 in the morning, the Tehsildar ordered Master Mohammad Jan, Sardar Jamit Singh, and myself to induce the leaders of the mob not to go towards the Government Buildings, or commit any mischief and that, if they wanted to hold a meeting, they might hold it some where at a distance from the Government Buildings. We accordingly went towards the Post Office and the Rest House to inform the crowd what we had been told. We informed the crowd that any person, attacking any Government Buildings, would be, by the order of the Deputy Commissioner, shot dead and that, if they wanted to hold any meeting, they might do so on that side of the town where there were no Government Buildings. It was suggested that the meeting might be held in the gardens of Dewan Thakar Dass on the East of the town, where there were no Government buildings.

A number of discreet people, noticing the arrival of the military cavalary men on foot and the placing of the guard at the Railway station and the Rest House and the Post Office, moved towards the town.

But the visitors to the fair, who were mostly villagers and ignorant men, did not listen to our request. They fell out with the military and were even ready to cut the telegraph wires. One boy who is said to belong to the village of Sowidra actually climbed up the telegraph post and was encouraged by the other people. On our remonstrance he began to abuse us. The military men, one an Indian and the other a European, stationed at the Railway bridge, who saw the boy, were ready to fire and actually pointed their rifles at him.

But the boy did not at all care about it and stood determined to receive the shot. He was shot at but escaped and the bullet pierced the wall of the mosque. He was saved, but still he would not stay his hand from the mischief.

The Sub-Inspector Sardar Partab Singh and Sayad Akbar Shah and the Railway Sub-Inspector of Police, the constables and the members of the Railway staff and those in charge of the Railway station, who were all walking on the Railway platform and witnessing the scene, did not at all check the mischief-mongers, but, from the conduct of some of the police servants it appeared that they even encouraged them. Some policemen went to the length of saying openly that the peace breakers might do harm to the Government by upsetting Government business, which was what they themselves wanted.

Sardar Partab Singh, Sub-Inspector of Police of the Sadar Thana, Syad Akbar Shah, Sub-Inspector of the City Thana and the police constables had been patrolling through the streets of the town and outside it. But no body ever used his influence to check the mischief makers. To my mind it seems that all the mischief was done owing to the police having a hand in the matter. The people of the Punjab hardly possess the courage and boldness to commit such mischief. The people would turn pale at once, if a constable came and even said to them that they were wanted at the police station.

The people, who were singing the couplet mentioned above, were staying at the *Dharamsalas* of Bhai Kirpal Singh during the days of the *Bishakhi* Fair.

Bhai Kirpal Singh Choudhri, Sultan Ahmad Zaildar, Choudhri Ali Ahmed, Sub-Registrar and Municipal Commissioner were the standing police witnesses in all the Martial Law cases, and all of them were present at every meeting of the citizens and accompanied the crowd everywhere.

These persons received the Deputy Commissioner at the Railway station and to save their own skin, they got such people arrested and handcuffed against whom they had a personal grudge on account of the Municipal election or on some other account.

On the 16th of April, 1919, the Deputy Commissioner, Gujranwala, came to Wazirabad, and sent the above-named person to call Lala Arur Chand, Municipal Commissioner, and Master Mohammad Jan, Municipal Commissioner. The former gentleman was suffering from fever and consequently was brought in a tonga. These two respectable gentlemen were handcuffed and paraded through the town on foot,

under the escort of the Deputy Commissioner, Superintendent of Police, Police and Military Officers, some European and Indian soldiers, and all the Sub-Inspectors of Police. After this other arrests were made.

I witnessed all these horrible scenes, but was not arrested up till then. The following gentlemen were called from their houses and arrested in my presence :—

1. Master Mohammad Jan.
2. Lala Pritam Das.
3. Lala Badri Das.
4. Moulvi Muhammad Hussain.
5. Lala Jowanda Mal.
6. Lala Jagan Nath.

At the instigation of Sardar Lal Singh, Bhai Kirpal Singh, and Sardar Sant Singh Chhachhi I was arrested. These gentlemen had personal enmity against me on account of the complaints which I had lodged against them in connection with the *Dharamsala* affairs, also on account of differences in connection with our joint business of a factory at Wazirabad, and Presidentship of the *Biradari*.

I was arrested without a warrant and brought to the Rest House in handcuffs. The warrant for my arrest was issued afterwards. I had to stay in the police lock-up for the night in company with many other persons who had been hcarged with sundry other offences. The lock-up was very crowded and I had to sit up throughout the night.

On the morning of the 22nd I was sent to the Gujranwala Jail, and was placed with seven other persons in a small cell, which was hardly big enough to hold three or four persons. The treatment meted out to us was very harsh.

Lieut.-Col. A. J. O'Brien, Deputy Commissioner of Gujranwala, during his visits to the jail looked exultant at seeing us in that condition. All the eleven of us were paraded with the accused in the Gujranwala and Wazirabad cases at the time of their identification. And the parade in the sun continued for two weeks. We were ordered to stand for the whole day.

On the 1st of June, 1919, we were taken to Lahore by Sardar Partab Singh, Sub-Inspector of Police, and all the eleven of us were placed in the dark and dingy lock-up at the Naulaka Police Station. The room was occupied by many other persons already. The night was extremely hot and we had to sit up throughout the night. In the morning we were produced before the Tribunal sitting at Anarkali. As our cases had not been sent up for trial till then, we were taken to

the High Court and from there were ordered to be taken back to the lock-up. The next day was a holiday on account of the King's Birthday. Our case was brought up for trial on the 4th of June and from this day we were placed in the Central Jail. On the 4th of June I was brought before the Legal Remembrancer who ordered our removal back to Gujranwala, as our offence was not triable by the Tribunal at Lahore. We were sent back to Gujranwala at 2 o'clock in the night and placed there in the lock-up of the City Police Station. The Police appeared to be anxious to get something out of us, but we could hardly satisfy their demands, as we had no relatives near by and we were put to many inconveniences. On the 5th of June, at 9 a. m. we were taken to the lock-up of the Gujranwala District. We were informed in the evening that our case was to be brought up for trial on 9th June before the Deputy Commissioner at Wazirabad and that we were asked to put in the list of our defence witnesses. We requested that we might be informed of charges against us and the names of the prosecution witnesses but to no use. Every one of us put in his list of defence witnesses.

On Sunday, the 8th of June 1919, we were taken to Wazirabad for trial. It was extremely hot in those days. We were put to so much hardship that if we wanted water, the constables, taking us to Wazirabad, would not allow us to take it, unless we gave something as a bribe.

On the 9th of June 1919, two of us, *viz.*, Sardar Jamit Singh and myself were specially to be tried by the Deputy Commissioner, because he was thoroughly determined upon punishing us, as Sardar Jamit Singh and myself were the President and the Vice-President of the Singh Sabha respectively.

The prosecution witnesses, who deposed against me, were:—

(1) Bhai Kirpal Singh, (2) one small boy, a student, and (3) another student of low morals and of a degraded character. These people were the standing witnesses of the Police in almost all the summary cases of Wazirabad. They had been threatened that in case of deposing otherwise, they would be punished in advance of the real culprits. The truth of my statement and the deposition of my defence witnesses, who were all respectable gentlemen, twenty-one in number, can be verified after an inspection of the files. The Deputy Commissioner condescended to take only one-third of my defence evidence.

The Deputy Commissioner in the afternoon convicted and sentenced us to 18 months' rigorous imprisonment and 1,000 rupees fine each. The other gentlemen were punished by the Assistant Commissioner.

We were then placed in the Sadar Thana in the lock-up like cattle. From there, we were all sent to Gujranwala District Jail bound by a single iron chain. Our work in jail was rope-making.

Bhagat Singh, one of the warders, declared that whoever would pay him 10 rupees, would be excused from the work of rope-making. Since none of us could do that work, our relatives paid the warder, and thus we escaped that labour on the 30th June.

During these days Sardar Jamit Singh was confined in solitary cell for two days and was made to grind twelve seers of grain daily. Sardar Jamit Singh is a very respectable gentleman and a *Rais* of Wazirabad. He was also threatened that in case he refused to work, he would be compelled to do so as long as life lasted in him and that, if he died, his body would be dragged out of the jail premises and no body would hold the jail authorities responsible. On the 30th of June we were transferred to the Central Jail, Lahore, and we (all the convicts) had to pass the whole night at the Gujranwala Railway station on a heap of coal in handcuffs and fetters. The treatment of the Central Jail authorities was not at all harsh. We were allowed all possible comforts and the work given us was such as we could do. On the 17th of September I was released from the Jail on account of old age.

On reaching home I was told that fine of Rs. 1,000 was realised from my property through the warrants of attachment and total amount of Rs. 11 in cash was taken for roviding the necessities of the military officers with 3 *chhataks* of butter every day. I had to pay besides about Rs. 90 as fine, and a sum of Rs. 4-12-0 was forcibly taken from my minor grand-daughter, who is an orphan. My son had to run about from this place to Simla and back, and to many other places in connection with the proceedings of the case and was put to great trouble. During his absence from home the ladies of the house were unlawfully threatened by the Police.

Sub-Inspector Akbar Shah and Partab Singh, the Jail Darogha at Gujranwala and Pandit Ikbal Narain, Secretary, Municipal Board, continued telling me that if I wanted to save my life, I should give evidence against Rai Sukh Dial, Dewan Sikandar Lal, and Raja Ikramullah, to the effect that meetings used to be held at their houses and that I always joined them.

But I did not agree to give such false evidence, telling them that I would not care for any trouble which might, for this, come on me It appears that I was *challaned* last for this very reason and kept under arrest for a month and a quarter.

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The statement of **Wazir Chand Sharma,** *son of Guru Dass, Banker, Wazirabad.*

The Municipal elections were held at Wazirabad from 21st to 26th of January, on account of which there was much friction among the people of the town. Later on, when a vice-president had to be elected, the relations became very much strained among the Municipal Commissioners. The result was, that the Municipal Commissioners went even to the length of bringing false cases against one another. Nevertheless, when the agitation against the Rowlatt Act began, the Municipal Commissioners, who were simple people, confided in their enemies and willingly joined them in attending the meetings held in connection with the Rowlatt Act, as also in persuading the people to observe *Hartal*, and also in sending telegrams of protest. There was a *Hartal* in the city. All the people closed their shops, as it was the *Bisakhi* day. People from the neighbouring places had also come. The police were very particular about snatching sticks. and *lathis* from the people who resented this act very strongly Besides, a rumour was rife in the city that a machine gun had been used at the Golden Temple. The visitors formed themselves into crowds and prepared themselves to cut telegraph wires and burn buildings. In fact, all the occurrences were due to police interference. The wonder remains, that if the police could snatch sticks and *lathis* from the people who came to attend the *Mela* without any trouble, could they not prevent Mr. Bailey's house from being set on fire? Certainly, they could, if only they were inclined to do so. If ever an enquiry takes place, it will be proved that when the crowd went to Mr. Bailey's house, the Sub-Inspector was actually riding a horse outside the Lohari Gate, and other constables were with him. They were all silently seeing the *Tamasha* (fun). If the Sub-Inspector cared, he could have easily dispersed the crowd. But the Sub-Inspector did absolutely nothing to disperse them. So much about the *Hartal*.

On the second day, the Deputy Commissioner, accompanied by the Military and the police, came to the Dak Bungalow, near the Railway station. They called all the residents of the town, and arrested Mohammad Hussain and Arur Chand then and there, as the police department had previously reported their names to the Deputy Commissioner. The Deputy Commissioner did not take any statement from

them. One of them expressly told the Deputy Commissioner that he wanted to make a request, to which the Deputy Commissioner replied, "Dont bark (*Bako mat*); keep quiet". The reason for this was that the Deputy Commissioner would not listen to anybody except Ali Ahmad, Municipal Commissioner, Ali Ahmad Zaildar, Sardar Kirpal Singh, a nominated member, and some C. I. D. Officials who were merely acting as puppets in the hands of these Municipal Commissioners. It was on their suggestion, that the Deputy Commissioner marched with troops through the city, headed by himself, on foot, with Chowdhri Ali Ahmad, Mr. Shamas Din Hakim, Chowdhri Sultan Ahmad and Sardar Kirpal Singh. These men informed the Deputy Commissioner about the men who were to be arrested. The Deputy Commissioner then made a sign to the police, who arrested those men. After they were arrested, the military came, followed by artillery. These Europeans were armed with machine guns, and were seated in armoured cars. The procession started from the Railway station and went up to the main crossing at the other end of the town. After arresting 9 men, it returned by the same route. On reaching the Railway station, the procession came to an end, the accused were sent to the Gujranwala Jail.

Two days after, the Deputy Commissioner held a Durbar in the Wazirabad Dak Bungalow. It was proclaimed in the whole city by beat of drum that the Deputy Commissioner would hold a public Durbar at 5 p. m. and that every one should attend it. Accordingly, the Durbar was held at the appointed time. The Deputy Commissioner was in the chair. In his opening speech, he made the following remarks, "Listen, you foolish and mad people. You had thought that the British Government had ceased. Now your madness will be cured. We have got a prescription for your madness. Be it known to you all that the Government has authority to confiscate the property of any person, to raise to the ground his house—nay if it likes, it can set fire to it. Accordingly, first of all, I do hereby order that the whole property of J. S. Bagga be confiscated to the Government."

After this, on closing the Durbar, the Deputy Commissioner said that Martial Law was declared and that the Commanding Officer would issue orders from the next day, which would have the force of law.

The order was to the effect, that, if anyone was found outside the city before 5 a. m. and after 8 p. m. he would be liable to be shot. It was further ordered that every Indian, whenever he came across a European, should *salam* him on pain of punishment. It was further mentioned that at the time of *salaming*, the buttons should not remain

open, and if any body was on horseback he should get down, and if he had an open umbrella, he should close it.

The Commanding Officer made a round in the whole city on horseback every morning and evening, accompanied by three or four men, in order to punish those who did not *salam*.

If any body failed to *salam*, he was tied to the saddle with his turban round his neek, and was taken to his camp, running behind his galloping horse. There he was flogged. The maximum number of the stripes was 2½ dozen. If the man was a respectable gentleman, he was let off with a fine of Rs. 100.

On the first day, the Municipal Commissioner collected butter for soldiers from the city. They asked for one *chhatak* from every house in which there was a cow, and two *chhataks* from every house in which there was she-buffalo. The butter thus collected amounted to 28 seers. This continued for two days. After this, small-pox spread in the city, and the collection of butter was stopped. But every house was taxed with the payment of one rupee. But a house was meant as under:—

If a family consisted of four members and each one cooked his meal separately, then each one of them was considered to have a house, and was required to pay one rupee as a tax.

The whole sum thus collected totalled about Rs. 7,000. But many people misappropriated a large portion thereof, since the Municipality kept no record. No one can prove how much of this money went to the Government and what sums were misappropriated

Besides, the exceedingly large sum of Rs. 67,000 was realised as indemnity from the citizens of Wazirabad. It was realised in a very unsatisfactory manner, so unsatisfactory that if a commission be appointed, the members of the Municipality would never be able to clear their position, inasmuch as no receipt was given to anybody. And if any one insisted on a receipt being given, the Municipal Commissioners took up a stray scrap of paper and jotted a few lines on it. No duplicate receipts were kept. So, it is but evident, that the Municipality cannot tell how much money has been realised. But the people were terror-stricken, and they could not have the courage to complain, on account of the order read to them in the Durbar held in Wazirabad. If, however, a Commission pays a visit to Wazirabad and the citizens are informed that the Deputy Commissioner's above-mentioned order is ineffective, then every child will confirm the above statement.

The police began their investigations. It was done in this way: —

All the citizens were sent for by the beat of drum to the police station. Minors and *badmashes* (entered in the register) were considered as informers. Any body, against whom the police wanted to get up a case, was brought before the boys, who were tutored to give evidence, and thus poor men were entangled. The same boys appeared before the Commission as witnesses; and it was on their evidence alone that the people were punished.

Again there were Choudhry Ali Ahmad, Sultan Ahmad Zaildar and Sardar Kirpal Singh putting up in the house of Shamas Din Hakim, all day and night. They had spread a net work of agents in the whole city to inform people that, if they wanted their safety, they must see the police through them.

The terror-stricken people could not but obey; and so the above-mentioned persons collected a large sum of money. That these are all facts can be proved from the Bahis (account books) of the shop-keepers, who entered the sums they paid in their *Kharcha Khata*, (expenditure account).

But even now, when Martial Law has been withdrawn, the police and their four companions mentioned above have not stopped tyrannizing the people. Two cases are going on against the police and their four above-mentioned companions.

The facts of the cases are as follows :—

During Martial Law regime, they had confined one Tulsi Dass, Brahman, in Hakim Shamas Din's house and they afterwards set him free after receiving Rs. 250. Another man, Tulsi Dass, was arrested in his stead, and even this man was released, when something was paid. The wonder is, why was not a third Tulsi Dass arrested. Perhaps, because, there was no other man of this name in the town. This matter was heard once, and the next hearing was fixed by the Deputy Commissioner for the 18th August, 1919. The Deputy Commissioner was expected here on the 18th. The parties in this case were Tulsi Dass, Brahman, plaintiff, and Choudhry Ali Ahmad, Hakim Shamas Din, defendants.

There was another case going on between Alam Bibi as plaintiff, and Choudhry Sultan Ahmad and the Sub-Inspector as defendants. The facts of these two cases resembled a good deal. The defendants were very rich and cruel people. They were telling people that they were on good terms with the Deputy Commissioner, and thus who had brought cases against them or appeared as witnesses would all be sent to the Jail. The pity is that there was no pleader who had the courage to appear for the plaintiffs.

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The statement of **Gopal Singh**, *son of Shibba Singh, Khatri, Commission Agent, Wazirabad.*

I am quite innocent. The case against me is false. Every one in the town knows it.

I was produced before the Deputy Commissioner, Gujranwala, on the 9th of June, 1919. I was charged by the police with having been present at the Juma Masjid meeting, with having delivered speeches on the Rowlatt Act in the grain market, and with parading the city with the mob. The Deputy Commissioner sentenced me to three months' rigorous imprisonment and a fine of Rs. 200. I had neither attended the Juma Masjid meeting, nor did I deliver any speech nor join the mob.

I was arrested and *challaned* falsely, because I did not obey the orders of Bhai Kirpal Singh, Municipal Commissioner, and a few others.

(*a*) On the evening of the 14th of April, it was known to every body that *Hartal* would be observed the next day.

(*b*) On the morning of the 15th when I went to the bazar, I found that all the shops were closed and Lala Dyal Shah, Banker and Municipal Commissioner, was standing in the front of his shop. A case of mine was fixed for that day in the Wazirabad Munsiff's court, and Lala Dyal Chand was an arbitrator in it. I, therefore, asked him to accompany me to the court. As it was necessary for me to attend the court, I went home and thence to the Court. I remained in the Munsiff's court, Wazirabad, from 10 a. m. to 4-30 p. m. I waited for some time and then went to Chaudhri Tara Chand's place, and remained there till evening. I neither went to the Mandi, nor did I deliver any lecture on the Rowlatt Act, nor had I the ability to speak in a meeting. In the whole of my life I have never delivered a lecture.

(*c*) On the 16th of April, 1919, I had also to attend the Munsiff's court in connection with the case. I waited there from 10 a. m. to 3 p. m. At 3-30 p. m. I saw the Deputy Commissioner in company with others, arresting people in the bazar. No body questioned me. I apprehended my arrest.

(*d*) On the 17th of April, I had the same case in the Munsiff's Court, and I waited there from 10 a. m. to 2 p. m. After Martial Law had been proclaimed, after two or three days, Lala Dyal Chand, at the instance of Tehsildar, Wazirabad, asked me to collect two seers of butter daily from the houses of the people of Ward No. 1 for the army. Considering it was my duty to serve Government, I collected two seers of butter daily for five

days and sent it over to Lala Dyal Chand's shop. We had orders not to pay anything for the butter. Neither did I get its price nor did I pay it to the people. As the people felt it very exacting, the collection of butter was stopped. The Tehsildar asked Lala Dyal Chand to realize one rupee per house for the expenses of the military. Only widows were exempted. I paid my share and collected one rupee from every house of my ward and sent the money to Lala Dyal Chand's shop. Money was collected by every member from his ward. When the money, thus collected, was exhausted in a few days, more money was collected from the shop-keepers. As my shop is in the Mandi (grain market), the Chaudhri of the market told me that I was to pay one rupee although others paid more, and I paid. After a few days, Lala Dyal Chand, Municipal Commissioner, Ward No. 1, told me that Wazirabad City was to pay Rs. 67,000 as indemnity which should be collected soon. He told me to prepare a list of the houses of my ward and assess the men of the ward. I did this and handed over the list to Lala Dyal Chand. During this long period, from 14th April to 7th of June, I was neither questioned nor arrested.

I was arrested on the 7th of June 1919 at 5 p.m. and sentenced on the 9th of June, 1919. We were given only an hour to produce our defence witnesses. It was all due to this. A few persons including Bhai Kirpal Singh, Municipal Commissioner, told me that it was our duty to establish the fact of the holding of a meeting on 12th April wherein it was decided to observe *Hartal* on the *Baishakhi* day. I told them I knew nothing about any such meeting, and that I was not prepared to falsely implicate innocent persons. The police fabricated false evidence with the help of these people and arrested me on the 7th of June at 5 p.m. I was sentenced to three months' imprisonment and a fine of Rs. 200. On the 9th of June, only an hour before the pronouncement of the judgment, I was informed of the charge against me which I have mentioned above. It was late in the evening. I was given no opportunity of defence and I could not even engage a pleader. No relative of mine could come there to help me. I gave the names of a few defence witnesses. Their statements even were not recorded in the file. The fine of Rs. 200 was forcibly realised from my wife in my absence, as also the sum of Rs. 58-8-0 as my share of the indemnity.

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The statement of **Ishar Singh Bedi**, *retired Head Clerk, and Havaldar, Gurkha Regiment, Wazirabad.*

A man, Kirpa Ram, resident of Wazirabad, whose case came before the Martial Law Commission at Lahore on the 29th of May, 1919, sum-

moned me as a defence witness. The summons was served through the police. This was enough to bring misfortune on me. I was arrested on the 7th of June, in the evening, and was not informed of the charges against me. On 8th of June, I was produced before the Superintendent of Police at Gujranwala, who ordered that I should not be taken to Wazirabad, as I was to be present before the Area Officer. On the 9th, I was sitting in front of the Area Officer's court, together with other prisoners, when a clerk came to us at about 11 and asked us to give the names of persons, if any, whom we intended to summon as defence witnesses. On this, I enquired of him as to what the charge was for which I had been arrested, and who the prosecution witnesses were. That clerk replied that the charge against me was that I had delivered a lecture in the Mandi (Market); he also gave me the names of the prosecution witnesses. I asked for a pencil and paper to write, but was refused the same. Acting on the proverb that what cannot be cured must be endured, I gave the names of my witnesses. At that very time I was called to appear before the court. I appeared and found that the Area Officer, the Public Prosecutor, and one Police Inspector, were there. The first two prosecution witnesses stated that I used ordinary and simple language, and that I was against *Hartal*, or in other words, I was on the side of Government. On this, the Public Prosecutor, asked the Police Inspector why he had brought such witnesses. The Police Inspector went out, and God knows what he whispered into the ears of the two or three other witnesses. When they came in, they said that, on the 15th of April, I stated that the Rowlatt Act was a very bad measure. Another prosecution witness said that he had not even seen me. The Area Officer was a young man, and he took down whatever the Public Prosecutor asked him to record. Two defence witnesses appeared on my behalf, who said that I was a very loyal Government pensioner, etc. Other defence witnesses were not called. I produced the *sanads* granted to me by the Lieutenant Governor and several other testimonials. I stated that I was a very loyal subject of Government, had served in the army for 27 years, and had been granted a pension for good conduct. But nobody would listen to it. The Area Officer said "Yes" to all that the Government Pleader said.

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The statement of **Pritam Das**, *age 69 years, Grocer, President, Arya Samaj, Wazirabad.*

On the 6th of April, Lala Nand Lal Chopra and I went, bare-headed and observing fast, to some of the shop-keepers in the bazar in connection

with the *Hartal*, and asked them to close their shops. It was noon and we did not succeed. On the 14th of April, there came a large number of people from villages on the *Baishakhi* festival, and at about 5 p. m. the villagers asked the shop-keepers to go to the Jamma Masjid where there was to be a meeting relating to the *Hartal*. All the shop-keepers, excepting *Halvais* (confectioners), attended the meeting at the Masjid, where there were about one thousand people, including villagers and local persons. I was made to speak on *Hartal*. I spoke a few words which were within the law, saying that the *Hartal* on the 15th was of no use, and the one on the 6th of April was necessary. Master Mahomed Jan spoke something on the same subject, and then Jamiat Singh followed him. The meeting came to a close after a passage was read from some book by Lala Badri Nath. All the people dispersed, but it was proclaimed that a meeting would be held in the Masjid on the 15th of April at 2 p. m. On the morning of the 15th, there was a *Hartal* in the city. A few people thought that a meeting in the Masjid was inadvisable, as it was near the Railway Station, and preferred to assemble in the grain market. The next question was as to how the city people should be informed. It was decided that one man should pass through the city, ringing temple bell, accompanied by another person who should go on proclaiming that the meeting would be held in the grain market at 2 p. m. I went on proclaiming that no one should go to the Railway Station. I was accompanied by Lala Punjab Rai's son who was ringing the bell. This was at about 9 o'clock. Some time after this, I was sent for by the Tehsildar, and I went to the Tehsil. The Tehsidar enquired of me the reasons for *Hartal*. My reply was that there was no idea of the *Hartal* being observed on the 15th; but it was due to the insistence of the visitors, who came there on the *Baishakhi* day and who even said that if the shops were not closed, they might be looted. I went back to my house direct and heard, soon after, that the people had set fire to a *kothi* and cut telegraph wires as well. By this time, it was 12 p. m. I regretted the above occurrences very much and was in a fix. At about 2 p. m. I went to the grain market where I had my shop. Gradually, the people began to assemble at about 2 p. m. A number of people were standing in front of Lala Ladha Mal Sahib Dial's shop, and they asked where the leaders were. A large number of people, who had assembled there in the market, took me forcibly along with themselves. We went to Lala Aror Chand's house, but he was absent, and then to Sheikh Niaz Ahmad in the mosque, where they had some discourse with him. He then went to Diwan Sikandar Lal's house accompanied by all the people and there a discussion ensued between Diwan Sahib and Badri Nath. At last, Master Mohamad Jan also arrived, and all the persons present there, namely, Diwan Sikandar Lal, Sheikh Niaz Ahmad, Lala Jaggan Nath Kholi, Master Jan Mohamad Badri Nath and Pritam Dass unani-

mously decided that a meeting should be held in the grain market for the purpose of putting an end to the *Hartal.* I, along with Master Jan Mohamad and Badri Nath, carried the decision to the grain market where people were waiting. The meeting commenced, and speeches were delivered by Master Jan Mohamad, Lala Nand Lal Chopra, Badri Nath, Pritam Dass, Jaggan Nath, Baba Ishwar Singh, and Hafiz Ghulam Rasul Mirzai. Lala Nand Lal was elected President and Master Jan Mohamad as Secretary. It was unanimously resolved that a telegram in protest of the Rowlatt Act be sent to the Viceroy and the *Hartal* should be ended. After that, the meeting dispersed. At the close of the meeting, the *Halvais* (confectioners) and *Nanbais* (bakers) opened their shops. On the morning of the 16th, a telegram was sent by Lala Nand Lal. At 4 o'clock on the same day, I was arrested and brought to Gujranwala Jail at night. I remained in Gujranwala Jail till the 2nd of June. On the 3rd, I was sent to Lahore where I remained for one day in the Jail, and on the 5th, I was brought back to the Gujranwala Jail, possibly because the case against me was really no case. I, with a few other accused, was ordered to give the names of defence witnesses, which were reluctantly given. The 9th of June was fixed for attendance at Wazirabad, where I reached with some other companions on the 8th of June, 1919. On the morning of the 9th, at 9 o'clock, I went to the Dak Bunglow, where I heard that the police had threatened my witnesses. So I produced neither my witnesses nor my pleader, as there was neither any hope of my being released, nor any statement of mine being recorded in full. Akbar Shah, Inspector of Police, had enmity with me, as I had criminally sued him. I requested that a copy of the judgment might be placed on record, but I could not say if it was done.

On the 9th of June, 1919, at 2 p. m. I was sentenced to two years imprisonment and a fine of one thousand rupees along with others. My children paid off the fine by selling utensils and clothings. It is further to be added that the prosecution witnesses were entirely under the control of the police and officials. When we, 34 prisoners, were being taken from Gujranwala to Lahore, we had handcuffs and chains on. The chains drew blood from the legs of some of us. While we were waiting at Gujranwala, we were allowed to drink water only after difficulty.

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The statement of **Diwan Chand,** *son of Thakar Das, Arora, age 26 years, Wazirabad.*

I was sitting at my shop on the second day of the proclamation of Martial Law, when two motor cars, with five military men therein, passed

my shop. I saluted the military men, but their attention was directed elsewhere. At a distance of two shops, the cars stopped, and they called me and asked me why I had not saluted. I replied that I had done so, but their attention was not in my direction. They then seated me on the side of one of the cars. They got another man, named Kallu Machhi, in the same way. They took both of us to the Dak Bunglow, and after about fifteen minutes, each of us got five stripes. After a fortnight, I was sent for at the *Thana* and my name, address and thumb-impression, were taken down. Then again, some 15 or 16 days after, myself, and Dewan Shah, son of Kumam Lilari, and some eight or ten men who were punished for not saluting, were called at the Gujranwala Police Station and our thumb-impressions were taken a second time.

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The statement of **Lala Diwan Chand,** *son of Lala Ishar Das, Khatri, licensed vendor of country wine, Wazirabad.*

I returned from Gujranwala to Wazirabad on May 5th, 1919. I had gone there that morning under the orders of the Excise Inspector. I was returning to Wazirabad at about 5 p. m. There were three other passengers with me in the tonga. The Martial Law Officer of Gujranwala was coming in a motor car close behind us. I was occupying the front seat. I did not look behind to find out whose motor car was coming. When the motor car passed us, the Martial Law Officer stopped it. No sooner did he do so than we all got down from the tonga and *salamed* him. He said that he had not noticed my salam. I submitted that I had *salamed* him. He asked my name and ordered me to go to the Dak Bunglow the next day, *i. e.*, 6th of May, 1919, at 8-30 a. m. Accordingly, I went to the Dak Bunglow the next day, and was told that I would receive five stripes. I prayed that I might not be whipped. I was then ordered to pay Rs. 100, which I did.

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The statement of **Rahim Bax,** *son of Ladha, butcher, resident of Wazirabad.*

On the 24th of April, the Assistant Provost Martial came to the bazar to receive salams. I salamed him with great respect. When he came nearer, he asked why I did not salam him a second time. I replied that I had already done once. The Officer asked me again why I had not

salamed him a second time. I requested him to excuse me. On this, he bade me kiss his shoes. I did as ordered, and then I was excused.

One day, I went to Nizamabad to sell my things, and saw that the hole bazar had been closed. The houses and shops were locked up and sentinels were posted throughout. A sentinel told me that there was no man to whom I could sell my things. I found none. They had all gone to the *Thana* and I came back.

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The statement of **Hakim Rai**, *of Wazirabad.*

On the 5th of June, 1919, Sheikh Ahmed Hussain, son of Sheikh Din Mohammad of Wazirabad, called me to his house, and told me that the Deputy Commissioner had ordered that everybody having any connection with the Arya Samaj should be arrested, and hence Ghulam Mohamad, Thanedar, was in search of me. He further told me that he had asked him to wait and that a sum of rupees one hundred was wanted. I said that I would pay it in the morning. The next day I paid the money. Then he said that the Thanedar was satisfied, but the Inspector had similar orders and would arrest me. I enquired if anybody knew the Inspector, and he said he knew him very well, and Sheikh Abdul Qadir, Barrister, was also his friend. But, he added, it was a question of some expense. The Sheikh Saheb mentioned about 3 or 4 hundred rupees. I said I had no money, but would arrange for it. The Sheikh Saheb suggested that I should write a note in his favour. I agreed. He produced a promissory note which I wrote and signed. It was agreed that he should spend what was necessary and that I should pay it up, and that I was to leave Wazirabad for the time Martial Law was in force. I did accordingly, and went away to Sarankia Dadowali in Tehsil Daska, Thana Sambhrial. When Martial Law was removed, I came back to Wazirabad and paid up Rs. 200. The payment was endorsed on the back of the promissory note. A balance of Rs. 100 is still unpaid. Early in July I came to know that Sheikh Ahmed Hussain had obtained money similarly from a large number of men, and that he in fact had cheated people absolutely.

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During Martial Law days, Chaudhri Sultan Ahmad, Zaildar, Wazirabad, took away two (*Niwar*) couches, costing about Rs. 54 from my house without my consent or permission. They have not been returned to me

even to this day, nor have I received any remuneration by way of price. On my repeated demands and quarrels, instead of paying anything, he threatens me. I request, therefore, that, if I may be summoned, I shall be prepared to give evidence before the Committee.

(Sd.) Mistri Imam Din,
Chauki No. 4,
Wazirabad.

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321 A

The statement of **Sheikh Mohammad Hussain,** *late Municipal Commissioner of Wazirabad, Moslim, aged 35 years, residing in Wazirabad, District Gujranwala.*

No *Hartal* took place at Wazirabad on the 6th of April, as it is politically very backward.

On the 12th of April the news of the arrest of Mr. Gandhi and Drs. Kitchlew and Satyapal spread in the town. Dr. Satyapal belongs to Wazirabad.

On the 13th and 14th of April the *Baisakhi* Fair takes place at Wazirabad, where people from all parts of the Punjab come to witness it.

On the 13th of April, owing to the Easter holidays I went to Wazirabad from Gujranwala.

During the fair, the fact that *Hartal* had been observed elsewhere was much discussed, and people felt a bit ashmed that they had kept back.

On the evening of the 14th of April, a meeting was held at the Juma Musjid where it was decided to observe *Hartal* the next day. I was unable to attend this meeting.

On the 15th, there was a general *Hartal.* At about 7 or 8 a. m. we were sent for by the Tehsildar. He had called all the Municipal Commissioners and other important people of the town. I reached the place late. The Tehsildar read the Deputy Commisaioner's letter, to the effect that there was no objection to observe *Hartal* but that no excesses should be committed. People said they could only be responsible for their own actions and not for those of others. I was personally against the *Hartal* of the 15th a fact which was admitted subsequently by the prosecution witness Dewan Sikander Lal.

At midday a man came and informed me that some of the men who had come to attend the fair had set fire to Rev. Mr. Bailey's house, and that some people, who could not get a train to return home, had in anger cut telegraph wires and thrown down a distant signal. I also heard that a

meeting had been held in the grain market to put an end to the *hartal*. This was done, for on the 16th all the shops were opened.

On the 16th, at about 2-15 I was sent for by the Deputy Commissioner who was putting up at the Dak Bunglow. There I found the Hindu and Mos'em Municipal Commissioners, the Hon'ble Mahamad Ikram Ulla Khan, the Tehsildar, the Assistant Surgeon, the Zaildars, and two Sub-Inspectors of Police. Of these, the Moslems were called inside. Col. O'Brien was there. When I went, Ali Ahmed was describing the burning of Rev. Mr. Bailey's house. The rest were listening. We were sent out and the Hindus called in. All these people were questioned. Arur Chand, Municipal Commissioner, was sent for. He sent word that he was ill, but he was made to come though he was suffering from fever.

The Colonel came outside and said we had behaved very badly in setting the house on fire and breaking the signal, and that we would be punished and would have to pay for the damage; and then calling me, he told a Sub-Inspector to handcuff me. I enquired why this was being done. He said "shut up, don't speak" (*Chup raho-mat bolo*). I then said, I am asking for justice, to which the reply was, "shut up, or I will shoot you down." Arur Chand was also called out, arrested and handcuffed. Then, with soldiers surrounding us, and machine guns in the front and rear, we were made to go through the town, when 8 others were arrested. In the evening we were sent to the Gujranwala jail. Though we were only under-trial prisoners still, inspite of repeated requests, we were neither allowed to get our own food, nor to change our clothes for over a week. Afterwards things improved.

On the 30th of April or the 1st of May, I was taken to the Maha Singh Garden and asked to become an approver in the Gujranwala case against Lal Khan and others. I knew nothing about the events of the 14th as I was not then at that place. I said I knew nothing.

On the 1st of June we were sent to Lahore for trial before the Martial Law Tribunal, but were again sent back to be tried by the Summary Courts. On our return from Lahore we were put in a room, which was so small that we had to remain standing the whole night. On the 6th of June, those of us who had not been tried by that time were sent for, and we were asked to give lists of our witnesses without being informed of the offence with which we had been charged. We gave the names of many people merely on the chance of their evidence being relevant.

Our case was taken up on the 9th of June at Wazirabad at about 7 or 8 a. m. Many of our witnesses were not called. Those who had been called were not informed of the time, so they came at the usual time, i. e. about 9. a. m., and notwithstanding our urgent request they

were not examined. We had retained Vakils but they were not allowed to defend us. The trial lasted only a couple of hours, but during that interval nearly 80 witnesses for the prosecution and the defence were supposed to be examined. No statements of the accused were even taken, and many witnesses for the defence who were present were not even called. Afterwards, five of us who were tried in one batch were convicted. Four of us were sentenced to two years' imprisonment and one to six months'. It is to be noted that we were tried in this fashion simply because the 9th of June was the last day of Martial Law.

We suffered many hardships in the jail. At the Gujranwalla station more than 30 of us were put into a prison van, though it was meant to accommodate only about 20 people. The police guard also occupied a portion of this. The result was that we were stifled. One man actually fainted, and it was only after this that we were taken out and allowed to sleep on coal heaps. I have been released recently. I have now learnt that, in the first instance, a false case against me was got up in connection with incidents at Gujranwalla and attempts were made to create evidence against me; but subsequently it was found that I was not there but at Wazirabad at that time, and therefore the case was dropped and a fresh one started for being in the crowd at Wazirabad which had thrown stones at the Cavalry picket. Col. O'Brien was so prejudiced against me that in the middle of May, before my conviction, he wrote to the Commissioner to deprive me of the Municipal Commissionership, which was done, and in my place another person was nominated.

NIZAMABAD.

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The statement of **Mirza Mubarak Ali**, *son of Fateh Ali, Moghal, President of the Agricultural Bank, Assessor and License-Holder of Arms, Nizamabad.*

I was quite innocent. Sultan Ahmad Zaildar of Wazirabad bore enmity with me, out of sheer jealousy. I had access to officers and as a loyal subject did all that they ordered me. I collected a lot of money for the Indian Relief Fund and gave a good sum myself. I also supplied two recruits and I got certificates. I used to get recruits from Nizamabad now and then. Sultan Ahmad used to be present when I induced the recruits and he would tell me to give half the recruits to him, but I refused. At the time of the collection of the war loan, I got a list of those persons who were to purchase it from the Tehsil. He asked me to exempt two men named Arura Mal and Lachhman Das, and I made a complaint against him. The Zaildar told the Deputy Commissioner at Wazirabad that I was the leader of the people at Nizamabad and that I had induced the people to declare the *hartal*. He at once despatched the Zaildar with a constable, a head constable and a member of the Municipal Committee who took me with them to Wazirabad. I was arrested without any investigation and kept in the lock up for 1¾ months. The police during all this time tried hard to get some evidence against me, but could not. Then taking the Zaildar with them, the police began to tyrannise over the village people and got four witnesses against me. Two of these, Allah Din and Faquir Mohammad, were compelled to give evidence. At the time of giving evidence they said in Court that I had no hand in the matter, nor had I induced the people to declare the *hartal*. These two witnesses were proceeded against and sentenced to three months' imprisonment each by the Magistrate. The other two witnesses, Jhanda Mal and Jai Singh had a litigation. On this evidence, the Court sentenced me to six months' imprisonment and a fine of Rs. 500. I was released after 1¾ months. The fine has not been refunded. During the time of my imprisonment the Zaildar oppressed my son and nephew, and they had to borrow Rs. 200 from Amir Bux, merchant, to pay the same to the Zaildar as a bribe. I was always loyal to Government and have got a number of certificates of

good work. For what has been done to me the Zaildar and the police are responsible.

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The statement of **Mirza Inait Ali**, *B. A., son of Mirza Mubarak Ali, Nizamabad.*

Chaudhri Sultan Ahmad asked me to pay Rs. 200 saying that, otherwise, I would also be arrested and prosecuted as my father Mubark Ali had been. Accordingly, I got a loan of Rs. 200 from Seth Amir Bakhsh and gave the money to Chaudhri Sultan Ahmad. In this way I escaped arrest. Seth Amir Bakhsh has got my writing asking him to give me the money.

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The statement of **Allan Din**, *son of Karam Illahi, aged 22years, black-smith, Nizamabad.*

I work in the Krishna Cutlery works which are owned by Sikandar Lal. Four or five days after the *hartal*, I was sent for at Wazirabad from Daira Moghlan by the police. Mohamad Din, head constable, was at *Daira*. Partap Singh, Sub-Inspector, came shortly afterwards. They asked me to hand over whatever looted articles I had with me. I said that I had none, and had taken no part in the loot. They, therefore, ordered two constables to beat me. I was then badly beaten by the constables. I was beaten with shoes all over my body. The cloth on my buttocks was removed. I was then thrown down on the ground. One of the constables placed his leg on my neck and they both beat me. Mirza Majid Ali, Mirza Altaf Ali Lambardar, Mirza Behar Beg, Sain Abdullah Faqir Daira and others were present. I was sent for early in the morning at 6 and was kept upto 6 p. m., and was not allowed to take any food or to go any where. In the evening, after 6, I was allowed to go home. Next day, Chiragh Chaukidar fetched me from my house at Nizamabad to *Daira*. I was again beaten as on the first day. Sultan Ahmad Zaildar was also at the *Daira* on this day. In the evening, at about 7, I was taken to the Sadar Thana, Wazirabad. I remained without any food the whole day. I was kept at the Thana for eleven days. On some days, they allowed me to take food which was

supplied from my house, and on other-days they did not. They kept me absolutely hungry. I was beaten at intervals. I was not kept in the lock-up. In the court-yard of the *Thana* and in the Veranda, Chirag Din, his two sons, Ismail and Abdul Ghani, Mohamad Hussain butcher, Mohamad Husain blacksmith, Allah Datta, Tur Khan, Allah Ditta son of Pir Bux, Abdul son of Ibrahim, Abdil Wahid son of Imam Din, Ibrahim son of Jumma, Azim son of Nur Din and a few others were also similarly kept there for about 10 or 11 days. The whole of the Nizamabad male population above the age of 10 or 11 used to be called at the *Thana* daily from about the 18th of April. After I had been there for 10 or 12 days, I heard from Ismail, son of Chiragh Din, that the Sub Inspector was forcing his father to get him and his brother make statements, incriminating themselves and others also. Ismail then made a statement to the Sub-Inspector, and he told me that he had done so, and that he had also named me at the instance of the Sub-Inspector, as one of the persons who had cut telegraph wires and had taken part in setting fire to the *Kothi*. I was also sent for by the Sub-Inspector. He told me that Ismail had made a statement against me and that I should also do the same. In that way, I could be saved; otherwise, I would be *challaned*. This was at about 11 or 12 in the night. Then I said to him that he could write out any statement he read to me. The next day he made me commit to memory the statement and took me to Raja Akram Ullah Khan, Magistrate 1st Class. As soon as I made my statement, I was released and allowed to come back to Nizamabad. Ten or twelve days after this, on or about the 12th of May, I was produced as a witness at Lahore in the case in which Amar Singh and 8 or 9 others were accused. I gave evidence as I was told. About a fortnight or so after this, I was again produced as a witness in a case in which Allah Ditta and Bhagat Singh were accused. This time I forgot some details of the evidence I had to give. On my return, therefore, at Nizamabad, I was detained at the *Thana* for 2 or 3 days and was threatened and told that I should give better evidence. I promised that I would, and was then released. On the 9th June, I was produced as a witness in the case against Mirza Mubarak Ali. I had to give evidence against Mirza Mubarak Ali, his nephew Mirza Wajid Ali and several other members of their family. My conscience smote me as they were very respectable men of Nizamabad. I then made a clear breast of the whole thing before the Magistrate, of how I had been threatend to give evidence. The Magistrate, as soon as I related the story of my torture, convicted me of the offence of perjury and sentenced me to 3 months' imprisonment.

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The statement of Faqir Mohamad, *son of Dhonda, Arain, mistri in the factory of Hayat Mohamad Abdul Rahim, Wazirabad gate, Gujranwala.*

On the occasion of the last *Bisakhi* I went to Wazirabad to attend the fair there and put up with my relations at Wazirabad. After four days I returned to Gujranwala and began my work as usual. About a month and quarter after this, one constable called upon me and took me to Sheranwala Gate of Gujranwala and said that he wanted a witness to give evidence against one man, and that I should do so. Accordingly, the same day I was taken to Wazirabad along with Mistri Ibrahim, son of Mistri Hayat Mohamad, by 9 a. m. train, and we reached there under the guard of Mohamad constable. For three or four days, the police gave us no food; nor did it come to us from our relations. We lived on what little we got from other men in the lock up. We were abused and slapped and beaten with shoes and pressed to give evidence against Mubarak Ali to the effect that he brought about the *hartal* They also wanted us to give evidence against other people. Being helpless, I agreed to give evidence they would like me to give. Accordingly, after having my statement taken down before a Magistrate who came to the *Thana*, I was taken out of the lock-up and allowed to go home for the night and to come back in the morning. I used to go there for many days. I was produced before the Court of the Deputy Commissioner, Col. O'Brien, for evidence on the 8th of June, 1919. When the Court askd me, I replied that I did not know anything; nor did I know Mubarak Ali, and that I made my first statement, as I was forced by the police to make it. On this the Court ordered me to produce my defence witnesses and I presented some. I was sentenced to 3 months' imprisonment and released on the 9th of September, 1919.

The evidence I gave before the Deputy Commissioner was true and the first statement that I made through fear of the *Thana* people and the beating I got or through coercion in other ways was false.

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The statement of **Mirza Behar Beg**, *Pensioner, son of Mirza Mehtab Beg-Mughal, aged 75 years, President of the Notified Area Committee, Kanungo and Malak (Proprietor), Nizamabad.*

I have served the Government for 43 years. I was at Girdawar Kanungo for 30 years. I have been a pensioner for 11 years and I own $\frac{1}{48}$ of Nizamabad.

I too was present in Nizamabad during Martial Law days. On the 15th of April, the day of the disturbance, I left Nizamabad for Wazirabad at 8 a. m. to inform the Tehsildar at his place about the disturbances. Many people were with the Tehsildar. I reported that many people were on their way to my village from Wazirabad, including people who had come to see the *Bisakhi* fairs, and that they were damaging the tel-graph wires, and it was also feared that they might plunder the village. The Tehsildar asked me to stay there and I accordingly was there from 8 a. m. to 1 p. m. When I reached my village I was told that the Wazirabad people had gone back to their village after doing some damage to the Railway line. Some four or five days later Partab Singh, Sub-Inspector of Police came to Nizamabad, accompanied by a constable. When he began the investigation, he began to beat some people to make them confess, but they denied their guilt. He rebuked the other inhabitants and then ordered that they should present themselves at the police station early next morning. Accordingly, some constables took the villagers to the Police Station next morning Zaildar Sultan Ahmad of Wazirabad was with them. He abused the people and was very harsh and oppressive. This went on for fifteen days. The villagers assembled every day in the morning, were made to stand in the sun, and were not allowed to go home for their meals. The children and the female members of their families had also to starve through anxiety. The villagers, being afraid of the people from other places, had closed their shops and had gone home. Absolutely there was no *hartal* there. Those who had come from Wazirabad numbered nearly five hundred. Some spectators joined them on the

way. Some of the Nizamabad people who were among those who had looted the property of Mr. Bailey had already been punished. Sultan Ahmad Zaildar was afterwards harassing others. He would go to them during night and ask them to throw the booty into some pit outside the village. He used to exact money from them for this advice and released them if they promised to give false evidence against those whom he would arrest in connection with Mr. Bailey's incident. They would generally give such a promise to save themselves. He was doing all this in order to make money.

He instigated the police against me. I was kept in police custody for one day. I summoned the Tehsildar and the Naib Tehsildar, Wazirabad, to the Police Station to establish my innocence. They testified to my being with them from 8 a. m. to 1 p. m. at Wazirabad. They gave their written statements to Abdullah Khan, Inspector of Police. I was released. Some of my relations were also arrested by the police on account of enmity with the Zaildar, but they were all released. The Zaildar had Wajid Ali and Aslam Beg arrested and he tried to fabricate false evidence against them. These two gentlemen were also acquitted. The Tehsildar harassed innocent people during Martial Law days, took bribes from many of them and released many of the actual offenders, simply because they paid him good sums. Those who could not pay were arrested. Accordingly, one of my relatives Mirza Mubarak Ali, who was absolutely innocent, was arrested and sentenced to six months' imprisonment on the false evidence of four tutored witnesses. Two of those witnesses stated in the court that Mirza Mubarak Ali was not at all responsible for the so-called *hartal*. Consequently both of those witnesses were sentenced to 3 months' imprisonment

After Mirza Mubarak Ali had been sentenced, the Zaildar told his (Mubarak Ali's) cousin that he would have him also arrested. Consequently he saved himself by paying Rs. 200 to the Zaildar. Many people of my village have supported this statement of mine. Military men were also called and they surrounded the village. One young man was shot dead and some shops were looted.

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The statement of **Wajid Ali**, *son of Akbar Ali, Moghal, Nizamabad.*

On the 18th of April, 1919, I was at home when I heard a great noise in the direction of the village bazar. I learnt that British soldiers with guns were parading the streets and the bazar. I got up to the roof of my house and saw a train of British soldiers standing on the Railway line near our village, while the whole of the village was surrounded by the British soldiers. A machine gun was also placed on the Railway line pointed towards the village. I saw some of the British soldiers taking away flour, country sugar bags and two tins of ghee from shops forcibly. I came to my *Daira*, that is, the common sitting place of the community. I saw one or two British soldiers dragging a man by a cloth tied to his person towards the viillage. The train whistled and they let go the man and ran to the train. I then went to the man, and found him to be a menial from our village, named Mohammad Ramzan, son of Allah Ditta Chamrang. He had on his arms a wound from a bullet shot. A mark of the bullet-shot was also seen on his ribs. He died after four or five minutes. No enquiry was made about it. The Revenue officer, Malik Dad Khan, sent a man with a verbal order that the dead body must be buried. A day or two after, about 19th April, Mohammad Din, the head constable, Sher Zaman, the constable, and another Mohammadan constable came to the village in the morning. At about 2 or 3 p. m., Partap Singh Sub-Inspector, Sultan Ahmad, Zaildar, and Ali Ahmad, Lambardar also reached there. They sent for all the villagers to the *Daira Mughlan*. Till evening they enquired whether there were persons who left their village and did damage to the railway line. Then Munch Allah Dai, Kashmiri, Mond. Husain butcher, and both Allah Dittas, the carpenters, and some other residents of the villages were given a beating. After this they gave orders that all the villagers must present themselves at Saddar Thana, Wazirabad, the next morning. Allah Kashmiri, Mohamad Husain butcher, Mohamad Husain blacksmith, Abdulwahid blacksmith, Ismail and Abdul Ghani carpenters, went to the Thana with Sub-Inspector Partap Singh and others. Upto the 6th or 7th of May, 1919, all the villagers had to go to the Thana every morning, and they were made to sit in the sun till 8 p. m. Sultan Mohamad, Zaildar of Wazirabad, threatened them and pressed them o give him two persons of each tribe to give evidence against the Moghals,

i. e. Mirza Babar Beg and myself. The Sub-Inspector Partap Singh and Sultan Ahmed Zaildar, after six or seven days' continual pressure induced Jai Singh, Chander Mal Arora, Allan Dai, Faqir Mohamad Karim Ali blacksmith, and Ismail and Abdul Ghani to give evidence against the whole of my family. On the 7th of June, at 4 p. m. Gulam Mohamad, Sub-Inspector of Wazirabad, with a police constable arrived at Nizamabad and enquired about and sent for Mirza Bahar Beg, Mirza Wajid Ali, Mirza Salim Beg, Mirza Khadam Ali, Mirza Ahmed Ali, Syed Khadum Hussain and Mirza Barkat Ali. Myself, Wajid Ali, Mirza Babar Beg, Mirza Salim Beg, and Syed Khadum Husain were present in the village and were taken to the City Thana by the Sub-Inspector Gulam Mohamad. The Sub-Inspector Abdul Semad Khan questioned us all, and we gave our statements. At 8 p. m. on the 7th of June Khadum Hussain, and Mirza Babar Beg were let off. My son and I were searched and put in the lock-up. On the 9th of June, my son Aslam Beg and myself were brought before the Deputy Commissioner, Col. O'Brien, at about 6 p. m. with five or six other persons of Wazirabad. We were all released by the Deputy Commissioner after undergoing the punishment of rubbing our noses on the ground. We were eight who were thus treated. The indemnity collected from our village amounts to six thousand and five hundred rupees (Rs. 6,500), and I paid my share of it.

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The statement of **Imam Din**, *aged 40 years, son of Manga, blacksmith, Nizamabad.*

My son, Abdul Wahid, was quite innocent. The police fabricated evidence against him and *challaned* him before Martial Law Commission, Lahore, but he was found innocent and was acquitted. I spent something like Rs. 500 on the case, and had to pay Rs. 20 as fine. I was also kept under police custody for three days. I, with practically the whole of the village, had to sit at the police station from 7 a. m. to p. m. continuously for 15 or 16 days. We had to remain without food all the day, and our families also, on account of our anxiety. The shops in the village, therefore, remained closed and no eatable was obtainable. I used to earn about Rs. 2 daily on which I and my family lived. Being compelled to go to the police station I could not earn my living for those 15 or 16 days. I was under custody for two months in all.

I was unable to earn my daily wages and have had to borrow money at interest. Thus sum borrowed amounts to something like 1,200 rupees. In my presence the police gave Allah Din Kashmiri and Mohammad Husain butcher a severe shoe beating. They wanted them to identify those who were in the disturbances. Sultan Ahmad Zaildar also tried his best to bring false witnesses against me, and treated me harshly at the police station.

The British soldiers also came to the village; and in my presence they took away one bag of wheat flour, one tin of ghee and one bag of country sugar without payment.

Allah Ditta, son of Imam Din (not the witness) says, he witnessed the beating given to Allah Din Kashmiri and Mohamad Husain, and says, he himself was made to carry the country sugar and flour referred to above.

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The statement of **Karim Bux**, *son of Id Mahomed Contractor, age 45 years, Nizamabad.*

On the 18th of April, a special British Troop Train came from Lahore side and stopped near our village. The soldiers came out of the train and came towards the village side. My son Abdul Aziz was put on the railway line by the orders of the Revenue Officer to guard it. The soldiers arrested him and would not release him till their Com. mander's arrival. I brought an interpreter and then he was let off. Afterwards they looted the shops and took out flour, ghee, and molasses, and made us carry these things to the special train. We were called by the police, and for about 15 or 16 days had to attend the Sadar Thana. We had to sit in the sun from seven in the morning till in the evening. As I am a Government Stationery Contractor and as I could not fulfil the terms of my contract, the government work suffered, and, as my work-men had to go to the Thana daily, the factory had to be closed and I suffered a loss thereby, I have been subjected to such indescribable hardships as were never thought of or experienced by me during all the 45 years of my life. We had to starve daily at the Thana and our children at home. I also paid Rs. 24 as fine.

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The statement of **Haji Allah Din,** *son of Karam Baksh, hide merchant, aged about 45 years, Nizamabad.*

On Friday, the 18th of April, some British soldiers entered the village, when I was in factory, and surrounded it. Mohamad Ramzan Chanmrang was grazing goats near a temple and unconsciously strayed out of the Military Line. One British soldier shot him and he died on the spot. The deceased was above 25 years old. Two or three British soldiers tied the dead body with the turban, dragged it and left it by the pond near the village. The shooting took place a few minutes after the surrounding. I buried the corpse. The deceased was the husband of my niece. I was called to the Thana daily for about 15 or 16 days with some thirty other men of my caste who were all poor men. All of us went there early in the morning and returned after sunset. We had no food there, and our women starved at home out of anxiety for us. At the Thana we were made to stand in a line in the sun for identification. At Dara Nizamabad four or five boys, one of whom was a Kashmiri and another a Lohar boy, were badly beaten by the police in my presence; the boys were in my service and they left the village owing to police oppression. I suffered a great loss, of about Rs. 20,000, on account of the workshop being closed as the boys ran away. I paid a fine of Rs. 309 although I was quite innocent. I pay Rs. 227 as income tax.

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The statement **Abdullah.** *son of Mohammad Baksh, aged 60 years, of Daira Mughlan, Nizamabad.*

Allah Din and Mohamad Hussain were knocked down by two constables in the compound of the *Daira Mughlan.* One of the constables placed his leg on their necks, while the other beat them with shoes on their buttocks. The cloth covering their buttocks had been removed. They were asked by the constables to make over the looted articles which they had in their possession. They said that they had not looted any articles. Partap Singh, Thanedar, was also present.

On or about April 18th, while I was going to Mirza Behar Beg's well, I saw two or three British soldiers firing at a boy named Janni, aged

20 years, who was also going in the direction of the well. The boy was ordered by the soldiers to halt; but he ran owing to fear; and as he was running, he received a shot in his shoulder and immediately dropped dead. The soldiers then went to the spot and dragged the corpse of the boy to a distance of about 20 paces by tying his turban round his neck and left it near a bush. They then ate the eatables which the boy had with him, and pocketed a ten rupee note which they found on the person of the dead boy. On seeing this gruesome sight, I returned to the *Daira*. Immediately afterwards, some 10 or 15 British soldiers armed with rifles came to the *Daira* and dragged me to Mirza's house which was close by. As the main gate was bolted from inside, one of the soldiers climbed over the wall by mounting on the shoulder of another and opened the gate. The soldiers had by this time distributed themselves, a few having scaled the walls on all sides and were on the roof of the house. Then 2 or 3 soldiers went to the gate leading to the Zanana of Mirza's house and began to ram it with the butt ends of their guns. As my life was in danger I shouted out to the people inside the house to open the door. An old woman in the employ of Mirza then opened the door. But before the door was completely opened one of the soldiers pushed the door rudely with his hands and the poor woman fell flat on the ground. The soldiers then demanded eatables from us. As I was not allowed to enter the Zanana, I could not say what happened inside. They remained in the house for about an hour, and then left, taking Mirza Alraf Ali, Lambardar, with them in a motor car which was waiting in the street near the railway station.

From the following day, the whole male population of Nizamabad, above the age of 12, used to be sent for, at the Sadar Thana at Wazirabad and every one of us was asked to give the police some information regarding the burning of the Dak Bungalow. We had to remain there the whole day in the burning sun and return in the evening.

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The statement of **Ahmad Din**, *son of Khuda Bakhsh, blacksmith, resident of Malloka, at present of Nizamabad.*

Four or five days after the *Baisakhi* Fair, I was arrested along with others at Nizamabad. We were first taken to Gujranwala and thence to Lahore. I was produced in the court of Mr. Printer and was told that as investigation was not completed in my case, the police had got

a remand and that my case would be heard later on. I was kept in the lock-up for another 18 days and then released from the Central Jail. I was never produced before the court again. I was not identified by any of Mr. Bailey's men or prosecution witnesses. I was harassed for a month and a quarter and disgraced by the police.

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The statement of **Altaf Ali**, *Moghal, Lambardar of Nizamabad.*

I am the Lambardar of this village. There was no regular *Hartal* on the 10th of April, 1919. Only a few people came from Vazirabad and people closed their shops out of fear. No meeting was held in the village to protest against the Rowlatt Act. On the 10th, shops were closed at 9-30 a. m. and opened in the afternoon. During those days. I was unwell. I had fever. On the 16th April, Mirza Mubarak Ali was arrested in my presence. They arrested me also, but let me off near the place where the Deputy Commissioner was residing. As I was ill, I did not go anywhere on the 17th. On the 18th, a special British troop train came from Lahore and stopped in front of our village. They surrounded the village and posted a machine gun facing the village. The armed British soldiers were on all the four sides of the village. On the 17th, the Revenue Officer ordered me to make arrangements for protecting the railway line. I posted men for its protection. The British soldiers snatched guns from them. I came to know this from Maula Bux, a Lambardar. Maula Bux and the British soldiers came to my house. The female inmates, hearing of the coming of the British soldiers towards their house, clossed the door. Seeing that the door was closed, the soldiers jumped inside from over the walls. The inner doors were also closed and so they climed on the roofs. The ladies in the house were all *pardanashin*. They with folded hands prayed to the soldiers for mercy and said that we all were innocent. They took me outside. When the soldiers came in, we thought they would fire. No harm was done in my presence to the ladies; I myself came out in a state of illness. The Officer told me that he wanted 2 maunds of *atta*, 2 tins of ghee and some potatoes. These things were taken out of the shops that came in their way, and they gave no price, nor any receipt or chit for them. They took me to Wazirabad by train. They beat Mohd. Qazim, a student of the Gujranwala Mission School in my presence. They kicked him. He was 17 years old. They asked Mohd. Qazim who he was. He replied that he

was a student. On this , hey slapped him and took him also to Wazirabad. They asked him where he lived, and he replied that he had come to Firoz Din. They called Firoz Din, but he was not there. They rushed into the house where other men and women were. The soldiers went upstairs, tried to search, but could not find Firoz Din. Then they took myself and Mohd. Qazim to the train. They handed me over to the police.

I was brought bef ore the Magistrate and was let off after investiga' tion. Mohd. Qazim was kept in the Thana and ordered to be taken to Gujranwala in the morning. I myself, along with all the other villagers over 12 years of age, had to go to attend the Thana every day. We presented ourselves at 7 in the morning and were allowed to go at 8 in the evening. We did not get any food, no were we allowed to take it. There was one pipe of water.

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The statement of **Allah Ditta**, *son of Imam Din, age 35 years, blacksmith, Nizamabad.*

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am illiterate and do not read any paper and am absolutely ignorant of any political ideas. There was a subscription for war and it was realized by force. The people, who could not pay, were threatened and abused till they paid. I remember one instance in which a man, (Narain son of Nathu Mal) was Falsely prosecuted, because he had refused to subscribe to the war-fund. One officer, Extra Assistant Commissioner, used to come for subscription for War Loan and used to resort to all sorts of high-handedness. The people, who were already suffering from poverty, could not conveniently subscribe to these funds. The method of realizing the money for the War Fund hurt the feelings of the people. Though our village is poor, we subscribed to the War Fund some two thousand rupees. People who could not afford were compelled to borrow at the rate of 25 per cent., while the Government was only to pay 5 per cent. I know one Ralla Ram, son of Hazur Singh, sweets-seller, who is very poor and could not pay, entreated the Officer with folded hands that he might be exempted from subscribing to the War Loan, but all his entreaties were of no avail and he had to pay. The poor people were taken to the Tehsil; and Zaildar and Lambardar and other petty officials would not let them go until some of their relatives would come and pay a certain amount. Then they

were let off. All inhabitants, without any distinction, had to bear this shabby treatment at the hands of these petty officials and other officials.

One evening at 9 p. m, about twenty persons headed by the Zaildar and the Lambardar forceed open the doors of the villagers and forcibly took away men for recruitment. My brother, Moula Bakhsh was one of those who were taken hold of that evening. The boy was taken to the Recruiting Office at Gujranwala, where he was enlisted. But my father who was old and infirm, approached the Recriting Officer, entreating, weeping and crying that he would die if his sons were separated from him. He took pity on my father and let my brother go. After that we gave seven or eight men from our community and then we escaped the constant harassing. Out of these seven or eight persons, we had to pay to some three persons something like 250; Rs and the community subscribed for it.

AKALGARH.

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The statement of **Divan Bansi Lal Chopra,** *Provincial Darbari, son of the late Divan Hari Singh, E. A. C., resident of Akalgarh, District Gujranwala.*

There was an ordinary *Hartal* on the 6th of April. In the evening, near an old tank a public meeting was held, when my brother, Diwan Gopal Lal was elected President and Sardar Nur Hussain, Secretary. At the meeting an English newspaper was translated and interpreted to the people, and a resolution was passed regarding the withdrawal of the Rowlatt Act, and about a wire to be sent to the Viceroy to that effect.

On the 14th, there was another *Hartal*, but no disturbance took place. As far as my personal knowledge goes, both the days passed off quietly.

In the evening of the 21st April, Babu Kedar Nath and Bal Mokand Schhar came to me and said that the Deputy Commissioner was coming to the Canal and desired to see some of the respectable gentry. He added there was every probability of arrests being made, and that I should make arrangements for Diwan Gopal Lal. I replied that both of us were innocent and there could be no question of our arrest. They said that Gopal Lal had already been informed, but did not pay any heed. It was better to insure safety by paying something in time. I sent for Gopal Lal who replied that he was quite innocent and would not give money under such threats of arrests and intimidation.

On the morning of the 22nd, many people went to the Canal. We waited there till 12 noon for the Deputy Commissioner. When he arrived, he and the Superintendent of Police heard the report of Gopal Das Sub-Inspector *in camera*. He then enquired of the people of Akalgarh whether Diwan Gopal Lal had interpreted the Rowlatt Bill. Diwan Gopal Lal replied that he read it out from the newspaper. The Deputy Commissioner thereupon said that the City should pay as a penalty the cost of repairing the road from the Canal to the Town, so that his motor might pass on easily. Leaving M. Saheb Khan, Revenue Officer, the party left for Hafizabad.

At about 2 p. m. after taking our meals we assembled at the Town Hall to collect the penalty money. In the meanwhile, Sardar Nur Hussain came and told me that the Revenue Officer wanted my gun

and cartridges. I took my gun from my house and was proceeding towards the Dak Bungalow. On the way I learnt that the Sub-Inspector had gone to the Thana. I went to the Thana where I was told that he had gone to the Town. I followed him there. When I reached Ganesh Dass Pali's house in Katra Koochran, I learnt that my brother Gopal Lal and D. Badri Nath had been arrested at the Town Hall, and Bulaki Ram Pali was arrested in Katra Koochra Bazar. Near Ganesh Dass' house I produced my gun and cartridges before the Revenue Officer who ordered Chaudhri Ghulam Qadir to take them from me. With the Revenue Officer's permission I came back to the Town Hall much frightened with what I had seen. The penalty money was Rs. 1,500, but later on it was increased to Rs. 2,000. I was to pay Rs. 200 as my share which Kedar Nath paid on my account. The receipt and account books are with me.

On 22nd April, Kedar Nath came to me at night and said, "The Chaudhries say that the smaller ones are entrapped, but the bigger ones remain, *i. e.* Gopal Lal is arrested, but Bansi Lal remains." He further said that they clearly wanted money and even if I had to pay Rs. 10,000, I should not hesitate. He then said that he would get the matter settled at Rs. 2,000, and I was compelled to ask him to pay it on my account.

On 23rd April, Kedar Nath came to me in the morning, and asked me to come down. When I came down, I found a Railway station Havaldar and a policeman there, who told me that the Revenue Officer wanted other ammunitions and a revolver. I took everything I had to the Thana and then to the Dak Bungalow and back again to the Thana. A receipt was given to me. Kedar Nath then came to me and said that he could arrange for Rs. 1,000 only; for the other Rs. 1,000 I must arrange myself. Accordingly, I borrowed 1,000 from another man and gave it to Kedar Nath who handed it over to Ghulam Qadir. About his own Rs. 1,00', Kedar Nath gave me his account book in which he had made the following entry against my name, viz. "15th *Baisakh* Rs. 1,000 for food etc". The Chaudhries then threatened me that the houses of us both would be searched and our property confiscated. Soon after a cavalry detachment came to our stable in the bazar, and we became quite unnerved with the thought that the Chaudhries could do what they liked. The horsemen however went back, after making some more arrests.

The Chaudhries however were not satisified with this, and every day they subjected me to new terrors. My brother-in-law, Pran Nath, was brought from Gujranwala and kept in the Akalgarh lock-up, but

was let off on 6th May after identification. In my presence Sirdar Iqbal Singh of Manchar was put into the lock-up by Ghulam Qadir under the Revenue Officer's orders for refusing to give false evidence against D. Gopal Lal. In my presence Ghulam Qadir's son-in-law, who had arrived there by the noon train, said that the Thanedar was enquiring about Iqbal Singh. The Revenue Officer replied that if Iqbal Singh consented to give evidence, he would be let off, otherwise he would be *challaned*.

Later on, I came to know that Iqbal Singh agreed to give false evidence and was let off at about 3 or 4 p. m. but was rearrested after some time and *challaned*.

On the night of the 10th of May, it was proclaimed by a beat of drum that all people should assemble next morning at the Thana. After the people had waited for a considerable time, the Revenue Officer, the Thanedar, the Choudhries and Kanugo arrived and began to terrify the people saying, "Whoever would not give evidence as desired, or whoever would appear as a defence witness and help the accused, would be treated very badly". Only half an hour was given to the witnesses for meals, and they were then taken to the Railway Station. The witnesses were taken to Lahore under Police guard. Next day they were produced before Martial Law Commission No. 2. On the 13th of May, after I had given my evidence, I was threatened with punishment for having stated in Court that there were party factions at Akalgarh. I was already harassed and unnerved. I fell ill and had to remain in Lahore till the discontinuance of Martial Law. On coming back from Lahore I learnt that a lot of money had been extorted from the people, who had been terrorized with the exhibition of rifles and machine guns.

My brother Gopal Lal, along with a few other accused, remained in custody for 2 or 2½ months, and was let off on July 4th by Ghulam Hussain Khan, Honorary Magistrate. The result of all this trouble was that I developed carbuncles and had to spend a large sum of money on operations.

On 20th October, I received a summons from the Deputy Commissioner requesting me to give evidence against Ghulam Qadir. On this, Ghulam Qadir and Kedar Nath came to my workshop, opposite the Railway Station, and urged me not to say anything against the Choudhries. I said I would relate what I knew to be true. Kedar Nath and Mohd. Hussain begged of me many times at Gujranwala not to give evidence against Ghulam Qadir. I don't know what other trouble they could give us. I had no enmity with any

one then, nor have I any now. They said that the people wanted me to be made an Honorary Magistrate, but that they would disgrace me and my family. In this way Ghulam Qadir used very abusive language against my family.

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The statement of **Choudhry Fazal Dad,** *formerly Lambardar, and Vice-President of the Notified Area, Akalgarh.*

I appeared as a defence witness in the case Crown *vs.* Ishar Dass. I stated only that Ishar Dass had been living at Akalgarh for a year and a half or two years. Simply on this account Gopal Dass, Sub-Inspector of Police, Maharaj Kishan, Head Constable, and Sardar Khan, Zaildar Police, Akalgargh, instigated Ram Chand Arora of Ram Nagar to get up a case and gave evidence against me in the Court of Mr. Wace, Assistant Commissioner, Gujranwala, on May 22nd, 1919, at Ram Nagar, and got me fined Rs. 500. All those who came to give security for me were openly prevented from doing so by Malik Sahib Khan, Revenue Officer, Ghulam Qadir, Zaildar, and the above-named Sub-Inspector of Police. My son, Inayat Ali therefore deposited Rs. 500 as security at the Akalgarh Police Station.

On May 26th, 1919, I was without any reason dismissed from Lambardarship by the Deputy Commissioner of Gujranwala, Mr. O'Brien. I was not heard at all. I, therefore, on the same day, resigned my office of Vice-President of the Municipality which I had held for a long time.

In the month of April, 1919, the Deputy Commissioner and the above-mentioned Revenue Officer came to Akalgarh, and got Rs. 1,800 as a fine from Akalgarh people by force for the repair of the road from Akalgarh to the Canal. Only Rs. 700 or Rs. 800 were given to the contractor. People who were not of the labouring class were forced by the Revenue Officer and the Zaildar to work without any payment.

Ram Saran Dass, head Lambardar, and I were obliged to work for two days and nights. The money which was with Ghulam Qadir, Zaildar, was not spent. I do not know what happened to it.

In addition to all this, cavalry and infantry were brought to Akalgarh and a number of arrests made. All the people of the town were collected at the Dak Bungalow and some machine guns and some big guns were fired from the Railway line. The people were plainly told that they should not appear as witnesses for the defence, and ought

to appear for the prosecution as desired by the Sub-Inspector of Police. I was prosecuted and punished simply on account of my contravening this instruction of theirs.

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The statement of **Vasu Deo,** *son of Pandit Devi Das, medical practitioner, Akalgarh, District Gujranwala.*

I was not at all present at any of the alleged occurrances at Akalgarh on the 14th of April. On the 23rd at about 5 p. m, I was sitting in my shop. It was the same day on which the city was surrounded by the Military. The Thanedar, with four other constables, came to my shop and told me to close the shop and accompany him. I closed the shop and followed them. He asked me to point him out the houses of some people and I did so. Until nightfall, when he had sent the arrested persons to the Thana, he kept me with him at the Thana with other people. At about 12-30 in the night, I was called aside and was forced to implicate Bishen Das, Sohan Singh and others and to give evidence against them. I was told that if I would not do it, I would also be *challaned*. I refused to give false evidence and I had to sleep that night in the Thana. Pressure was put on me repeatedly for giving false evidence. But when I did not consent, the people of Akalgarh were asked to implicate me. Nobody however identified me and hence some Railway porters who came as prosecution witnesses were made to identify me. For 10 days I was kept in the Akalgarh Jail and then *challaned* to Lahore. Haveli Ram and Balwant Ram named me, because they were very severely beaten. They implicated me out of fear. I was acquitted by the Lahore Tribunal. I did not take part in any of the disturbances, but was *challaned* simply because I refused to give false evidence against people, as the police wanted.

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The statement of **Lala Tara Chand Pasi,** *age 47 years, banker of Balloki, Akalgarh.*

During the days of Martial Law, on the morning of the 19th of May, 1919, I, was sitting with my minor son Chuni Lal, near a well to collect wheat from a tenant when Sirdar Khan, Zaildar Police, Ghulam Qadir, Zaildar Ilaqa appeared with a constable, Mahraj Kishen, and at once handcuffed my son and myself without any fault. They also arrested

one of my tenants whose name is Mohamad Husain who had once given evidence against Sirdar Khan in a case of mine. They brought us to Akalgarh and put us into the lock-up. Till the arrival of my brother Ganesh Das, they continued to abuse me. My brother came in the evening and he too was put into the lock-up. Next morning we were produced before the Revenue Officer at Ramnagar who threatened us. I was kept at Ramnagar till the 22nd of May, 1919, and was brought back to Akalgarh at 7 p. m. At night my uncle, Maya Ram, aged 75 or 80 years, was called and threatened that he would also be sent to the lock-up on the following morning, if he did not give Rs. 4,000 for Ganesh Das's and Bolaqi Ram's release. His entreaties were to no purpose. At last they came down to Rs. 2,000. He was detained till 11 p. m. and then allowed to return home. In the morning, a constable named Sadaq was again sent to call him. Rs. 1,165 were realised at the Police Station through Harnarain and Rs. 835 from my uncle direct. All the people who were in the lock-up saw it. One of them was Sohan Lal Asereja, banker and income-tax payer.

On the 23rd of May, 1919, Ganesh Das was *challaned*. I was produced before the Deputy Commissioner after being kept in the lock-up for 24 days, when they set me free as Martial Law had been removed. I was perfectly innocent. Sirdar Khan, Zaildar Police and Rahmat Khan Zaildar and Sardar Khan were my enemies on account of the fact that they had not paid the debt they owed to me. They insulted me. All ill treated me.

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The statement of **Ram Saran Dass,** *aged 60 years, Ex-Deputy Lambardar of Akalgarh.*

In the meeting held in April, Dewan Gopal Lal read from the newspapers that *Satyagraha* was to be adopted, and accordingly the shops were closed the next day. The Deputy Commissioner came to the canal side later on, and demanded a sum of Rs. 1,500 from the people for the construction of the road. The amount was collected and and handed over the same day. The same day, Gopal Lal, Master Sant Singh, and Balaqi Ram Pasi were arrested, disgraced and put in the lock-up. Afterwards a good number of arrests was made under Martial Law. Guns and machine guns were fired from morning till 12 o'clock, but the people of the town did not go out to see them. Ghulam Qadir, Zaildar, came to the town and threatened the people a

good deal, and the people had to go to see the guns and the machine guns. One Mr. Bej Nath had to give Rs. 800 in my presence to obtain his release. The above-named Ghulam Qadir pressed him to give the money. Dewan Herblas also gave the sum of Rs. 300 to Dewan Siri Ram, to obtain the release of his son. He was not released, but was sentenced to imprisonment for one year. The Deputy Commissioner came to Akalgarh and ordered Fazaldad, Lambardar and myself to give security, and we gave it.

The same day both of us were dismissed. We both worked for two days to get the road repaired.

The following is the translation of the order of dismissal dated 7th May, 1919:—"We do not want this kind of Deputy Lambardar, nor do we like him. Therefore it is ordered that the Deputy is dismissed and Hari Ram should himself do the Lambardari".

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The statement of **Gopal Lal Chopra** *of Akalgarh.*

On the 6th of April, 1919, a *Hartal* was observed by the town people without any instigation from anybody. I went to my factory of Saltpetre at about 11 a.m., and saw that the whole of the town had observed a *Hartal*; and a meeting was convened by the people at the old tank, near the Akalgarh Town. I also attended the meeting and was elected to the chair. People wished to be enlightened about the Rowlatt Act, and it was read out and translated to them. A resolution praying to His Majesty for its cancellation was passed, and a telegram to the effect was sent to the Viceroy. On the 14th and 15th I was away, and therefore could not see what happened. I afterwards learned that a few telegraph wires were cut, and the crowd formed itself into a procession and shouted "*Mahatma Gandhiki jai*", but did no mischief at all. On the 16th of April, I was at Wazirabad and observed the way in which the arrests were made at Wazirabad by the Deputy Commissioner. Cavalry was guarding the two motor cars which carried the Deputy Commissioner and other officials, and the police-guard also, with the arrested people, some of whom were highly respected persons of the town. All of them were taken through the town in a procession with the view of intimidating the public.

On the 22nd of April, we were ordered to meet the Deputy Commissioner at the Canal-bridge on his way to Hafizabad at 8 a. m. We had to wait for him there for full five hours, when at 1 p.m., he arrived; and after some private consultation with the Police *Thanedar* (Sub-Inspector of Police), he said that although much damage had not been done, still some wires had been cut and, therefore, as a sufficient punishment, he said that the road from the bridge to the town which was bad might be repaired. The Revenue Assistant, on his arrival at the town for arranging to collect money, sent for the respectable persons of the town, and arrested me and Diwan Badri Nath (who was tried before the Commission and sentenced to one year's imprisonment, and Rs. 100, fine). The Revenue Assistant took us round the town to expose us to the public gaze. On the 23rd of April, 1919, we were removed to the Jail and kept there for two months. When Martial Law was abolished some 10 or 12 days after, we were let off on bail and tried by the ordinary courts and discharged for want of evidence against us.

I was arrested because I refused to pay money which the Revenue Assistant, M. Sahib Khan, demanded from me as a bribe through the Zaildars, Chaudhries, Ghulam Qadir and Sirdar Khan. While I was in Jail, they received from my relatives, as a bribe, a sum of Rs. 5,000 for me and Rs. 1,000 for my brother-in-law.

The Chaudharies had been doing all this to fill their own pockets and those of the Revenue Assistant and the Thanedar.

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The statement of **Bulaqi Ram Pasi,** *weighing-man of Akalgarh.*

My brothers, Tara Chand and Ganesh Das, have been on inimical terms for the last three or four years with Ghulam Qadir, the Zaildar of the *'Ilaqa;* and the Zaildar of the Police Thana, Akalgarh, is Ghulam Qadir's relation. My brother, Tara Chand, took out several attachments from the Civil Court against the Zaildar of the Police Thana and my brother, Ganesh Das, gave evidence against the Zaildar, Ghulam Qadir in Civil and Criminal cases on several occasions. They, therefore, utilised the Martial Law regime to take vengeance. They also got me arrested by Malik Khan, the Revenue Officer, who was a relation of theirs on the 22nd of April, when I was standing at a butcher's shop. I was quite innocent; but on account of the old animosity with my brother, they got me arrested. I was acquitted on 4-7-19 after Martial Law was withdrawn.

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The statement of **Ram Lal**, *age 15 years, son of Beli Ram Manchanda, a student of Crosse D. B. High School, Akalgarh.*

During the days of Martial Law, on the evening of the 23rd of April, I was at my house, when a Police Havaldar arrested me. He rebuked my uncle, Ralya Ram, and threatened him that he would be shot. I was taken to the Police Station and kept in custody. I remained in the Central Jail, Lahore, for 14 days, and at last, when on the 13th of May, 1919, I was found innocent by the Summary Court Martial, I was released. I reached Akalgarh on the 15th of May, 1919. The School Staff was ordered to attend at the Dak Bungalow at 11 o'clock in the morning. A gun was fired. I went to the Dak Bungalow with the School Staff as I was ordered. The Military men who were in the Dak Bungalow told us, that we all would be shot down like a tin standing near by which was their target. They further added that, if they wished, they could bombard the whole town. I had not attended any meeting, nor taken any part in the cutting of the wires. I was quite innocent.

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Statement of Nanak Chand, son of Ditta Mall, Confectioner of Akalgarh, District Gujranwala, aged 40 years.

I was a prosecution witness in the case of King Emperor *versus* Gopal Lal. I was called to the Thana and was asked to give evidence against Gopal Lal and the five accused but I refused to give false evidence. Therefore I was made to stand in the sun for half an hour and then presented before the Revenue Assistant in the evening. He abused me outright. Then I consented to give false evidence. The Revenue Assistant told me that I would be shot if I did not give evidence against the accused. I gave a statement to dictation. In court I gave the true evidence. I saw myself people of the town being called out occasionlly and threatened that they would be shot if they did not give evidence against the accused, or if they sided with the accused they would be punished.

On the 1st or 2nd of *Jaith* (Hindi month) people were forced to assemble at the Dak Bungalow and those who refused to do so were beaten Ganga Ram Tapassi, Ganpat Rai Ilamwadi and others were

amongst those beaten by the Zaildar and the Police. A display of machine gun fire then took place, also shell firing from a cannon. The cannon shots were discharged. We were told that if we failed to comply with their orders, we would be shot and the town bombarded. I was obliged to supply to Military Officers, milk free of charge.

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The statement of **Lala Ganesh Das Pasi,** *son of Har Bhagwan, Khatri, grain merchant, Akalgarh, District Gujranwala.*

I owned grain stores in the city of Akalgarh. We are three brothers, two are elder than myself, named Tara Chand and Bulaki Ram. All of us were residents of the same Mohalla. I had gone out to the station on April 20th. On my return home on the 21st of May, I was told that warrants had been issued against me and my two brothers. The latter had already been arrested. On the warrant being shown to me I went to the Thana, where I was detained for 2 days. On May 23rd, my uncle Maya Ram was sent for at the Thana by Malik Sahib Khan Noor, Revenue Assistant, and was told by him that if he did not pay Rs. 4,000, all of us would be punished My uncle told him that he could not afford to pay the sum. It was thereupon reduced and Rs. 2,000 was handed to the Revenue Assistant by my uncle in my presence at the Thana. The money was paid in the presence of Sohan Lal who was under arrest then. My uncle had a deposit of Rs. 1,165 with Messrs. Shankar Das Har Narain, who paid a hundi of Rs. 1,100 and Rs. 65 cash. He added to the amount Rs. 835 from his own pocket. This sum of Rs. 2,000 was handed to the Revenue Officer and the Zaildars, Ghulam Qadir and Sardar Khan, and Sub-Inspector Gopal Das. I was sent to the Judicial lock-up at Gujranwalla, where I remained for one month and one day, and was then let out on June 21st on bail by Khan Ghulam Hussain Khan, Magistrate, 1st Class, who tried the case from July 1st to 4th and finally discharged all of us.

On May 23rd, my property and house at Akalgarh were confiscated under the pretext that I had been an absconder. Although I have been acquitted, my property has not yet been restored to me.

On August 1st I applied to the District Magistrate, and the inquiring Magistrate, praying for the release of my property, who ordered its release, but the order has not yet been given effect to. There is no order on record regarding the forfeiture of property. On July 16th, I informed, by wire from Wazirabad, and on July 18th by post, Ghulam Husain Khan,

the District Magistrate who had tried my case that my property was confiscated on July 4th and had not been released. No reply has however been received by me. On the 19th, I was told verbally by the Deputy Commissioner that an order had been issued for the release of my property.

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The additional statement of **Ganesh Das Pasi,** *son of Har Bhagwan.*

I had been working for some time in the firm of Messrs. Shanker Das and Har Narain. A *Hartal* was observed on April 6th in the city. There was a meeting at the tank in the evening, but I did not attend it. I remained at my shop. I was given to understand that Dewan Gopal Das was elected Chairman of the meeting and Sheik Noor Hussain was the Secretary. Another *Hartal* took place on April 14th, but it was not a complete *Hartal.* Several shops, besides the one in which I was employed, remained open. On the night of the 15th of April, some men who were returning from the *Baisakhi Mela* on foot on account of the suspension of train service, cut telegraph wires at a distance of one mile from the town. On the 22nd of April the Deputy Commissioner, Mr. O'Brien, came and summoned certain persons to the canal, and told them that he was sorry that some damage had been done at Akalgarh too. He also said that as the road was not in order he could not go to the City and imposed a fine of Rs. 2,000 on the people of Akalgarh. He then left for Hafizabad. Mian Malik Sahib Khan, Revenue Officer, has very intimate connection with Ghulam Qadir, the Zaildar of the place, and Sardar Khan, Zaildar Police. Ghulam Qadir, Zaildar and Sardar Khan, Zaildar were appointed to look after the affairs. These two men were anti-Hindu. They prepared a list of the people who were to be arrested and began the arrests. Accordingly, after the departure of the said Officer from Hafizabaid, two hours were given as a time limit to pay up the fine. Hardly an hour had passed when the Revenue Officer along with the Sub-Inspector of Police at Akalgarh and the said two Zaildars arrested Dewan Gopal Das and Dewan Badri Nath. At the same time they arrested my brother Bulaki Ram on 22-4-19 without any cause, except that the two Zaildars had enmity for a long time with my brother Tara Chand. They wanted to arrest me also, and for this purpose they sent Nazar Mohammad, son of Ghulam Qadir and son-in-law of Sardar Khan to me. He, with a gun on his shoulder, went straight into my house. Two

days before, a daughter had been born to me, but he did not mind it. He began to scold my wife straight, inspite of the fact that she was in trouble. I had been away in the Jammu State since the 20th of April. I had absolutely no information about the arrests. In the meanwhile, they went on arresting people, but released some of them after getting money. Accordingly, on the 19-5-19 they arrested my brother Tara Chand along with my nephew who lived in a village four *Kos* from Akalgarh. They were arrested on the ground that they were hiding me. It was absolutely false. The real cause was that they had filed a suit against both Sardar Khan, Zaildar Police and Ghulam Qadir and had taken out attachment of the decree. After doing my business I returned to Akalgarh. On my arrival I came to know that both of my brothers and my nephews had already been arrested and that they were on the look out for my arrest. I went straightway to the Thana at about 5 in the evening. The Munshi put me in the lock-up. The Thanedar and the Havaldar were not there. Early in the morning on 22-5-19 I, along with my brother Tara Chand, his son and another man who was with them, was produced before Malik Sahib Khan at Ram Nagar. Sahib Khan abused me and told the Hawaldar that he had no time and he should take us back to be brought again. On 22-5-19 Ghulam Qadir, Sardar Khan and the Revenue Officer sent for my uncle who is 75—80 years old. They abused him and told him that his term was also come, and that the only alternative was to pay Rs. 4,000 for Ganesh Das and Bulaki Ram. He wept and protested, but in vain. In short, they kept him till 11 in the night, and said that they would not accept less than Rs. 2,000. Early in the morning my uncle sent his grandson Sita Ram to the market where Ganesh Das worked. There I had Rs. 1,165 as deposit He took Har Narain, the owner of the shop, to the Thana. Har Narain said that he had no money in cash then. Accordingly, on 23-5-19 at 9 o'clock he, at the Thana in the presence of the Revenue Officer and the said two Zaildars, drafted a hundi for Rs. 1,100 on Bulaki Ram Dina Nath with whom Ghulam Qadir and others had already deposited their money, and also paid Rs. 65 cash. Then they asked me to pay Rs. 835 and sent Rahamat Khan (son of one of them) along with my uncle. The money was paid at the Thana. They *challaned* me to Gujranwala on 23-5-19, but we were not produced till 20-6-19 in the court. At last on 21-6-19 I was released on the bail bond of my brother, and after being 24 days in the lock-up, was produced before the Magistrate and was discharged from there. When I reached home I found it locked. I came to know that the Police, after my *Chalan*, had locked-up the door. I applied on 25-6-19 to the court of Khan Ghulam Hussain.

The prayer for the release of the property was made on the 4th of July also. I telegraphed to the Deputy Commissioner on 16-7-19, but got no reply. On 18-7-19 I submitted a registered application to the trial Magistrate. After waiting for another 12 days, I applied for the third time on 1-8-19 to the trial Magistrate who ordered the release of my property. The original order of confiscation was not forthcoming. On 19-8-19, the Deputy Commissioner passed an order of release of my property. On 7-9-19, two months and four days after my release, the order for the release of my property was given effect to. On 17-9-19 I sent an application to His Honour requesting that Rs. 2,000 which had been taken from my uncle by force, should be given back. A telegram was also despatched to His Honour to the effect that without any orders my house had been locked up and in spite of my release no order was given to raise the attachment of the house. It was also mentioned that I was prosecuted under Sections 384/342 of the Indian Penal Code by Ghulam Qadir and Sardar Khan and that sanction be granted to proceed against the Revenue Officer, as he is a Government servant, under section 197 of the Criminal Procedure Code. But His Honour never condescended to reply. An application was also sent to Pandit Malaviya at Simla, on 19-5-19 requesting him to put a question with regard to my case in the Council. But he also remained silent. I was quite innocent.

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The statement of **Har Gopal,** *son of Dewan Ram Chand, Khatri, Chopra, Akalgarh.*

The Thanedar of Akalgarh summoned me to the Thana and said that Bishambar Dass and Ikbal Nath wanted me to appear as a defence witness in their case, and that if I gave evidence against the police he would be hard upon me. The Thanedar took a recognizance from me, and said that I must be in Lahore on the 12th and the 13th of May. He again summoned me on the 11th of May, and said that as I must go with him I should go to Thana at 9, after taking my meal. Other witnesses and I reached the Thana at about 10. The Thanedar, Havaldar and some constables then took us to the passenger shed of the Railway Station. When on the Station platform, he said, that he would not leave a single soul at Akalgarh. We felt the threat, but kept quiet on account of fear. When the train arrived he put us in it. At Wazirabad, he and his constables did not allow us to go

out of the Station to eat or drink. We were put in a special train at Wazirabad. When we reached Lahore, the Thanedar took us to Mool Chand's *Mandir*. We had a very bad time of it there. We appeared in the Court the next day, and went there regularly for three days, but were not examined.

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The statement of **Maya Ram Pasi,** *aged 75 years, son of Mool Singh, Khatri Pasi Akalgarh.*

During the days of Martial Law, on the 22nd of April, 1919, when the arrests were being made, the police officials came to Master Sant Singh's house to arrest him. He was not at home. They had arrested my nephew, Bulaqi Ram, and were in search of Ganesh Das who was at Jammu. Ghulam Qadir's son Nazar Mohammad who is a son-in-law of Sardar Khan of Police went into the house of Ganesh Das, whose wife had given birth to a daughter two or three days before. He kept rebuking Ganesh Das's wife, but she did not speak. On the 23rd of May, they came to arrest my grandson Rattan Singh, but he was at Nurpur to join a marriage. They forcibly looked my house and made a search. They sent one policeman to arrest Rattan Singh and after keeping him for 8 days in custody sent him to Lahore. On the 22nd of May, I was called to the Police Station, where I was insulted and kept till 11 o'clock in the night. They asked me to pay Rs. 4.000 for Bulaqi Ram and Ganesh Das, saying that, otherwise they would be hanged. I entreated and wept, but they replied that they would not accept anything less than Rs. 2,000.

Early in the morning I was sent for again. I sent my elder grandson to the Mandi where I had money in deposit. Both my grandson and Har Narain came to the Police Station and Har Narain said that he had no money at that time.

They then made Har Narain draw a *Hundi* on Bulaqi Ram, Dina Nath and he wrote a *Hundi* for Rs. 1,100 at the Police Station before the Revenue Officer, Sardar Khan, and Ghulam Qadir.

Har Narain paid Rs. 65 in cash to Ghulam Qadir in my presence and for the balance of Rs 835, Sardar Khan sent his son Rahmat Khan with me to my house. I then went with Rs. 835 to Police Station and gave the sum to Ghulam Qadir, Sardar Khan and Revenue Officer in the presence of Sohna Mal, Rawija Ram of Uagar who was at that time in the Police custody.

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The statement of **Sardar Iqbal Singh**, *son of Sardar Khushal Singh, of Manchor, Tehsil Wazirabad.*

In the evening of the 5th May, 1919, I was called by the police at Akalgarh village; and when I reached there I was told to come again next morning. I went again to the Police Station next morning. The Police Inspector and the Revenue Officer were at the Dak Bungalow where some other people were also present. On my arrival there, they enquired of me if I would give evidence. I replied that I would not tell a lie. In reply they said, "Well, if you would not tell a lie, you should also join others" On the 6th of May I was put into the police lock-up. Benarsi accused was also in the lock-up. At about 4 in the afternoon I was released and Lala Gopal Das, Sub-Inspector, told me to ponder over the matter once again and that I would have to give evidence.

On the 15th of May, a warrant was issued against me, and I was arrested on the 16th May, handcuffed and sent to the police lock-up. I remained in custody till the 17th, and on the 18th sent over to Gujranwala, where I was kept for the night. On the 19th, I was put in Jail till the 21st June 1919, and was released on bail of Rs. 1,000.

On the first July I was produced in Court and was discharged on the 14th of July 1919.

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The statement of **Diwan Govind Ram,** *son of Diwan Ram Chand, Sowcar (Banker) and land-owner of Akalgarh.*

On April 22nd, 1919, in the morning, we assembled at the Canal bridge as ordered by the Deputy Commissioner and stayed there till he arrived there in the afternoon. The people had nothing to eat or drink since the morning. The Deputy Commissioner consulted the Superintendent of Police for about an hour and then proclaimed under Martial Law, that the people of Akalgarh should take upon themselves the work of repairing the road from the bridge to the town, and make it fit for motor-driving. A sum of Rs. 1,500 was collected from the respectable people of the town. Another sum of Rs. 300 was collected next week. Out of all this money which was given to the Revenue Officer by L. Kedar Nath, Municipal Commissioner, only Rs. 300 or Rs. 400 were spent. It is not known where the rest of the money went.

On May 6th, 1919, Iqbal Singh was asked to give evidence against Diwan Gopal Lal, when under compulsion he consented. The Mumtaz Husain, Ruldu Singh, Walait Ali Shah, Sunder Singh and Ladha Mal Arora were made to consent to give evidence in the same case.

On May 10th, 1919, the Revenue Officer proclaimed to the people who had, by his order, assembled at the Dak Bungalow that if any one was found helping the accused in any way without the consent or the permission of the Police, he would be dealt with as one of the accused. Then I and many others were prevented from going to the town, and were not allowed to proceed till the guns, as he said, had been fired near the Railway line.

On June 5th, 1919, the Revenue Officer sent for me through a constable, saying that if I failed to come I should be dealt with according to the law. I found the children of Diwan Gopal Lal at the Dak Bungalow entreating the Revenue Officer. I was dismissed at once, and was asked to present myself early next morning, which I did. I was then asked to come in the evening. I was then told by Chudhri

Ghulam Kadir Zaildar that I had reported or was about to report against him to the higher authorities. I said I had done nothing of the sort. On this the Revenue Officer told me that if I was contemplating any such action, they would deal with me severely.

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The statement of **Balwant,** *son of Jhanda Singh, resident of Akalgarh, District Gujranwala.*

I witnessed the *Hartal* of the 14th April, 1919, to protest against the arrest of Mahatma Gandhi and to request for his release. It was observed just as in other places and was quite voluntary. A procession started from the town and shouting '*Mahatma Ghandi ki Jai*', and passed out of the town. No harm was done to anybody. It was simply a demonstration for the repeal of the Rowlatt Act and for the release of Mahatma Gandhi. No improper action or intimidation was there. On the 15th of April, telegraph wires were cut by some unknown persons. Nothing happened till the 22nd of April, when the Deputy Commissioner came to the town and the gentry was ordered to assemble at the Canal to meet him. On their return at about 4 p. m., the Revenue Officer Malik Sahab Khan arrested some of the persons, among whom were Diwan Gopal Lal and Diwan Badri Nath. They were paraded through the town and the bazar with handcuffs on. On the 23rd, a cavalry was called and more arrests were made including a number of boys, and they were all put into the lock-up. On the 25th of April, I was sitting at the shop of my teacher Lala Kirpa Ram Sachhdev at Katra Kochran, when a police constable came to call me. It was about 5 p. m. I accompanied him to that the *Kotwali* and was detained there till 8 p. m. I was asked as to what I saw on the *Hartal* day. I told the whole truth. On this, Constable Feroz Khan gave me a beating by the order of the Sub-Inspector, I said that I was speaking the truth, but would not say anything they required. Chowdhri Sardar Khan and Ghulam Qadir Zaildars levelled a rifle at me, and said that they would shoot me if I did not say what they wanted. They wanted me to give evidence against certain persons, that they had cut the wires, burnt the bridge and broken the signal glasses. I was much

threatened and out of fear said that I was willing to say what they wanted. I was kept in the *Kotwali* that night, and was not allowed to take food, or converse with any of the arrested boys. At 7 a. m. on the 16th April, I was taken to Ahmednagar to the Court of Chaudhri Karam Ullah Sahib for making my statement. I did just what he wanted me to do. On my way I was constantly threatened with pointed pistols by Chaudhri Sardar Khan and Lala Pindi Das, Railway Hawaldar. Chaudari Karam Ullah Sahib objected to their prompting me in court and suggesting me the names; but Chaudhri Sardar Khan replied that as I did not remember my statement I had to be reminded of it. We returned at 2 p. m. I was not allowed any food. For some time I was sent in charge of Abdullah Constable to my house to take food, and was kept the whole day and night in the *Kotwali*. On the 28th April, I was allowed freedom on executing a recognizance of Rs. 200 to be present when called. A few days after, I was sent to Hafizabad, where my statement was again taken down by the Police Superintendent along with those of other witnesses. A few witnesses were produced before the Deputy Commissioner to make statements. From there, we had to come back on foot without food. We were wanted on the 11th of May to give evidence at Lahore, and were ordered to present ourselves at the Kulhalian Dak Bangalow at 7 o'clock in the morning. We waited there for the return of the Revenue Officer from Ramnagar, till 10 a. m. On his return we were told that if anybody gave evidence against the prosecution or in favour of the accused persons, he would be treated as if he was an accused person and that the town would be bombarded under Martial Law. The prosecution and defence witnesses were called to the *Kotwali* and ordered to reach the station immediately after taking food. They had to carry the luggage of the Police Sub-Inspectors and Zaildars to the station. Haveli Ram, witness, and myself were persistently told to name the station servants and gangmen, but when the station-master and some gang men were willing to give evidence, they were let off. Chaudhri Sardar Khan often told me that if I only gave evidence and a sum of Rs. 100 my name would be taken out from the list of the accused. At Lahore, the Commission Officers warned me of my oath and wanted me to tell the whole truth. We then spoke out all that was true. The Sub-Inspector looked

very angry and displayed great rage. He asked for permission to prosecute me for giving false evidence, but failed. When I was going through the Anarkali Bazar, the Sub-Inspector Pindi Das and Sardar Khan met me and threatened me with severe punishment for not giving the evidence as they wanted. They threatened my arrest and wanted me to tell them the time of the train in which I was going to Akalgarh. I went to Gujranwala in a cart and from there I was coming with my sister, when, on the 14th of May on our way near the *Gaushala*, I was arrested by Firoz Khan, and Abdulla, Constables. I was handcuffed and my sister returned to Gujranwala with her husband. I was taken along when they went to arrest Haveli Ram who was arrested at Talwandi. We were both brought to Akalgarh at 5 p. m. on 16th of May. The D. C. was there. I was produced before him. The D. C. directed that we should be produced before the date of our arrival which was May 22, and that of Haveli Ram, May 21. On the 17th of May, we were sent to Hafizabad, and again produced before the D. C. The D. C. ordered that we should be paraded and shown in the town, and it should be proclaimed that as we did not give evidence for the Government, we were to be thus punished. Next morning on being produced before the D. C., we were ordered back to Akalgarh.

We were there in custody up to the 20th. Haveli Ram was taken to Wazirabad on the 20th of May. I was produced before Mr. Wace at Ramnagar on the morning of the 22nd. On the evidence of Karm Ilahi, Honorary Magistrate by whom my statement had been taken down, I was, without recording my statement or allowing an opportunity to produce my defence, sentenced to a fine of Rs. 200 and 12 stripes.

The fine was instantly realized, but the flogging was administered on the 24th at Wazirabad.

I forgot to mention that when I was arrested I was told to name Dewan Bansi Lal and Manga Singh as men who had instigated me not to give evidence, but I refused to do so as it was not true.

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The statement of **Diwan Sri Ram,** *son of Diwan Sant Ram Chopra, resident of Akalgarh, District Gujranwala.*

I am a Municipal Commissioner of Akalgarh, district Gujranwala. On 6th April, there was an ordinary *Hartal*. A few men assembled at the old tank in the evening, and Diwan Gopal Lal was proposed and elected president of the meeting. Diwan Gopal Lal read out from an English paper and translated it into Urdu explaining the Rowlatt Act, S. Nur Hussain was the secretary of the meeting. A resolution was passed, praying His Majesty for its repeal and a telegram was sent to the Viceroy. The Sub-Inspector of Akalgarh, S. Sardar Khan, Zaildar Police, S. Bur Bux Singh and many others were also present at the meeting. The proceedings were orderly, and no seditious or disloyal speeches were made. The meeting lasted for an hour. After the meeting all left for their homes. I was not present at the meeting.

On April 14th, *Hartal* was observed in the city but not in the Mandi. Some boys and a few persons passed through the bazars, shouting '*Mahatma Gandhi ki Jai*' and went towards the station and the Mandi. Badri Das, Gokal Chand and Bishambar Das and some others were also with them. There was nothing objectionable happened. They after their round returned to the city. It became known that a mail train would pass the station that day and it might stop there as well. The mail train came about 4 p. m. Many boys and people of the Mandi went to see the train, but no damage was done to the train and it passed away safely. After this another train arrived at 5 p. m. and Bishan Das, Sohan Singh and many others returned by that from the Baisakhi Fair at Wazirabad. People generally spoke of Gujranwala and Wazirabad incidents, *i. e.*, burning of Gujranwala Station and cutting of wires, but Bishan Das and Sohan Singh made no mention at all of those occurrences. The Sub-Inspector, Police Station, Akalgarh, was present when the train came. The people and the boys shouting *Mahatma Gandhi ki Jai* returned to the city. There was no private meeting held, nor was anything done to cause breach of the peace nor was any damage to

property. By way of a contrivance to secure my evidence, it was said that I made a speech against the Government in the workshop of Lala Kidar Nath, but there is really no foundation for it. The Police put undue pressure on me and told me that if I would not give evidence as desired, I also would be arrested under Martial Law. I asked them as to what evidence I should give, and they replied that I should implicate the following persons, *viz*, Badri Nath, Bishan Das, Gokal Chand, Sohan Singh, Bishambar Das, Ishar Das, and that further I should say that these six were the leaders and that they disgraced myself and Beli Ram in Kedar Nath's workshop, and that these people forced me to close the workshop saying I would otherwise be boycotted. The workshop however was closed owing to the labourers having gone to the fair at Wazirabad and nobody in fact disgraced us. The police wanted them to be implicated owing to old enmity with them. If I had refused to give evidence I would have also been arrested like Chowdhri Fazal Dad, Balwant, Haveli and others. I therefore consented to give evidence and then I was let off. Sundar Das, son of Bulaki Ram Man Chand, gave a list of names to the police through Sardar Khan. I do not know what names were in it.

On 16th April, 1919, I was called to the Thana and was forthwith told that I was also one of the mob and kept there till 9 o'clock in the night. I said in reply that the Sub-Inspector was present on all occasions and if something had happened against the Government he could at once arrest the culprits. At that time Ch. Ghulam Qadir Zaildar, Sardar Khan, S. Nur Hussain, were also present in the Thana. From their talk I could gather that those people wanted to take that opportunity to avenge themselves on their enemies and so they wanted to threaten me to name them also. In my presence they made a list of the following persons and styled them as leaders, *viz.*, Gopal Lal, Badri Nath, Ganesh Das, Bulaki Ram, Inayat Hussain, M. Sant Singh. It was suggested that these people should be charged for bringing about the *Hartal* forcibly, for holding meetings and inciting people against the Government etc. Ghulam Qadir then went away to the Revenue Officer. I asked permission to go home but was told that permission would be given only on the condition that I would not stir out of Akalgarh because it was possible that I might have to be arrested for

not giving the evidence as desired. I promised not to go out and was given leave to go home. For two days I was not called. On the third day, *i. e.*, 21st April 1919, Ghulam Qadir Zaildar told me that the Deputy Commissioner, the Superintendent of Police and the Revenue Officer would come to the Canal next morning and that the gentry had to be present there. Accordingly, on 22nd April, 1919, all the people gathered there at 10 a. m., and the Deputy Commissioner arrived in a motor car. For about an hour Gopal Das was reading quietly to Deputy Commissioner and the Superintendent of Police the list of the persons prepared by Sundar Das, son of Bulaki Ram. After this the Deputy Commissioner told the citizens that the road from the Canal to the City was in a very bad condition and his motor car could not go, so the money should be realized at once for its repairs. The Revenue Officer was ordered to carry the orders at once. Then he asked Gopal Lal to say what he considered of the Rowlatt Act and how he interpreted to the people. He replied that he only read it out from an English paper and that a telegram was sent to the Viceroy for its withdrawal. The Deputy Commissioner said that he was very sorry that we had done it. He ordered the Thanedar to investigate the matter. The Deputy Commissioner then went to Hafizabad and the people returned to the town. The Revenue Officer and Zaildars came back to the Dak Bungalow, Akalgarh. There, after a consultation, myself and B. Kedar Nath were ordered to realize Rs. 1,500 from the people at once for repairs of the road. We two came back to the Town Hall and collected Diwan Bansi Lal, Gopal Lal, S. Gurbux Singh, Ram Chand, Narain Singh and others. Then the realization work began. A short while after, a constable came and told me that the Revenue Officer wanted my gun. Similar orders were served on Bansi Lal, Ram Chand and S. Gurbax Singh. We all went to the Dak Bungalow with our guns and there we saw that other guns were also taken and collected. Our guns were given to Zaildars and Lambardars and we were asked to stay there. We stopped there and the people who had guns moved on towards the Thana. The Sub-Inspector with some constables went to the Town Hall and from there to the place where the subscription was being collected. Immediately on arrival he arrested Diwan Gopal Lal and

Badri Nath and went towards the house of Bulaki Ram Pali against whom Ghulam Qadir had previous enmity. He was arrested in the way near a butcher's shop. With these three arrested persons they went to arrest Ganesh Das, brother of Bulaki Ram. His wife had given birth to a daughter two days back and Ganesh Das was not at home. Nazir Muhammad, son of Ghulam Qadir, and others rushed in the house and on the nurse replying that he was not there, they went to arrest Mr. Sant Singh. After arresting him, these four were challenged on 23rd April, 1919, and sent to Gujranwala. A good deal of search was made for Ganesh Das and many Sawars were sent out for his arrest. Ghulam Qadir and Rahmat Khan, son of Sardar Khan, and two constables went to village Salooke where his brother Tara Chand lived. He was not there and they came back. On 23rd April 1919, Kedar Nath, Sirdar Nur Hussain and myself were sent for to the Thana and were kept there. We enquired as to why we were detained and the Sub-Inspector replied that we had to accompany them during the arrest of the people. In the meanwhile cavalry arrived there. Some of the soldiers came to the Dak Bungalow and some went towards the Post Office, while others surrounded the city. The arrests commenced and many of the arrested were boys. The soldiers were to stop people from coming out or going in. The work of arrests lasted till evening, the number coming up to about 30. Then the cavalry went back. Two or three days before the challan my statement was recorded at the Thana. On 30th April, myself, Kedar Nath and Beli Ram went to Hafizabad under the orders of the Superintendent of Police. There our statements were amended and we were directed to depose as suggested. Next day we came back to Akalgarh. Besides the prosecution witnesses, the defence witnesses were also sent for at the Thana on May 11th. Before getting into the train the Revenue Officer addressed the witnesses and other people "Whoever will give help to the accused or say more or less in his evidence than directed will be treated very badly. I will not leave a single man in the town". We attended the courts in Lahore on 12th May, and till the time that our evidence was over, we were kept under police surveillance. I came back to Akalgarh on 16th May 1919. Before my reaching there, a proclamation was made that all the people should

assemble at the Dak Bungalow next morning. I also attended. There guns were fired and people were told that whoever would do anything against the Government would be shot dead.

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The statement of **Diwan Naranjan Das,** *son of Ram Narain, Banker, Akalgarh, District Gujranwala.*

On the 6th April, the *Hartal* was spontaneous. Both Hindus and Mohammadans joined the meeting held that evening at the old Tank. Gopal Lal was elected President and Nur Hussain, the Secretary of the meeting. The President read out a passage from an English newspaper, the *Tribune*, and then explained it to the people in Punjabi. The passage referred to the Rowlatt Act. Its substance was that the Act which the Government of India had passed would prove dangerous both to the rulers and the ruled; and that it should be repealed. A resolution was unanimously passed that the Government should be prayed most respectfully to withdraw the Act. Accordingly a telegram was sent by the President through the Secretary to the Viceroy. In the course of the meeting Ralla Ram and Diwan Badri Nath also made speeches to the effect that a strong representation be made to the Viceroy. The Thanedar Sardar Khan and a few policemen were also present there.

There was another *Hartal* on the 24th which was also spontaneous.

The reason of this *Hartal* was the arrest of Mahatma Gandhi. It was held in the City; and not in the Mandi. On the 24th April, a few young men and many boys, both Hindus and Mohammadans, passed on, saying "*Rowlatt Bill Hai Hai*", and went towards the station. From the station, they turned back to the city passing by the Thana. Reaching the big chauk, they all dispersed.

On the 25th April, we heard that a telegraph wire was cut the previous night at a distance of one mile from Akalgarh, and a China plate (on which the wires were entwined) was also broken. The culprit had not been known. Then it was heard, that some people from Gujranwala did it; and were arrested at the railway lines. Thereupon, the Thanedar sent for all the respectable men of the city in the Thana, and ordered them to protect the telegraph wires and railway bridges; and said that whoever would do any damage would be severely dealt with.

It became known, later on, that the Deputy Commissioner, was coming on the 22nd April at the Canal and that the gentry should be present there. The Deputy Commissioner, came in a motor car.

For a long time the Deputy Commissioner, the Revenue Officer, the Thanedar and the Zaildar Police talked among themselves and the Deputy Commissioner, then addressing Gopal Lal enquired whether he was the President of the meeting, to which he replied in the affirmative. Then the Deputy Commissioner said, "I excuse the people of Akalgarh this time; but they should remember that in future, no one should cut wires or do anything against the Government. If anybody is found doing that, he would be severely dealt with. But because the people of Akalgarh have done some damage and the wires have been cut, I would only punish them to the extent that they should bear the cost of repairing the motor road from the City gate to the Canal bridge. He ordered the Revenue Officer to realize the sum that very day and to see that the road was repaired soon. All happily came back home. At about 4 o'clock in the afternoon the Revenue Officer ordered us all to assemble in the Town Hall for collecting subscription. The sum of Rs. 1,500 was proposed. Some of the subscriptions were collected that day and some later on.

While the money was being collected, the Thanedar, the Revenue Officer Ghulam Qadir, Sardar Khan and some police men came to the gate of the Town Hall, and asked D. Gopal Lal and D. Badri Nath to come out. They got up and came out. They were handcuffed, arrested and taken round the city. Later on, at a Butcher's shop, they arrested Bulaki Ram and started to arrest Ganesh Das, Bulaki Ram's brother. He was not at home, and a young boy with a gun went into his house to arrest him. I came to know subsequently that that young boy was Ghulam Qadir's son. Ganesh Das could not be found. On the 23rd April, arrests began with the help of the cavalry. The cavalry paraded the bazars and some soldiers guarded the gates, so that, no one should go out. Four men Gopal Lal, D. Badri Nath, Lala Bulaki Ram and M. Sant Singh were challenged that day.

On May 6th, 1919, The Revenue Officer and Zaildar Ilaqa sent for Iqbal Singh of Manchar to the Dak Bungalow and required him to give false evidence against D. Gopal Lal. He refused. On his refusal he was abused, handcuffed and put into lock-up. It was at about 4 p. m. when he agreed to give the required evidence, he was let off. On the 10th May at about 10 in the night it was proclaimed with the beat of drum, that all should be present at the Thana next morning. All assembled there and sat outside on the road. At about 10 a. m. the Revenue Officer came and addressed the people saying that if any person would appear as defence witness or would disuade any prosecution witness given to give evidence he would be arrested and dealt with under Martial Law. The Thanedar gave half-an-hour's leave to the prosecu-

tion and defence witnesses to take their meals and reach the station soon. At the station the Thanedar began threatening and abusing them, saying that the people of the town were scoundrels and degraded; they had illicit connection with their daughters; he would arrest all on his return and would not leave a single person at Akalgarh. Owing to Martial Law orders, we were kept in a temple for the night. Our evidence was taken on the 12th and the 13th of May. Some of the accused were discharged on the 13th and on the 14th, only six accused were convicted.

On the 16th May, all the people were asked to be present at the Dak Bungalow, where firing of the Machine guns was exhibited to terrify them, and it was said that the town would be bombarded. On the 17th May, I was called to the Thana, for becoming a defence witness and put into the lock-up. On the 23rd May, Rs. 2,000 were forcibly taken from Maya Ram Pasi *viz.*, a Hundi for Rs. 1,100 written by Harnarain Sethi and Rs. 900 in cash. A sum of about 20 to 25 thousand rupees was extorted from the people, during those days, which will be proved on investigation.

Iqbal Singh P. W. was again arrested. And joined with Gopal and others all were acquitted in the end.

355-6

The statement of **Ishar Das,** *son of Gopal Das resident of Ramnagar, caste Arora, at present residing at Akalgarh.*

On the 6th April 1919, I came to the Bazar in the morning, and I learnt that the shops would remain closed that day in response to Mahatma Ghandi's message; and that a fast would also be observed. I also kept my shop closed and observed fast. It was said that a meeting would be held in the evening at the old tank. I went to the meeting, where D. Gopal Lal read out a message from the "Tribune" dated 5th May, 1919, and said that a telegram should be sent to His Excellency the Viceroy, praying for the withdrawal of such a harsh measure as Rowlatt Act. L. Ralia Ram Manchanda and S. Gurbux Singh supported the proposal. Some shopkeepers opened their shops on the very day on their return from the meeting and others opened the next day. Nothing happened that day or later on. Then on the 12th, we heard that Mahatma Gandhi was prohibited from coming to the Punjab, and that *Hartals* were being held everywhere on that account. It was strongly rumoured that a *Hartal* would be held here as

well. The next day, being the *Baisakhi* festival, it was decided that a *Hartal* would be observed on Monday, the 14th April. No one resorted to compulsion or exhortation in bringing about the *Hartal* and it was quite spontaneous. A short while after, many men and boys collected at the Chauk and I also joined them. Then we all went towards the station bare-headed, saying loudly all the way long, '*Mahatma Gandhiji ki Jai, Rowlatt Bill Hai Hai*'. We reached the Bazar of the station. Seeing us all, the shopkeepers closed their shops. Nobody resorted to force. The allegation by Kedar Nath against me that I forced him to close the workshop is absolutely false; because his workshop was closed already owing to the absence of the labourers who had gone to attened the *Baisakhi* fair at Wazirabad. Then [illegible] passing through the Mandi, returned [illegible] Mandi was forced to close his shop [illegible] In the evening, many people [illegible] because the Calcutta Mail [illegible] wala. The train pass[illegible] home owing to r[illegible] people remained [illegible] of any gathe[illegible] some wires [illegible] appeared [illegible] On the e[illegible] Gopal [illegible] way of [illegible] more [illegible] order[illegible] Ram, [illegible] Huss[illegible] towr[illegible] to [illegible] sitt[illegible] at [illegible] O[illegible] Si[illegible] t[illegible]

running with Hari Chand Ghamir, behind, D. Gopal Lal Ram Chand's workshop when we were ordered to come back, otherwise we would be shot. I came back, Gopal Das S. I. Ghulam Qadir Zaildar, Beli Ram, Kedar Nath, Sri Ram, Sardar Khan and some others were there. I was handed over by the S. I. to Ghulam Qadir telling him that they were going to the Mandi and that I should be taken to the Thana. At that time no warrants were shown to me nor I was handcuffed. Ghulam Qadir brought along with him to the Thana asking me on the way to walk fast and giving a stroke on my leg with his stick. I was asked to sit in the Thana compound where others were already sitting. Many others were brought under arrest after me. I was kept along with other 25 men, in one room for full 3 days and after 3 days we were put in two separate lock-ups. Nobody identified me

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The statement of **Balmukund,** *son of Ganpat Rai, Arora, Iron Merchant, age 42 years, Sangla, District Gujranwala.*

On the 19th of April 1919, a sepoy took me to Abdul Ghani, the thanedar's house. The thanedar began to intimidate me with threats. I replied, "I never indulge in abusive language, nor allow others to abuse me; I am prepared to go anywhere, but would not put up with abusive language, nor give false evidence." I was then taken to the *Sarai*, where Kartar Singh, Inspector of Police, pressed me to give false evidence, but I flatly refused and resigned myself to God. Kartar Singh, Inspector of Police, retorted, that God wished me to be sentenced to ten years' imprisonment. I was sent to the lock-up and on May 21st, brought before a special Magistrate, but as no proof against me was forthcoming, I was released with other men.

Next day, 98 more men were released, without their statements being taken.

358

The additional statement of the same witness.

My nephew, Ishwar Das, aged seven years, was reading in the Hindi Pathshala at Sangla. During the days of Martial Law, all the school boys were under orders to have their presence marked four times a day. They used to go for the purpose, and were made to stand in the sun. It was the Summer season. My nephew attended for several days and fell ill. When he used to come home, he was always excited, and would continue drinking water. He got cholera on the 3rd of May, and expired on the 7th. The Civil Surgeon examined him, also Dr. Gyan Chand. When he (my nephew) was ill, I, having regard for the sufferings of other boys, caused telegrams to be sent, so that they might be exempted from this attendance; otherwise, they would all fall ill. Dr. Gyan Chand spoke to the Commanding Officer, and he (the Commanding Officer) wired to higher authorities. My second nephew, Ram Chand, fell ill

similarly, but he was spared. 'Ishwar Das died, because he was made to stand in the sun, and he could not bear this during the hot season.

359

The statement of **Rakha Ram**, *son of Dhanna Singh, Arora, Commission Agent, age 50 years, resident of Sangla Hill.*

On the 18th May 1919, I was sent for by the prosecution witness, Prem Singh, and the Sub-Inspector of Police to give evidence. In reply, I told them that I was not present and was not prepared to be a false witness; on which the Sub-Inspector said, "Do you, too, want to be arrested?" I rejoined, "If God wills, I shall be arrested also."

After this, on the 19th May, a policeman again came to my shop at 4 p.m. I told him that I would come after a while. He said "I will take you along with me." So leaving my work incomplete I accompanied him. I had hardly arrived there when the Sub-Inspector, without putting any question to me, put me under custody. I was released without any statement having been taken, along with 97 other men, on the 22nd May 1919.

On the 12th May 1919, when Lala Jivan Mal was arrested, I began to weep; whereupon Mr. Bosworth Smith beat me with his cane six times.

360

The statement of **Hari Singh**, *son of Sardar Sant Singh, Kastkar, age 65 years of Kotla No. 43.*

I was coming from Sangla on horseback. On the canal bridge a great crowd had gathered, with the commanding officer in their midst. I did not notice him, as I was absorbed with my ownself. When I had crossed the bridge and come to the mountain side of it, some people ran after me, and cried loudly "Stop your horse." I tried to control the mare, but being of tender age (consequently less tame) she shied and ran towards home. Immediately, my father took me to the Commander. For the night I remained under the custody of soldiers. On the next day I was flogged, and let off. This happened on the 11th June 1919, I was undressed and was given 25 stripes.

361

The statement of **Sardar Sant Singh,** *son of Sardar Mehtab Singh, Zamindar, Cloth Merchant, age 45 years, resident of Kotla Chak No. 63, near Sangla Hill*

My son, named Hari Singh, aged 18 years, had come to Sangla Hill with his relatives on the 11th June, after the expiry of the Martial Law, to buy a coffin. On his return journey, he saw many people assembled at the Canal bridge. It was evening time and the sun was setting. Hari Singh did not notice the Commanding Officer, who was bathing in the canal. My son's mare ran away being frightened by the assembly. The Commanding Officer ran after him on horseback, and overtook him within one mile.

I was following him. I saw the Sahib coming back at a distance of half a mile from Sangla. I salamed him and, on this, the Sahib enquired about the boy who had run away on a mare.

I answered, "He is my son; the mare ran away of herself, on being frightened." The Sahib took the mare from me and said, "Unless you produce your son, your mare will not be returned." I prayed, "We were going to buy a coffin for my brother's daughter and son who had died and whose corpses are still lying in the house." The Sahib went on insisting on his demand. I was compelled to go on foot, and I brought my son back at about 8-30 in the night. The Sahib made him over to the Court Martial and gave me my mare back. Next morning, my son was examined by the doctor and flogged five stripes.

362

The statement of **Lala Ganpat Rai,** *age 50 years, late Patwari, now Commission Agent, Sangla Hill, District Gujranwala.*
(Prosecution witness.)

One day, I was summoned and asked if I could give the name of any person who had taken part in the *hartal*. I gave first a statement that I did not know anything about the matter. Next morning, I was made to sit among the accused. Abdul Ghani and Sardar Kartar Singh put pressure and abused us. Abdul Ghani rose and gave me a slap, which caused some blood to come from the mouth. I was non-plussed, and in order to save myself, I gave evidence in accordance with the instructions of Abdul Ghani. Personally, I am totally ignorant of any fact.

363

The statement of **Lala Mohan Lal,** *son of Maya Dass, age 35 years, caste Arora, Commission Agent, resident of Sangla Hill, District Gujranwala.*

On the 29th May 1919, during the Martial Law regime, a peon came to my shop in the Mandi, and required me to send a man for pulling the Sahib's fan; I sent one *changar* at once. After some time, the peon of the Commanding Officer came to me and said, "A labourer is not required for pulling the fan, you yourself will have to come there to pull the fan." I went along with him, and was presented before the Commanding Officer. He abused me and beat me with his cane four or five times, and compelled me to pull his fan, though I entreated the Sahib to allow my servant to pull his fan, because I was a respectable man and my shop had a good reputation in the City. Officers do not behave properly with respectable citizens.

364

The statement of **Har Kishen Lal,** *age 22 years, Head Master, Hindi Pathshala, Sangla Hill.*

During the Martial Law regime, the students of our *Pathshala* were ordered to present themselves, four times a day, for roll-call, viz., at 6 a.m., 10 a.m., 2 p.m. and 6 p.m. These were the days of excessive heat. Our students were of ages ranging from 5 to 14 years, and on account of their being bare-footed, they felt a great deal of trouble. Some came from distant villages early in the morning at six. The roll-call was taken at the office of the Committee, and the students being all of tender age suffered much. In order to be present at the office at 6 a.m., the boys had to attend the *Pathshala* at 5 a.m. They experienced no less difficulties at the noon call.

The students were made to speak these words in chorus, "Sir, we have committed no crime, nor shall we do any. God forbid: God forbid: God forbid."

365

The statement of **Karam Chand,** *son of Moti Ram, age 40 years, Khatri, Broker, resident of Sangla Hill, District Gujranwala.*

On the 19th of May 1919, the Thanedar (Sub-Inspector) Abdul Ghani sent me a note summoning me to his presence. When I went there

I was informed that if I gave evidence, as desired, I would go unmolested. On my refusal, I was arrested and put into the lock-up. I was set free on the 22nd of May 1919, without my statements having been recorded. Ninety-seven other men were also released along with me.

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The statement of **Basant Ram**, *son of Duni Chand, caste Rajput, age 23 years, fruit seller of Sangla Hill, District Gujranwala.*

On May 19th, 1919, I was called by Abdul Ghani, the Thanedar, at the *Serai* (inn) to give evidence. I was kept there the whole day. In the evening, I was also kept along with other 25 men, who were arrested that day and kept under police custody in the *Serai*.

On the morning of the 22nd May 1919, along with 25 men, I was released without any statements being taken. During the period of arrest, the Police did not permit us even to answer the calls of nature, unless we paid something. We paid Rs. 2 daily for this purpose. On the morning of May 23rd, I was again summoned. Just as I got out of my house, I met Abdul Ghani, the Thanedar, who said that if I still refused to give evidence he would teach me a lesson then and there. He began to beat me very severely in the bazar and dragged me through the bazar to the Police Station.

We seven men were there made to stand apart from others. One man identified four of us, and another the remaining three. We were then taken before a Magistrate. I was fined Rs. 3 and the rest were fined about that sum. I am a poor man. I paid by borrowing money, and am now in debt. I did not afford to lodge an appeal.

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The statement of **Gyan Chand**, *son of Charan Das, age 72 years, Khatri, Broker, resident of Sangla Hills, District Gujranwala.*

I am 72 years old. I was pressed by Abdul Ghani, Sub-Inspector, Sangla, to give evidence against those who had been put in the lock-up under the Martial Law. I, however, answered "I am an old man. I am practically one of those who are abou to leave this world for ever.

It will be very kind of you if you will excuse me from giving false evidence." I was harassed for full three days, and when I refused I was put into the lock-up. I was kept in the lock-up for three days, and after that I was released, along with other 112 men.

Neither was any statement taken from me, nor any charge sheet framed against me.

368

Joint statement of (1) **Aruri Mal**, *son of Boota Mal*, (2) **Chuni Ram** *and* (3) **Shiv Ram Das**, *sons of Narain Das, caste Arora, residents of Sangla Hill, District Gujranwala.*

On the 13th May, we were coming back after performing the funeral rites of a relation of ours, when we were confronted by a constable on the canal, who asked us to accompany him immediately for identification.

At that very moment, we, in wet clothes, went where the citizens were standing in the sun, hungry and thirsty as we were. A Railway porter pointed towards us, and as a result, we all three were placed under Police custody in the *Serai.* The Police harassed us most unscrupulously, and did not allow us even to ease ourselves. There were 23 men more with us, and we implored the policemen at least to allow us to answer calls of nature, which they allowed us to do, only on payment of Rs. 2 each daily. After five days, Deputy Amar Singh released us without taking down evidence, and ordered us to go away. The Police would not allow us, even then, to go, unless we paid Rs. 2 each.

369

The statement of **Sohna Mall**, *son of Ram Dass, caste Arora, resident of Sangla Hill, District Gujranwala.*

I am a tenant of the Municipality and pay for a raised platform in the Bazar. I sell *sharbat* and ice. During the Martial Law period, as it was very hot, there was a scarcity of ice and it could not be had for even annas 8 a seer. Once, I went to the Railway station to take a parcel of ice weighing 1½ maunds. The Military people snatched the ice parcel from me, along with the blanket covering it. After this, I observed great caution, and did not bring the ice

openly. But, one day I was again caught by the Military, and robbed of 1 maund and 19 seers of ice. Besides, I was compelled to sell ice at a reduced rate to the Military. I had given a bill for the amount to the Committee, but it has not been paid up to this day. I have not received the price; nor does anybody accept my bill for the following:—

4 maunds, 28 seers ice.—Through Sajan Singh, a member of the Committee.

1 maund, 12 seers ice and 10 bottles of soda water } Through Khan Dowran, Honorary Magistrate.

I am a poor man. I was out of employment during the Martial Law days, and was without pay. All that I had saved has been lost in this way.

Justice should be done to me.

370

The statement of **Gauhar Ali Hakim**, *son of Ilahi Baksh, caste Awan, resident of Sangla, District Gujranwala.*

On the 15th of May 1919, a constable took me to the house of a Thanedar, Abdul Ghani, who asked me to appear as a witness against other people. I replied that as I was away at Borianwala near Balochan that day to see a sick man. I did not know anything and considered it objectionable on religious grounds to give false evidence. On this, he threatened me with imprisonment for 7 years. I replied that I was ready to suffer eight instead of seven years, but I was not prepared to perjure myself. Then I was put into the lock-up, and *challaned* with fourteen other persons. The Special Magistrate released us all (14 men), after taking our statements. I had to stand in the sun for three days, and have, consequently, become deaf.

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The statement of **Sardar Singh**, *son of Bhag Mal, age 25 years, Arora, Shopkeeper, resident of Sangla, District Gujranwala.*

Abdul Ghani, Sub-Inspector, pressed me to give false evidence many times, and I refused to give it; therefore, I was arrested on the

14th May and was kept in the lock-up. On the 22nd May, I was released along with 97 men, without being asked to give any statement.

We were constantly harassed in the lock-up and were persuaded to give evidence if we wanted release. Even the members of the Municipal Committee came to the lock-up and asked us to give evidence if we wanted release.

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The joint statement of (1) **Lachman Das,** *Halvai (confectioner)* (2) **Lal Chand** *and* (3) **Jiwan Mal,** *the latter two sons of Lala Sham Das, caste Arora, residents of Sangla Hill.*

Our shop directly faces the station and the contract of the *serai* is in our name. During the Martial Law days, the Military Officers made the *serai* their Headquarters, and so long as they remained there, they did not allow any traveller to step in. We pay Rs. 75 per mensem as rent of the *serai*, and Rs. 30 per mensem to our servants. Some of the *charpais* were used by these Military people, while the rest of them were lying unused, as no traveller was allowed any access to the *serai*.

In this way, we had to suffer a loss of Rs. 150 monthly. The Officers remained there for two months; so we incurred a total loss of Rs. 300 on this account. Apart from this, as the Officers obtained rations from our shop, we had to be present there day and night.

If we were absent even for a while, we were reproached very strongly and abused. At last, having no alternative, we began to live there and slept on the *Takhat-posh* in front of the shop.

One night, perhaps it was 14th May, at 9 o'clock, a Sikh servant came to ask for milk for the Deputy Sahib (E.A.C.) and the Inspector of Police. I lighted a lamp and went into the shop to give milk, when the Officer Commanding Captain of Police, and the Colonel came and arrested both of us, Lal Chand and Jiwan Mal, for having a light. We explained that it was not possible to give milk without lighting the lamp. If we had not given milk, we would have been arrested, as milk was required for the Officers; therefore, we said we had in no way disobeyed any Martial Law. But these Martial Law Officers did not pay any heed to us and made us walk in front of them.

in the meantime, our eldest brother Lachman Das, sleeping in a neighbouring house, came out and enquired what the matter was. But the said Officers took him also with us. We were handed over to two constables, with the order that we should be confined in a lock-up at the Thana (Police Station).

We remained in custody for two days, and on the 3rd day we were released on a security of Rs. 50 each. About five days after, we were summoned at the station, where each of us was punished with a fine of Rs. 50 and five stripes. As a result of medical examination, our brother Lachhman Das was exempted from whipping, but his fine was doubled in lieu of five stripes. We had left no stone unturned in serving these Military Officers. As a reward for that service we were made to suffer a loss of Rs. 300 as rent, etc., of the *serai*. We had supplied rations worth Rs. 200, but a bill of Rs. 92 only was sanctioned with great difficulty, and that too has not yet been paid.

But above all, we were rewarded with a fine of Rs. 200 and five stripes each. We were completely undressed and flogged on the buttocks.

373

The statement of **Sham Dass,** *son of Lala Ganpat Rain, age 25 years, cloth Merchant, Sangla Hill.*

In the Martial Law days, I was made to stand along with others, direct in the heat of the sun.

After six days I was taken into custody. I fell ill, as I was not allowed to drink water when the summer season was at its height. Although I fell ill, nobody paid any attention to me. I passed these days in extreme misery. After nine days, I was set free. Nobody took my statement. Even now, I do not know the reason of my arrest. I had to bear physical trouble, and great pecuniary loss. No charges were brought against me.

374

The statement of **Nihal Chand,** *Seller of Salt, Oil, etc., age 57 years.*

During the Martial Law, a constable came to prosecute my nephew, but my nephew was not present in Sangla at that time. I told them

that he was not there. Accordingly the Sub-Inspector took me into custody, and asked me to bring my nephew at once. I was daily kept standing the whole day in the sun, with many other people. Owing to my old age and also owing to the strong sunshine I fell down senseless three times. I was released after four or five days without any explanation. I was quite innocent and kept in the custody of the police without any reason.

375

The statement of **Jan Muhammad Patoli,** *son of Pir Mahi, age 52 years, general merchant, Sangla Hill.*

Like other people, I was asked to present myself before the Officer Commanding during the Martial Law days. I had to stand in the sun for the whole day. This continued for several consecutive days. During the time we waited there, we had nothing to eat or drink. Owing to the weather, I fell sick; but there was nobody to attend on us. After ten days I was set free. But when I opened my shop and began regular business, police constables paid several visits to my shop and took away several things without paying for them. One of them took away some socks on one occasion, and on another he removed four *azar-bands*. A subordinate clerk of the Municipal Secretary, Mohamad Din (he is still at Sangla), took from me one bundle of candles and some iron wire, when I asked for the price, he gave me only a receipt slip. I could not say to him anything out of fear; for in those days, policemen used to take away things from all shops without paying anything; and besides, there was no one before whom we could complain. The original receipt slip given by Mohamad Din is attached herewith. I was not asked to give any statement and I have suffered monetary loss as well as bodily pain without any fault of mine.

Copy of the receipt which Mohamad Din, *Moharar* (clerk), gave to the petitioner, viz.; Jan Mohamad:—

Sheikh Jan Mohamad Sahib

One bundle of candles ..... Re. 0-8-0

Iron wire ..... Re. 0-5-6

Dated 3-6-1919.

376

The joint statements of (1) **Sohanlal,** *son of Ramchandra Bhatia, Manager in a Mercantile Firm, and Secretary, Arya Samaj, age 31 years ;* (2) **Bhagwandas,** *son of Narandas, Arora, Shopkeeper, age 52 years ;* (3) **Hariram,** *son of Guran Ditta Mall, Shopkeeper, age 40 years, all residents of Sangla.*

In Sangla, there was no *Hartal* on 30th March 1919, nor on the 6th April, although, in all other Cities, *Hartal* was observed on these dates. Hearing this news about other towns, the people of Sangla, without any pressure from any quarter, observed *Hartal* on the 12th of April. Except the telegrams sent to H. M. the King-Emperor and H. E. the Viceroy for the repeal of the Rowlatt Bill, no lectures were delivered or meetings held about the evils of the Rowlatt Bill, or against the Government.

(1) On the 18th April, Rai Siriram, the S. D. O. 'Sheikhupura, accompanied by a Police Inspector and a Police Sub-Inspector and the Raja Sahib of Sheikhupura came together there (and aeroplane was hovering overhead). In the course of an investigation when they were told by the people and the Police Sub-Inspector of Sangla that nothing objectionable had happened in this town except the *Hartal* for a few hours, they went away without making any arrests.

(2) On the 19th April the Deputy Commissioner of Gujranwala visited Sangla and went away satisfied without arresting any person. Abdul Ghani, Sub-Inspector of Police, told the D. C. that except a *Hartal* for a few hours, nothing had happened in this town. The D. C. replied that he was pleased to pardon the people that time, but that they should be careful in future.

(3) On the 22nd April, the Officer Commanding the British Soldiers and Gurkhas, who were in Military Uniforms, and armed with rifles, entered our town and, immediately on arrival, arrested ten persons, including all three of us, and handed us over to be put in charge of a Military Guard. All the ten persons were kept in confinement from 10 in the morning till 6 in the evening, when finding us not guilty of any offence we were released.

(4) Again, on the 26th April, the Officer Commanding arrested the following persons:—

Hari Ram, son of Guranditta Mal; Shakar Din, son of Piranditta; Gianchand, son of Bulaki Ram and Wazir Singh, Headmaster, Khalsa

School. They were put along with the ten persons who were arrested on the 22nd instant. For full one day and night they were kept in the lock-up. The British soldiers very much mal-treated them and they were not even allowed to sleep but were kept sitting up.

(5) At about 10 in the morning of the 27th April the Officer Commanding released Wazir Singh, Headmaster, on the recommendation of S. Amar Singh, E. A. C., Sardar Kartar Singh, Sub-Inspector of Police, and Teja Singh, Hony. Magistrate, Maya Singh, Naib Tehsildar, Surja Singh, Municipal Commissioner and Aruru Singh, Sufaidposh. In place of Wazir Singh the Officer Commanding at the instigation of the above mentioned persons summoned Sohanlal, Secretary, and Thakurdas, President of the Arya Samaj. They were placed with the three persons previously arrested and all the five persons, viz., Hariram, Shakar Din, Sohanlal, Gianchand and Thakurdas were sent over to the Special D. C. Mr. Bosworth Smith in the custody of Haji Shah, a Sergeant of Police, with a slip addressed to the D. C. on which were written their names and the words "Martial Law". The Special D. C. ordered them to be released for the time and empowered Kartar Singh, Sub-Inspector of Police, to institute an enquiry. The latter kept all the five of us in the *serai* for the night of the 27th April, and on the 28th April he kept us in the police lock-up for the whole day. At 10 in the morning of the 29th April he released us on bail of Rs. 1,000 each and a recognisance (*Muchalqa*) of Rs. 200 each.

(6) The investigation began on the 5th May 1919. On the 10th May, a list of 83 men was got up and they were summoned in the *serai*, among these 83 persons we were also included.

(7) On the 11th May, by means of violent threats, beating, and exposure in the sun, the police succeeded in forcing 29 persons to stand as witnesses for the prosecution. This number included boys of ten years and 14 men of the Railway Staff. One was Prem Singh Bazaz who had been previously convicted for abduction by force and sentenced to 3½ years.

(8) On the 12th May we ten persons were handcuffed.

On the 13th and the 14th May, all the townsmen, with the exception of children under ten, were summoned and made to stand in the

sun and were identified by the prosecution witnesses, who pointed out 64 men, who were then sent to the Police Lock-up. Again 46 other persons were unduly pressed to give false evidence and on refusing to do so they were sent to the Police Lock-up; so that in all 120 persons, including several persons aged above 70 years, were made over to be confined in the lock-up.

(9) On the 22nd May, a group of 14 men was presented before the Deputy Commissioner who released them for want of proof. In addition to these, 98 other persons were set at liberty on the morning of the 23rd, without being presented before the D. C.

(10) The remaining eight men were kept in the Police Lock-up as accused.

The following are the names of those eight men:—

(1) Sohan Lall, son of Ram Chand.
(2) Thakar Dass, son of Gian Chand.
(3) Shakar Din, son of Miran Ditta.
(4) Hari Ram, son of Guran Ditta Mal.
(5) Jiwan Mal, son of Guran Ditta Mal.
(6) Gian Chand, son of Bulaki Ram.
(7) Nanak Chand, son of Sohana Mall.
(8) Baghwa Dass, son of Narain Das.

Out of 29 prosecution witnesses, 12 appeared in the Court, five of them testified to their having been forced to give evidence for the prosecution by the use of undue oppression (*zulum*) on the part of the Police, and deposed that they knew nothing about the case and its circumstances. We were not asked to make any statement in our defence, and although our witnesses were present in the Court, were not permitted to give evidence. Without adequate evidence against us, we were sentenced to six months' imprisonment each, and a fine of Rs. 100, except Hari Dass Baghwan Dass who was fined Rs. 200 with six months' imprisonment, on the 1st June 1919.

On the 20th September 1919, we were released by the order of His Honour the Lieut.-Governor, who was however pleased not to cancel the fine.

We had not been asked to give any statement in our defence. Likewise our witnesses, although present in the Court, were not permitted to give evidence.

377.

The joint statements of—(1) **Sardar Jowala Singh,** *son of Mela Singh, Kashtkar (cultivator), aged* 75. (2) **Sunder Singh,** *son of Sardar Ram Singh, Kashtkar, age* 65. (3) **Sardar Mangal Singh,** *son of Sardar Lehna Singh.* (4) **Bishan Singh,** *son of Sardar Bisakha Singh, Kashtkar, age* 40, *all residents of Chak No.* 23, *Buttar, Tehsil Khangah Dogran, District Gujranwala.*

We are residents of Buttar Chak No. 23. There was no *Hartal* disturbance in our village. We heard that the Noman Railway Station had been burnt by some people. About 8 or 9 days after this, a police constable came to our village and at his request, many men of our village went to the railway station along with him. Amar Singh, E.A.C., Kartar Singh, Inspector of Police, Arur Singh Zaildar, Amar Singh Sufaidposh, Sardar Teja Singh, Magistrate, Abdul Ghani, Sub Inspector of Police, and Khan Daura, Honorary Magistrate of Sangla, were present there. Besides, many men from other adjoining villages had also been called. There we saw, that a door and windows of the railway station were burnt and some window panes were broken. Kartar Singh, Inspector of Police, told us all to sit down, and then sent for the railway station employees. Those railway employees were directed to identify from amongst us, any man who had burnt the railway station. But they could not identify anybody, still we all were detained at the railway station. Next day Sardar Kartar Singh arrested and handcuffed Banta Singh of Chak No. 45. He and Abdul Ghani, Sub-Inspector of Police, then asked Banta Singh to name the persons who had burnt the station. He named Harnam Singh of Sangla and Mian Singh of Chak No. 29. Harnam Singh had already been arrested on a charge of assaulting a European. Mian Singh was there and then handcuffed. Two days after this, the Deputy Commissioner came and ordered that we all should be released. We had been detained at the railway station for 4 days before our release. Ten days later, the village people were again

summoned to the railway station. All men from the village who had been arrested the day before were made to stand in a row inside the *Sarai*. Mirza E. A. C. then ordered Ali Ahmad Zaildar to call the witnesses. He said that the witnesses had not yet turned up. Then all the people were allowed to sit outside and were told that they would be called again. After a short time we, along with the people of other villages, were again called, and were told to stand in a row. Witnesses were then called and were directed to identify those who had taken part in the riot. They could not identify any. Then they were threatened that if they did not point out any persons, they themselves would be arrested. They were then given a good beating. After this, out of sheer fear, the witnesses pointed out some persons. One Babu Mastan Chand, who was already under arrest, pointed out some more men out of fear. Babu Rab Ditta, who is a relative of Babu Mastan Chand, also pointed out some persons with the intention of getting his own relative released. We were all compelled to stay at the Railway station for eight days more. After this, the Deputy Commissioner came and by his orders, all of us, except 15 men who had been identified in the manner stated above and arrested, were allowed to return to our village. The important point about these incidents is that all these things were done at the instigation of Ali Ahmad Zaildar, whose chief object was to disgrace and discredit the Sikh population here. The villagers who were arrested are quite innocent and we have been put to a lot of trouble for no fault of ours. The inhabitants of this village liberally subscribed to the War Loans and furnished many recruits. We bear no enmity to the Sirkar and are peaceful subjects of the King-Emperor. We have been very cruelly treated for no fault of ours. Kartar Singh and other Officers, who held the first investigation, were of opinion that the first investigation was quite satisfactory and that the second inquiry was held by Ali Ahmad and other Mohammadan Officers simply to win the favour of Officials and that many innocent people had been arrested and put to trouble.

In addition to the above statement, I beg to state that at the time of the second investigation when we were made to stand in a row, Ali Ahmad Zaildar pointed towards me and at once the witness, Mehta Jamadar, Signaller, said that I was one of the spectators when the Station was being burnt. Then I was placed in a truck where other prisoners were also present. There were in all 64 men in the truck. Out of them, 19

belonged to our village. I had to remain there for eight days. My wife was allowed to bring food for me only once in 24 hours; and therefore I took food only once a day. No one else was allowed to come to the station and see me. Then the Deputy Commissioner came and all of us who were arrested were presented before him. The Deputy Commissioner called all the witnesses to identify us all. All the witnesses except those of the railway station staff confessed to him that they knew nothing whatsoever about the men that they had identified, that they did not recognise anybody, and that they named the persons simply to escape the torture of the police. The Deputy Commissioner dismissed these witnesses and on the evidence of the railway employees released all of us except Amir Singh, Kesar Singh Banta Singh, Gurdit Singh and Mana Singh who all belong to the village Botal.

378.

The statement of **Miran Bux**, *son of Budhoo, fireworks dealer, Sangla*

My shop is for the sale of fireworks at Sangla. During the Martial Law days, the Commanding Officer had a party (*Jashan*) and dances were also held. I was asked to supply fireworks, costing Rs. 20, but I was paid no price for that. I made repeated requests, and at last sent my bill; but I have not received a single pie upto this time, although a regular announcement was made in the City that all persons should receive their dues by submitting their bills. When I appeared before the Secretary with my bill, no price was paid to me, but, on the contrary, he rebuked me saying that no price would be paid.

Chowkidar Umra wanted to take me to the parade. I was too ill. He took Rs. 7 from me before he would leave me. The officials knew this.

379.

The statement of **Amar Nath**, *son of Thakur Dass, goldsmith, age 25 years, Sangla Hill.*

My name is Amar Nath. I am a goldsmith at Sangla. During the Martial Law days I, like others, was arrested and had to stand in the sun for several hours. My shop remained closed for about a month. I became seriously ill owing to exposure to the sun and the excessive

heat. I also experienced great difficulty about food and drink. I am quite innocent and have suffered loss, both physical and material. No statement was taken from me. I am quite innocent. I remained in the jail for ten days and was then released.

380.

The statement of **Dr. Karam Singh Nanda,** *age* 49, *L. H. M.,*
Private Practitioner, Sangla Hill, District Gujranwala.

On the 12th of April 1919, I was present in the Court of Sirdar Amar Singh, E. A. C., at Gujranwala, to give my evidence in the case of Teja Singh *vs.* Jagat Singh. So it is obvious that I could not be present at Sangla in the *Hartal,* which took place on that date.

But, when the Martial Law was proclaimed, I was called on to attend daily. Sirdar Amar Singh, E.A.C., ordered us to present ourselves in his Court every day, and remain there the whole day. Consequently, we had to stop our business and I had to close my dispensary. After a few weeks, the Deputy Commissioner came there for identification. We were all made to stand in the sun for identification. We were all greatly inconvenienced as we had to stand in the sun at midday, when no water, for drinking even, would be provided. Many men became unconscious, being oppressed by the heat. I, too, became senseless.

One man identified me as being present in the midst of the mob on the 12th of April, although as a matter of fact, I was at Gujranwala on that day, where, as said above, I had to give evidence. The file of the case, above referred to, can testify to this.

In the evening, we, about 180 in number, were taken to the Police Station and were put into the lock-up. It was the 3rd of May. There was no arrangement for providing us with food. We slept that night in the lock-up. All were hungry and thirsty.

No inquiries were made of us in the meanwhile; nor were we told of the charges, etc., against us. For nine days, we remained in the police confinement, and after that period, the said Deputy Commissioner came from Chuharkana, and told us at the police station that a penalty of Rs. 5,000 would be levied on us.

We are, in truth, quite innocent. The Police Superintendent came there on the 9th day and told us that no guilt against us had been proved. Consequently, we were all set at liberty.

The oppression was practised deliberately. Our identification was made by men of the railway staff, even by those who were on duty on the 12th of April. How was it possible for those who were on duty on that day to identify us? It was on such flimsy and false evidence that we were made to stand in the bare sun and put in the lock-up? We were kept, for a long time in confinement. No arrangement for food was made for such a large number of men. These were hot summer days, and yet no satisfactory arrangement was made even for food and water. The result was that many men fell ill. The effect of the heat was so telling that some have not yet regained their normal health. The unbearable heat told on me and I too fell ill, the heat causing brainffag from the 13th of May onwards. I remained ill for two months, and could not carry on my medical practice. I have got little children, eight in number, who depend solely upon me fo maintenance. My practice suffered and I suffered a great loss. It was in the beginning of September that I resumed my work. I had to undergo the treatment of various doctors before I recovered; and that entailed a great expense. Even now, I cannot bear the strain of hard work. At a modest calculation, if my income be taken at an average Rs. 100 per mensem, I had to suffer a loss of about Rs. 450 or Rs. 500, although I have been loyal to the British Government. I have always been giving help to Government in every Government work, and possess many certificates to this effect. A grave injustice had been done to me. I was arrested without any fault and handcuffed. The abovementioned case contains my evidence, given on the 12th of April at Gujranwala.

381.

The statement of **Kundan Mal**, *son of Lala Shanker Das, commission agent, age 26 years.*

I am a Bhatia.

I do commission agency business at Sangla in the name of Bhagmal Kundanmal. Previous to that, I was an engineering contractor at Bhatinda. On the 11th April 1919, I was at Sangla. I had arrived there on a visit from Sialkot by the evening train. At about 8 p.m., the people at Sangla held a meeting in the Mandi to organise a *Hartal* for the following day, owing to the arrest of Mahatma Gandhi. It was unanimously agreed at the meeting to observe a *Hartal*. Two Policemen and a Head Constable

were present. On the morning of the 12th April, all the shops in the City were closed. Hindus and Mahomedans went to the Canal at about 10 o'clock, and the Hindus on one side and the Mahomedans on the other, offered prayers for the release of Mahatma Gandhi and the repeal of the Rowlatt Act. The people returned to the City at about 1 o'clock. At about 3, some hundred men proceeded to the Railway Station, shouting "Gandhiki jai." Some 20 of these men were inside the fencing, opposite the Station platform, and the rest stood outside the fencing. They exhibited to the passing train that they had made a *Hartal*. They then returned to the Mandi, and held a meeting, protesting against the Rowlatt Acts. The meeting resolved to wire to H. H. the Lieutenant Governor, and H. E. the Viceroy against the Rowlatt Acts, and the wires were sent accordingly.

Sardar Kartarsing, Inspector of Police, was then in Sangla. He did not prevent either the meeting or the *Hartal;* he made no adverse reports. All the shops were opened after 5 o'clock after the wires had been sent.

On the 18th April, the Assistant Commissioner, Lala Siriram of Shekhupura came to Sangla. He made inquiries and found that though people had observed the *Hartal*, they had committed no act of violence, and he made no adverse report.

On the 19th April, the Deputy Commissioner of Gujranwala also came to Sangla. He called the leaders, and said that as they did not understand the sense or the reasons for the *Hartal*, but merely followed other cities, he would overlook the occasion, and advised them not to have any further *Hartal*.

On the 22nd April, at about 11 o'clock, 11 leaders of the City were arrested by the Commanding Officer, and they were detained at the station under a British Guard, but were released at 6 p.m.

On the 26th April, at about 9 o'clock, a batallion of British soldiers marched through the City, and three men were arrested and kept under military guard at the Railway Station.

On the 27th April, the Head Constable arrested two more men, Lala Sohenlal and Thakoredas. Both these men, together with the three detained on the previous day, were made over to the City Police, and were detained in the public *sarai*, near the station.

On the 28th April, at about 9 a.m., these 5 men were sent to jail, they were released on bail of a thousand rupees each. At about 4 p.m. English soldiers came into the City and arrested a tailor, and under threats of violence took away two *Chadars* (bed sheets) from the shops of Lala Bhagwandas and Ramdas. They also took away a hand fan, two glasses, and a pair of boots from a petty shopkeeper. On previous occasions, they used to go to the City and take away articles from various shops by force even in the presence of their Officers.

On 1st May, I left Sangla.

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The joint statements of (1) **Kartar Singh**, *son of Partab Singh, Lambardar and Zaildar, Jat, age* 35 *years, of Buttar Chak* 119, *Thana Sangla, District Gujranwala.* (2) **Ganda Singh**, *son of Sanwal Singh,* 46 *years,* (3) **Thakar Singh**, *son of Sanwal Singh,* 40 *years,* (4) **Faujdar Singh**, *son of Sunder Singh,* 38 *years,* (5) **Wajamdar Singh**, *son of Phoola Singh,* 38 *years,*
(*All of the same village.*)

On the 7th or 8th May, at about 9 a.m., British troops came to our village. One Christian missionary addressed Kartar Singh Lambardar and said that he required four men. The Lambardar enquired as to which four. Then the missionary named Ganda Singh, Thakur Singh, Faujdar Singh and Rajindar Singh. Except myself and Ganda Singh, all others were away. Accordingly, I sent men to find them and gave *charpais* (cots) to British soldiers.

They were still waiting, when Sant Singh Lambardar, Chak 118, came with an order, and wanted those very four men. They asked me as to how long it would take them to come back. I replied that the squares were at a distance, but they would come soon. Then they said that they could not wait any longer. The B. Sergeant said something to the missionary in English, and ordered me and Ganda Singh to stand up. I asked leave to put on clothes, to which the missionary replied that there was no need to put on clothes as we had been arrested. Accordingly, I and Ganda Singh were taken away with 12 soldiers on each

side. On the way, at a distance of about half-a-mile or so, the missionary stopped to talk with some sweepers of our village evidently to make them prosecution witnesses. Myself and Ganda Singh were brought to the Sangla Station. After an hour, Sant Singh Lambardar brought Thakar Singh and Rajindar Singh and produced them before the Officer Commanding. They were also brought to the station under Military Guard. We all five were put in the same place. At about 7 p.m. the Municipal Secretary came to the Sangla Station, and began to talk in English with the British soldiers. From his talk, it seemed that he referred to us. Our doubts came to be true; because, when he went away, the soldiers tied both our hands behind us with ropes. While tying, the soldiers took off Ganda Singh's gold ring from his finger. On this, we all four took off what we had on our fingers and hid them. Our clothes were taken off, and we felt much cold owing to the falling of rain, followed by storm. They intentionally threw on us hot tea, and remnants of biscuits and meat bones (prejudicial to our religion) and mocked at us. People who wanted to see us and brought our meals were threatened with bayonets, and were not allowed to come near us. Afterwards the same missionary and Municipal Secretary came, and began to talk in English. They did not ask us anything. After this, we were handed over to S. Amar Singh, E.A.C., who sent us to the Thana. For 5 days we remained in the lock-up. After 5 days, we were released. We were not told for what reason and on what charges we had been arrested and given so much trouble.

Our crops suffered much owing to our arrest, as the wheat crop was quite ready. We were put to much loss. Ganga Singh, son of Ram Singh, Suchet Singh Lambardar, Sohna Singh, brother of Phula Singh, and Ushna, a Christian, were asked to give false evidence against us. They were taken for giving such evidence, but they did not know what evidence they were to give, and what evidence they gave.

We have not known uptil now the reason of our arrests.

383

The statement of **Dina Nath**, *son of Hakumat Rai, caste, Bhutiant (Arora) cloth merchant, resident of Sangla, District Gujranwala.*

During the days of the Martial Law, I was arrested and brought to the Town Hall with other people. For two days we were made to stand

in the sun. After two days, I was identified by the tutored railway porters that I was also one of the participators in the disturbance. After that, for 9 days, we were kept in the Thana and were not allowed to go home even at night time. We were surrounded by 24 policemen. Our meals came from our homes, but we were not allowed to take them, unless we paid something to our custodians. One day we paid nothing, and, consequently, were not allowed to take our meals. In this way, we were given much trouble and disgraced.

British soldiers also subjected us to many sorts of harassm About Rs. 30 or 35 worth of cloth was bought from our shop, but nothing was paid in return. Once, when we refused to give cloth, they took my brother to the Dak Bungalow and beat him severely. After this, out of fear, we gave reluctantly everything they wanted.

384

The statement of **Feroz Din**, *son of Nabi Bax, caste, Sheikh, owner of a Soda Water Factory, Sangla, Ditstrict Gujranwala.*

In the days of the Martial Law, the Secretary of the Municipal Committee took me and my soda water machine forcibly to the Dak Bungalow, and ordered me to work there. Accordingly, I worked there for 2 months. European soldiers and the Commanding Officer used to drink soda and pay me at 4 annas a dozen. I was not paid my full price. The Municipal Office was ordered to pay me my dues. But out of it, Rs. 75 were paid and Rs. 66 are still due to me. In the Martial Law days the Secretary took 90 dozen of soda and lemonade from me and has not paid me anything. If I ask for my dues, he threatens me calling me "damned fool" and does not pay me any price. I was out of employment for 2 months. Most of my goods were taken away by European soldiers and the Secretary, and on account of that I have suffered a great loss.

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The statement of **Imam Din**, *son of Kathoo, Arain, resident of Sangla Hill.*

I had a cultivated field of *Tinda* and *Karela*, near the Ganda Nala, not far from the City. In about three acres of land, I had grown potatoes and baingons, etc. During the days of the Martial Law, the police and the soldiers, who had come from Chur Kana, spoiled the

whole of my vegetable crop by crushing them under their feet and uprooted all the trees. One day, I told them that I was a poor man and that my vegetable crop should not be spoiled. On this, they beat me and threatened me to take me to the Commanding Officer. Hearing this, I ran away from fright.

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The statement of **Prabh Dyall,** *son of Hira Nand, Arora, opium Vendor, age 30 years, resident of Sangla, District Gujranwala.*

I did not join the *Hartal* but kept my shop open. Prem Singh, a cloth merchant, who was always with the police during investigation, got me arrested owing to a personal grudge on the charge that I was in the procession with a flag in front. I remained in the lock-up for 9 days. Bosworth Smith found me innocent and released me. I came home in the night, but was rearrested the next morning on the charge that I had stoned a railway train. This occurrence is alleged to have taken place on the 14th. But, on that day I was at Wazirabad. Two false prosecution witnesses, examined against me, were railway porters, and I was fined Rs. 100. The prosecution witnesses were tutored by beating them. The Thanedar, Abdul Ghani, threatened and tutored the witnesses against me before Mr. Penny. I objected to it, and implored the Sahib, who replied "Never mind". He fined me Rs. 100. I did not take part in any of the disturbances. I did not even join the *Hartal.* All this suffering that I had been subjected to, was owing to the grudge of Prem Singh and the Police. Justice should be done. Abdul Ghani, Tahsildar, gave me 2 or 3 slaps also.

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The statement of **Bhan Singh,** *son of Sukha Singh, Arora, aged about 40 years, resident of Sangla, District Gujranwala.*

In the days of the Martial Law, my son, Arjan Singh, aged 5 or 6 years, who had been studying in the Hindi Pathashala, Sangla, used to be present before the Committee with other boys, as required.

He was made to stand in the sun. He got ill after going there for 2 days continuously. I tried that my son should not go there, but as the order was that, in case any boy absented himself, his father would be imprisoned, I kept on sending my son only through fear. He went on attending for about 4 or 5 days. The boys were made to stand in the sun for an hour or two. It was the hot season. One day my son came back at 4 p.m. and said in fear that the Sahib was capturing people that day. He was very much frightened. The doctor was sent for, but there was no relief. He breathed his last at 10 o'clock at night. He was the only son between four houses. My son died simply because he could not stand the heat and the sun. Boys had to go for roll four times a day.

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The statement of **Sardar Diwan Singh**, *Sub-Editor "The Leader," Lahore.*

I have personal knowledge of the following facts:—

First of all, six men, all of whom were respectable people were arrested and handcuffed. They were not told the charges against them, nor were they given any other information. After the lapse of a month and a half charges were framed against them.

Randhir Singh, Inspector of Police, was degraded and transferred on the arrival of Col. O'Brien.

In order to get up false prosecution witnesses, the people were subjected to corporal punishment; filthy and abusive language was used against them in the bazar, they were severely treated, and the Police subjected respectable men to all sorts of hardships and indignities. The people were forced, unwillingly, to come forward as prosecution witnesses with fictitious accounts.

Telegrams were sent to His Excellency the Viceroy and the Lieutenant Governor, Punjab, about the false prosecution witnesses. But no attention was paid nor any enquiry held. The telegrams were worded thus:—

"*Hafizabad Police making false evidence against innocent. Hindu Public pray for early enquiry.*"

When it became known to the Colonel that such telegrams were being sent, they were censored and refused. The Summary Court Martial disposed of all the Hafizabad cases in the course of one single day. Even a few minutes previous to the judgment being delivered, the accused were not at all informed of the charges against them, nor were all defence witnesses summoned. From start to finish of the cases, the accused were not allowed to see their relatives, lest the latter should bring some evidence on behalf of the defence. The accused in the Hafizabad cases included big land-owners, *Raises*, Bankers, Lawyers, and other respectable people, and were marched handcuffed through the streets and were deliberately humiliated.

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The statement of **Sardar Mewa Singh**, *son of Sardar Kirpal Singh, Government Pensioner, Head Clerk (Forest Department).*

I was Head Clerk in the Forest Department, and retired on pension in 1905. After that I settled permanently at Hafizabad.

Recruiting was going on quite satisfactorily during the time of Mr. Hamilton, Deputy Commissioner of Gujranwala. No compulsion was used, and all those, who enlisted, did so of their own free will. On the arrival of Col. O'Brien, the matters assumed quite a different form. The Colonel appointed Officers for that work, who were conspicuous for their cruelty in the district. For example, Malik Sahib Khan, the Revenue Officer, and Ahmad Hussain, the Tehsildar of Hafizabad. These Officers adopted on the advice of a few Zaildars, such a harsh policy, that in a few days the people of that part of the district were terrified. Menials were arrested by force and presented for enlistment. When that class decreased, other classes were impressed for that purpose. If any person refused to enlist, he was tried under section 107 of the Indian Penal Code, and was subjected to other hardships. Recruits in large numbers were brought down to Hafizabad for enlistment, and they were all shut up in the compound of the Tehsil. Their relatives used to assemble outside the Tehsil and cry. But they were beaten away by the police constables. Women were regularly weeping and crying and used to say, in mourning tones, that the Lieutenant Governor was dead, since their cries were not at all heard and redressed, and their sons and husbands were so cruelly snatched from them and recruited against their will. The recruits were supplied by the Recruiting Officers to wealthy people on payment. They were made to buy them and then make them over to the Government. In case of their not providing recruits, they were charged Rs. 300 for each recruit. The Officials had grown so foolish that they themselves took recruits from the Zaildars, and got them enrolled in the names of wealthy men, who were made to pay money which was pocketed by the Officials. Those who heard the cries and lamentations of the poor widows, were moved to tears. This tyrannical behaviour was a cause of the disturbances. Many other intolerable cruelties were practised.

On the 21st of April I was arrested without a warrant. On the 22nd, warrants were drawn and the signature of the District Magistrate obtained. I was placed for two days in the Hafizabad lock-up, which was very dirty. Twenty-three men were packed up there in a single room. It could hardly accommodate four persons. We were put to fearful discomforts, not being allowed even to ease ourselves, when we felt the necessity. Two of us were taken out at a time in handcuffs. At times we had to pass stools in the lock-up. On the 23rd of April, 1919, we were removed to the Gujranwala District Jail. All the 23 persons were bound by the same chain. Handcuffs were put on the hands of every body. We were taken there under the strict surveillance and guard of the Armed Military Police. We were not allowed to answer the call of nature, or to drink water on the way. The treatment accorded to us by the menial staff was intolerable. On May 23, 1919, we were again taken back to Hafizabad, for identification. I cannot express the horrible treatment that was meted out to us by the Police, on our way to Hafizabad. Some seven or eight men were allowed their own food by the Superintendent, Jail, Gujranwala. When we were taken out from the Gujranwala Jail in handcuffs, the Jailor asked the Sub Inspector of Police to allow us to take our meals, which were ready, but the latter refused to allow us to do so. We had thus to fast for the whole day. We were brought down to Lahore on 29th May. The papers were shown to the Public Prosecutor, who sent these cases back, considering our offence to be slight. On the evening of 4th June, Mr. Wace called on us to put in a list of defence witnesses. In spite of our repeated requests, we were not informed of the charges against us, nor were we given the names of the prosecution witnesses. The date for the hearing was fixed for 7th June, which left us a very short time to prepare the case. We could not inform our relatives, nor engage the services of lawyers. One of my defence witnesses, Dr. Umrek Singh, Assistant Surgeon, was at Simla. He was not called. In cross-examination, Dr. Doulat Ram admitted that he was on bad terms with me. Other prosecution witnesses appeared out of fear of the police. My defence witnesses, who are all respectable gentlemen, had deposed that I had been confined to bed on account of some trouble in the eyes, and could not have left my house. I am more than 60 years of age. I have never taken any part in any political meetings. Mr. Wace, after consultation with Col. O'Brien, the Deputy Commissioner, fined me Rs. 500. My petition for mercy still remains undealt with. This is all due to the mischief of the police, who had won over

a few "badmashes" (hooligans) to support them. Thus, all the occurrences took place on the same day, at the very place. The disturbances continued for two days, the 14th and the 15th. On the former, the Police did not try at all to check the activities of the people, rather they abetted them. On the latter day, the disturbances were quelled by simply firing a few blank cartridges and without the help of any additional police or Military from outside. Had the Police done its duty on the first day, these things would never have happened at all. The damage done to the buildings at Hafizabad might have amounted to a few rupees. Rs. 6000 have been collected from the inhabitants in the form of fine. The people have to bear the expenses of the Punitive Police, and this is a source of great trouble to the poor subjects of His Majesty.

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The statement of **Lala Rupchand Chopra** *of Hafizabad.*

For the first two years or so of the War, Gujranwala district supplied a comparatively smaller number of recruits, as the then Deputy. Commissioner, Mr. W. S. Hamilton, would not adopt the press-gang method to obtain recruits. But with the advent of Lieut. Col. O'Brien as Deputy Commissioner, things began to change, and, on his first public appearance at Hafizabad, Col. O'Brien used the words "main lunga, main lunga, main lunga" (I will take, I will take, I will take, viz. recruits). Henceforth vigorous methods were adopted to get recruits and war loans. People were bullied, beaten and coerced, until things came to such a pass that towards the close of the war, complaints about the high-handed action of the local Tehsildar, as regards recruiting and War Loan, found their way to the press. Possibly, the prohibition of the entry into the Punjab, of *Nagguash*, a defunct Calcutta Urdu paper, was due to this fact.

I cannot speak personally of the Rowlat Act agitation, as, during the first fortnight of April, I was in a village, Bikaner, where things were quite calm and placid. I reached Hafizabad on the 17th of April when I found the town absolutely calm and the only sign of disturbance was, that two or three people (Tope and Mangal Das Ahluwalia) were under arrest.

Suddenly, Martial Law was declared in the evening of the 19th of April. Even after the declaration of Martial Law, things

were not very bad, though, on the 21st of April, some prominent persons were arrested. But on the 30th of April, Lt. Col. O'Brien paid his second visit to Hafizabad, after the declaration of Martial Law, and ushered in such a reign of terror that only a person, who was present in those days at Hafizabad, could realize the stern reality of the thing.

(1) The local Tehsildar, Lala Mathra Das, one of the best Tehsildars Hafizabad has had for many a long day, was asked to take leave and subsequently transferred.

(2) The Munsiff was also transferred.

(3) Lala Sri Nath Zaildar was dismissed.

(4) The Officiating Inspector of Police, who had hitherto been in charge of the investigation, was transferred and Mohammad Khan, along with a new Sub-Inspector of Police, placed in charge of investigation. The Deputy Commissioner in company with Lieut. Tatem, visited Mandies and Bazars and arrested a number of people whom Lt. Tatem suspected of implication in an attack upon him.

In the evening of April 30th, between 9 and 10 p. m., a proclamation was issued by beat of drum : "Dy. Commissioner ka hukam hai jo pagbandh hai subah sat baje tehsil ke samne hazar ho jawe Jo hazar na hoga, goliese mara javega" (by order of the Deputy Commissioner, every turban wearer adult male should present himself tomorrow morning, at seven o'clock, in front of the Tehsil. If anybody absents himself, he will be shot). Hence forth, the proclamation, by beat of drum, became a regular feature. On May 1st, a number of respectable people, including vakils and chandhries of Man di, were arrested.

The new Inspector and the Sub-Inspector of Police began their work, and the methods adopted by them to secure evidence baffle description. Thus they would invite people and make them sit all day long in the open, and ask them to come again the next morning. This process was continued almost to the end of the Martial Law days, and was repeated now with the people of Mandi and then of bazars and so on.

The new Military Officer (Captain in a transport corps),at the head of a number of sowars (Cavalry), began his bi-daily visits to the Town, Bazars, Roads, etc., and all persons were required to

salute him and other Civil and Military Officers, standing up School children, even of the lowest classes, had to present themselves twice a day, at 8 a. m. and 5 p. m., at the roll-call taken by this new Military Officer.

Some British soldiers took away things such as soaps, handkerchiefs and cigarettes, without payment.

Again, bribery and corruption of the Martial Law days have left its aftermath behind. Thus the Rev. C. F Andrews, in my company, went to the Inspector's house, on October 20th, and laid a case of extortion against some Members of the local punitive police, with the result that two Constables were dismissed and the Havaldar degraded.

I am an Oxford man and have resided in Europe, mostly in England, for over 13 years. At the outbreak of the War in 1914, I offered my services for the War. Later on, I became a member of the Indian Ambulance Corps, and was among the City of London men, who volunteered to make small amunition at the Royal Arsenal, Woolwich, during week-ends. On my return to India, at the end of 1915, I have resided at various places including Hafizabad. My father and relations hold a good deal of landed and other property in Hafizabad Tehsil; thus I may be said to belong to it. So far I have taken no part in politics and meetings, and my reasons to come forward as a witness are:—

(1) Refusal to be terror-sriken by the Martial Law regime,
(2) Expression of a strong feeling of injustice rankling in the hearts of many people,
(3) Laying bare of the cruel injustice which has been done, and the apprehension that people may be afraid to come forward as witnesses.

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The statement of **Gokul Chand**, *son of Nanak Chanad aged 25 years, Soap Manufacturer, Khatri, of Hafizabad.*

In April, 1919, the Inspector of Police called me to his house, and asked me to depose against Labha Mal, son of Sunder Singh Kapur, and Ram Sahai Kapur, and told me that if I did not, I would be arrested. I said, in reply, that I was not prepared to make a false statement. The Inspector of Police kept me the whole day, under

Police Custody and released me at about 8 p. m. On the morning of the 22nd of April, 1919, I was again called and was compelled to depose against Labha Mal and Ram Sahai. I again refused. He threatened me for about three hours and showed me the hand-cuffs. At last I was arrested. Even after arrest, I was pressed and was told that even then there was enough time to agree to depose against the above-named persons and that I would then be released. I refused. At last I was put in Jail and was sent to Gujranwala and the Lahore Central Jails, and my house and shop were searched. Up till now, I have not been told of the offence charged against me. I was released after being kept in Jail for one month and 22 days.

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The Statement of **Sardar Mangal Singh**, *aged 45 years, son of Shankar Singh Shopkeeper of Hafizabad*

My son, Gian Singh, is quite innocent. He was arrested on account of our enmity with the Police Inspector, Randhir Singh. Everybody at Hafizabad knows about it. The enmity arose from the fact that Gian Singh put a poster (see translation Exhibit A hereto), stating that Mahant Shamair Singh had been squandering the income of the temple (*Gurdwara*) of the 6th Guru. The proper expenses amounted to Rs. 400 and the remaining sum of Rs. 400 was being wasted. He suggested that the latter amount should be used for the temple (*Gurdwara*). On account of this enmity, Mahant Shamair Singh asked the Inspector to arrest Gian Singh, if he (the Inspector) was his real disciple, as the Mahant was highly disgraced by the contents of that poster. At this suggestion, the Inspector arrested my son Gian Singh. We were quite helpless. The Inspector told me that he would not *challenge* him, if I paid him Rs. 200. I replied that I was a poor man, that we earned our livelihood by selling syrups, and that nobody would give me a loan. At this, the Inspector got furious and said that he would not release Gian Singh, who put up a poster against his Guru Mahant Shamair Singh. I attach herewith the poster (Ex. A.). Gian Singh never took any part in the disturbances. He was supervising the work of masons at home. He was also studying the Granth Sahib (the Bible of the Sikhs). On the 14th, at 11 a. m., he was quite busy and did not find time to go out. Prosecution witness, Ahmed Din, who appeared against my son, was threatened that if he did not give evidence against the boy, he himself would be arrested and

put in the lock-up. Ahmed Din is a habitual offender. He bears us enmity, because he owes us some money, and there had been a quarrel between us twice, over this money. The second prosecution witness, Sundar Singh, has his shop in front of mine, and has appeared as a witness against every person. He is a man of bad reputation and he told me that, if I gave him Rs. 50, he would not give evidence against my son. I could not afford to give him Rs. 50. And he gave evidence against my son.

Exhibit A.

Translation of the Poster, referred to in the foregoing statement.

It is hereby announced to the public that the income of the temple of Guru Hargobind Sahib is Rs. 800 per mensem. The expenses are Rs. 400 per mensem. The statement of expenditure may, please, be given. The savings should be spent for the construction of a verandah for Durbar Sahib.

Please put in the accounts at your earliest convenience. Gian Shamair Singh, the money belongs to the Durbar Sahib, and it mus not be wasted. You can have sufficient money for your clothing and food. You can check my accounts.

(*Sd.*) *Gurudwara 6th Padshahi*
Sewak Gian Singh
Hafizabad.

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The statement of Jattu Ram *son of Sardar Matab Singh, aged 35 years, goldsmith, of Hafizabad.*

I was sent for, for ten or fifteen days continuously, by Mohammad Din Thanedar, who went on pressing me to give evidence, in accordance with his wishes, against the following persons:—Lala Gurdas Ram, Pleader, Sardar Gurdyal Singh, Bha Ram, Peli Ram, and Lala Ram Sahai. I refused at first to give false evidence, and was therefore abused in a vulgar manner. Daily they sent for me and harassed me. Being thus compelled, I had to give evidence against them. That evidence of mine was totally false. I myself saw Ladha Singh refusing to give evidence, and this caused his arrest. Being terror-stricken, I gave evidence and had also to bribe the Thanedar Mohammad Din, with a sum of Rs. 100, which I had to realise by the sale of gold. The bribe was given on 19th May, in the garden, and I was then relieved of all trouble.

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The statement of **Devi Dayal**, *son of Lala Lal Chand, of Hafizabad.*

My sister's husband had been ill since 11th April. He was under the treatment of Sunder Dass, Compounder, and Lala Ganesh Dass, Asst. Surgeon. He was laid up with a serious attack of pneumonia. I went to the market on 19th and 20th April. I was sitting at the shop of Bhai Mahan Singh Hari Chand in Bulaqi Ram's market, when Channa Dafedar came to me and said that I was wanted by the Police Inspector. I went with him. I found Lala Arur Chand, and Lala Labha Mal, Municipal Commissioner, and Bhagwan Dass, sitting there. I was asked by the Inspector to give evidence against Haveli Ram, Gokal Chand, Moh Din, Kirpa Ram, and Mela Ram. I refused, saying that at that time I was in my house, attending my brother-in-law who was ill. The Inspector at once got angry and threateningly remarked that he had the Deputy Commissioner's orders to arrest everybody who refused to give evidence. I was then compelled to agree. On the 30th of April, we were called before the Deputy Commissioner, at the Dak Bungalow. About one hundred men were present there. They were made to stand for identification. Mr. Tatem examined every man minutely and identified only 5 or 6 men out of them. Mathra Dass, Tehsildar, took down the names of all these men, under the orders of the Deputy Commissioner. At about 8 p. m., we were allowed to go home. When I went to my house, I learnt from my brother that my servant, Sohna, was arrested, as he had been identified by Mr. Tatem. I asked him to explain to me the circumstances under which he had been arrested. He told me that they were standing on their well, when both Sohna and Naraina were made to stand and Mr. Tatem got hold of Sohna. At 11 p. m, it was announced that, under the order of the Deputy Commissioner, everybody above the age of ten should present himself before the Deputy Commissioner, at a. m. If anybody failed to do so he would be shot dead. On or about the 1st of May, some 4,000 men assembled there at 7·30 a. m. They were made to stand in a row. Of these one hundred stood in one line, when Mr. Tatem, the Deputy Commissioner, the Superintendent and other Officers came to identify them. They indetified

Daryai Lal, son of Daulat Ram, and arrested him. Darya Mal and Meher Chand, who were arrested, were present for identification in that batch of 100. I think Mathra Dass, Tehsildar, knows all about it. Naraina, who was then present for identification, was identified and arrested. We felt it very much as it was sheer tyranny, 40 or 50 men, who were prosecution witnesses, were ordered to appear at the Bungalow at 1 p. m. We went there after our meals. Just when we reached there, Lala Labha Mal was arrested. He was asked to hand over the gold ornaments or everything else which he had with him, although his house as well as that of Lala Arur Chand had been searched before. Half-an-hour later, Arur Chand and Sunder Das came and they too were arrested under the orders of Ghulam Hussain, S. D. O., and were sent to the lock-up. Soon after, a regular guard of constables, with handcuffs and rifles in their hands, came up to us, the prosecution witnesses. The S. D. O. said that we would all be arrested like Arur Chand and Labha Mal, if we did not comply with his orders. We all kept sitting there. Again the *chaprasis* and other petty Tehsil employees were called in and pressed to get people arrested. Otherwise they would themselves be arrested. At 8-30 in the night, all the prosecution witnesses were allowed to go with orders to come the next day. Next day, we again went to the Dak Bungalow and stayed there throughout the day. Nobody called us, as all were engaged in taking the statements of *chaprasis* and Tehsil clerks. We were let off at 9 that night and were asked to report ourselves, the next morning at 7 o'clock. I was called by a constable from the Darbar Sahib, where I had been saying my prayers. He took me to the Deputy Superintendent of Police at the Dak Bungalow. He said to me that I would have to give evidence in the right way. In case I did not, I would also be arrested, because I was already in the list of those who were suspected. I was compelled to agree. After that, Gurdas Ram, Shiv Das Ram, Bhagwan Singh, Gurbachan Singh, Ralaya Ram and others were all arrested at 7 o'clock. On the previous day, all of us (the prosecution witnesses) were called to the Tehsil, for being shown the offenders in connection with the case of Mr. Tatem. Since the identification by Mr. Tatem was wrong, those men were placed under custody of the police on the pretext of being prosecution witnesses. When I put in my name for identifying the accused, I was threatened by the S. D. O., and, under his influence, I pointed out two men who had been seen by me in the mob. Even after this dine-

tification, I was again rebuked by the S. D. O., for no identifying any man from the Mandi. I was much frightened lest I also should be arrested. I again saw the bearer of the S. D. O and he took me to the S. D. O. He said that I should just take into consideration the fact that he had already got an information from Dina Nath, Overseer, to the effect that there were two men whose names ended with Dayal and they were engaged in assaulting Mr. Tatem and also the fact that I had been threatened with my own arrest. He demanded Rs. 3,000/—as a bribe from me. I replied that I had nothing to give, because I had lost a good deal in my business during the last four years, and had already been declared insolvent, and that I only worked as a broker. He suggested that I should take money from those creditors of mine who had already been paid by me, and the same should be given to him. I went to the *Sahukars* (money-lenders) and requested them for the money. I managed to get Rs. 1,000 and took the same to the S. D. O. He said that the amount was not enough and added that, if I were arrested, I would be sentenced to death or to transportation for life. He further said it was easy to concoct evidence against me. I again entreated him. He accepted Rs. 1,000 and said that I should give a sum of Rs. 100 to his *chaprasi* I was then told that I would have to give evidence. Two Dayals had been recorded in the Zamanai, in red ink.

I was then taken to the Bungalow to give evidence before the Deputy Commissioner. The Police were stationed around us on all sides.

Every time, the Police, threatened and put pressure upon me to give evidence. I was compelled to depose against Mohd. Din Teli. I was also a defence witness for one accused, but the Police compelled me not to appear in that case. A few days later, I was taken to Lahore, to appear as a prosecution witness. Even there the Police of Hafizabad were subjecting me to pressure. I did not, however, mind them there, and fearlessly deposed in the Court of Mr. Prenter that the accused were not guilty and that they might have been only present in the crowd. I was present in the meeting of the 6th of April which was presided over by Ali Bahadur. There was no speech that might be regarded as calculated to be against the Government. On the contrary, the Government was thanked and a few telegrams were sent after passing a resolution to repeal the Rowlatt Act. No other consultation or meeting took place at Hafizabad,

The police were so much in power, that they arrested the defence witnesses and brought them down to Hafizabad, I mean the witnessess who deposed in favour of the accussed in the Akalgarh case. It was to show that people deposing in favour of the accused would be similarly arrested. And two men from this place, namely, Amir Washerman and Ladha Singh had actually to stay in Jail for giving true evidence.

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The statement of **Ram Chand**, *aged 35 years, son of Buta Mal, Goojral (Khatri), Confectioner of Hargovindpur, now at Hafizabad.*

The shops were closed in the morning. I also was doing nothing, but when I saw that some shops were opened, I arranged my berries, worth about Rs. 40-/or 50/-in the Chaura Bazar, for sale. At about 9 o'clock, a group of noisy boys came to me. A Mohamedan told me to collect all my berries and go away, otherwise everything would be looted. Out of fear, I put my berries again in the sack. All of a sudden, a group of Hindu and Mohamedan boys came from the direction of the Gariwan, looted some of my stock and threw away the rest. I myself was trodden under their feet and put to great trouble. When this group proceeded further, Randhir Singh, Inspector of Police, called me and asked me as to who had robbed me of my berries; to which I replied that I could not name the offender but I could identify him. A week after, the Inspector again called me, but some two or three days prior to thise, Deputy Saheb Zilla Husain Khan had sent for me, through Ali Mohd, *Chaprasi*. I presented myself at the Tehsil at about 8-30. The Deputy Saheb asked me as to the person who had robbed me of my berries, to which I replied that it was a group of Hindu and Mohamedan boys who had done so. The Deputy abused me and gave me a slap and told me that I should never name any Mohamedan, and further said that he knew that my berries were looted at the instigation of Labha Shah, Aroor Chand, Raises and Bhagwan Singh, Gurbachan Singh, Bhagwan Das, Wazir Chand, Diwan Chand, pleaders, and that I was naming the Mohamedans falsely. I repeatedly said that this was wrong and that I would speak the truth, but the Deputy again and again abused me and threatened me that, if I would not name the above-mentioned persons, I would be put in the lock-up. He asked one Mehman Kashmiri Chaudri, *Ekka*

Wala (tonga driver) to persuade me to speak what was "right" and name those persons. This Mehman took me aside and tried to induce me to speak falsely, but I declined. He told me that, if I would not agree to name these persons, as desired, I should at least name the persons who were already in the lock-up. I told him that I had to answer God for all that, and that I would not say any false thing, and that I had not seen any of these persons. I was persistently naming the boys and he was insisting that I should desist from naming them. Finally Mehman told the Deputy Saheb that I would not agree and took me to him. The Deputy began to abuse me, called the sentry and ordered him to handcuff me. Then the sentry began to persuade me to name Labhu Shah and others, and said that I would in that case be at once released. He kept me handcuffed for about half an hour, abused me, gave me a beating and brought me to the lock-up Again the Deputy called me and said that still there was time, otherwise, I would go to jail. After these threats my handcuffs were removed. The Deputy seated me by his chair and with an appearance of regard and affection said that I should save myself. Mehman and an old *sepoy* orderly began to persuade me to do what was required of me, but I would not agree. The Deputy gave me a slap and would not write down what I was dictating. He persisted that I should name Labha Shah, Aroor Chand, *Raises*, Gurdas Mal, Shiv Ram, Bhagwan Singh, Gurbachan Singh, Wazir Chand, Dewan Chand and Bhagwan Das, pleaders, and members; otherwise I would be sent to the lock-up. I never agreed. I persisted that, upon my honour, I was dictating the truth in saying that some Hindu and Mohamedan boys had robbed me of my berries. The Deputy got angry, ordered me to go out and come the next day. I went to my house and slept. No body thought of me for two days. Aftr two days Randhir Singh, Inspector, called me. I went to the Thana with a *Chaukidar*. The Thanedar again repeated the question about the berries. It was evening and, with folded hands, I replied that it was a group of some Hindu and Mohamedan boys from Gariwan, who did the mischief and I would identify them. After this, Randhir Singh, Inspector, was put in charge of other affairs and I went to Lahore on the 13th, 14th and 15th as a prosecution witness. On my return, Mohammad Khan, Inspector, sent for me and kept me sitting in his bunglow for four days. I was allowed to go home in the evening and return in the morning, every day. One Assistant Captain, S. Mohammd Rasul, and one Sub-Inspector, Abdullah, were

sitting with him. All the three asked me about the incident of the berries. I clearly told them that it was a group of Hindu and Mohamedan boys from Gariwan who had looted my berries. On hearing this, all the three pressed me hard, and with threats asked me to name the members. I was at last compelled to name one Hindu named Sant Ram, with whom I was not on good terms. I was then released. On my naming Sant Ram the investigation was set on foot. After some ten or twelve days, Mohd. Din, Inspector, sent for me. I went to the garden with the *sepoy*. The Sub-Inspector put me the same question about the berries. I made the same statement again. The Sub-Inspector refused to take down my statement, and pressed me to name the members, abused me, threatened me and gave me a beating. I was harassed for a long time and was put to a great deal of trouble. I was compelled to sit from 6 a. m. till 9 p. m. and was asked to name the members. In the end I was released, on payment of Rs. 100/- to Deputy, Lala Khan, which were given at his bungalow at 10 p.m. Then I went to Lahore for giving evidence. On my return, the Deputy Commissioner, on his tour to Hafizabad, arrested and punished a number of men. Martial Law was then removed. Through the grace of God I escaped.

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The statement of **Behari Lal Kapur**, *son of Lala Sundar Dass, age 34 years, shop-keeper, Hafizabad, Raliway Bazaar.*

On the 21st of April, 1919, the Police Inspector of Hafizabad arrested my elder brother, Lala Labha Ram Kapur, at the shop of my younger brother, Harzari Lal. My brother was absolutely innocent. He and I were arrested by the Police Inspector on account of personal grudge that he had against him. The Police Inspector had his residence in a house, near our stable, known as *Mandi* of Lala Tirath Ram Kapur. As the Inspector was in need of some place for his cattle and *bhoos* (Chaff) he asked my brother, Lala Labha Ram, to give him his house. Lala Labha Ram declined to do so, as the house in his possession was hardly sufficient to meet his own requirements, and that he, had no other house.

Another reason for my arrest was that, on the 25th of April, 1919 a British soldier, posted at Hafizabad, came to my shop, in the Railway

Bazaar, at about 4 o'clock and got from me medicine No. 679 worth Rs. 1-8-0. He offered me Rs. 1-2-0 for it, which I refused to accept. He went away with the medicine without paying anything for it. I reported this to the Inspector of Police. The Inspector sent a constable to the European Officer in charge, to report the matter, but he returned unsuccessful. I once again reminded the Inspector about the price of the medicine. A constable in the Police Station told the Inspector that I was a brother of Lala Labha Ram. On this the Inspector said to me, "You complain against the Officers. I shall reckon with you." I returned to my shop.

On 27th April 1919, he arrested me and my servant, Tirath Ram aged fourteen years. He produced two small boys, Allah and Ditta, aged between ten and twelve years, as witnesses against us as well as a Government servant. My case was heard by Commission No. 3 at Lahore. The evidence being false, I was acquitted on 5th June, 1919, after being in custody for one month and nine days. The price of the medicine has not yet been paid. This sum was entered in my *Khata Hisab* (daily account book), which can be produced when required.

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The statement of **Sardar Hira Singh** *son of Narayain Singh age 53 years, Arora, shop-keeper's assistant, residence Hafizabad, District Gujranwala.*

Harnam Singh, son of Nihal Singh, is my adopted son. He used to visit Sant Saumir Singh, who lived in Gurdwara Chhewin Padshahi (Sacred temple of the sixth Guru). This man took a lot of money from the people, under the plea of having a *katha* (religious sermon). Many women also used to go to his place. I forbade my son Harnam Singh going to this Sant. Sardar Bhagwan Singh, is entered in register No. 10, as *badmash*, and Inspector Ranbir Singh used to take meals and drink with him. They resented greatly, when my son Harnam Singh and I remonstrated with them.

Harnam Singh and Gian Singh, accused, published a notice calling upon the Managers of Gurdwara to give accounts, as the income was Rs. 800, while the expenditure amounted to Rs. 400 only. They were called upon to spend the balance on the Gurdwara. A great quarrel took place over this affair. Martial Law furnished them a suitable means for revenge, and my son was arrested on the 16th of April, at

11 A. M., while at school, without any justification. I entreated the Inspector Sahib and Bhagwan Singh, saying that my son was innocent, that I was a poor man, and that they should get my son released In answer, I was told that my son would be hanged. I offered to pay them some money, if they would help me. They demanded Rs. 1,000, and after many entreaties, the bargain was struck for Rs. 500. I sold some ornaments to Charan Das and paid Rs. 200 to the Inspector of Police, through Bhaghwan Singh, and said that the balance would be paid on my son being set free. They took the money, but *challaned* my boy at the same time. He was sentenced to imprisonment for life, on the false evidence concocted by these men.

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The statement of **Hukam Devi**, *mother of Des Raj, of Hafizabad.*

My son, Des Raj Seth, grocer, Hafizabad, is in Jail now. I am a poor widow. His only offence was that he refused to become a prosecution witness, for which he was arrested during the Martial Law days. The day on which he was arrested, a police constable from the Inspector came to me at night time, and told me that, if I paid two thousand rupees, I would get back my son. I was at my wit's end. Wherefrom was I to provide this money? On my failure to pay the money, my son was *challaned.* I was told by the police constables that I should pay the money and my son would not be *challaned.* But I had no means to do so. It is owing to my failure to comply with the demands of the police that my son was sentenced to imprisonment for life, the sentence being subsequently reduced to one year.

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The statement of **Jiwanda Mal Sachdev**, *aged 35 years, son of Lala Lachhman Das, Shop-keeper and Commission Agent, Mandi Babu Bolaqi Ram, Hafizabad.*

On 10th *Jeth* (S. Y.) 1976, Allah Ditta, Head Constable, came to me and told me that he had a warrant for Jiwanda Mal, and that he would arrest me on suspicion. On entreating him he did not handcuff me but stayed with me for the night. He took his meal with me, and forced me to supply him with meat and liquor, which I did under pressure. I do not use either of these things myself.

In the morning he again troubled me, and I gave him Rs. 20, and told him that even that amount was beyond my means. Before leaving for the train, I presented him two *seers* of melons and one *seer* of crystallised sugar. I was taken to Mohd. Khan, Inspector of Police, to whom the Head Constable said that he had no suspicion against me, and I was then released.

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The statement of **Roshan Lal Anand**, *son of Babu Shiv Ram Sahib Vakil, Anand Khatri, age 17 years, student of Anglo Sanskrit School of Behara, now resident of Hafizabad.*

The first *hartal* was observed at Hafizabad on 6th April, 1919. As it was a Sunday, my father, Lala Shiv Ram Vakil, Hafizabad, and Lala Gurdas Ram did not stir out of their house. I also remained busy with my books, occupied with them the whole day.

The 13th of April, 1919, was a holiday on account of *Baisakhi*, and so was the 14th. My father and myself did not go out at all. He was ailing a little, and I could not go out on account of his ailment. We remained in the upper-story room. My father in fact came down on the 13th or 14th. Behari Lal, late Patwari, came once or twice to our house to enquire after my father's health, and Munshi Ram Chand Sahib, Head Persian Teacher, Gobind Sahai A. S. High School, came to our house for my tuition. The 15th of April was a court day and my father went to the Munshiff's Court. I went to my school. It was heard that the Hindus and Mohammadans had gone to the Tehsil, when the Tehsildar and the Sub-Inspector brought a man named Top, having arrested him at the Railway Lines. Government servants, the Tehsildar, the Sub-Inspector and others took Top by the southern small gate, from behind the Veterinary Hospital and the Government Stallion Stables, into the Tehsil. The northern gate of the Tehsil and the Police Station were closed at the time. The people therefore scattered around the Tehsil and began to throw bricks at the Tehsil building. When the mob began pelting on the gates of the Tehsil, Sardar Randhir Singh, Inspector of Police, commenced firing from above the tower of the Police Station. When the firing commenced, four pleaders namely, Babu Girdas Ram, Babu Shiv Ram, Sardar Gurbachan Singh, and Pandit Karam Chand, who were

sitting in the compound of the Munsiff's Court, repaired to the Veraudah of the Court.

It is mentioned in Pandit Karam Chand pleader's statement, on the authority of Sardar Randhir Singh, that Babus Gurdas Ram and Shiv Ram (both brothers) were quite innocent. As long as Sardar Randhir Singh, Inspector of Police, remained, no Government official called them. Sardar Randhir Singh was transferred. Mohan Khan, Inspector of Police who belonged to the village Hailan, Tehsil Pnahan, District Gujarat, from which comes Pandit Karam Chand, Pleader, had enmity with my father, Lala Shiv Ram and my uncle Babu Gurdas Ram. This would be borne out by the Police diaries of the time of Mir Aziz Din, Inspector, Hafizabad Police.

Lalas Nand Lal and Mangal Dass, Proprietors, Bhatta, Hafizabad, had sued Pandit Karam Chand for Rs. 1,100 through my father. The case is still pending.

Mr. O'Brien told Moh. Khan, Inspector of Police on 30th April to arrest pleaders and respectable persons as he had done in Gujranwala. Accordingly, the Chaudhries of the Mandi, Lala Arur Chand and Lala Labha Singh, were arrested on the same day.

In order to take revenge on my father and uncle, Pandit Karam Chand conspired with his co-villager Mohd. Khan, Inspector of Police, and they were called to the Police Station under the plea of Martial Law. He made them sit there from morning upto 10 in the night, from day to day. The Inspector, Mohd. Khan, asked my father and uncle to give evidence against Chaudhries Labha Singh and Aroor Chand. They refused to do so. Mohd. Khan *challaned* both of them under Martial Law. Pandit Karam Chand gave evidence for the prosecution, and he made his clerk, Gobind Sahai, and Koshalya Das, petition writer, to do the same. One Vishnu Das Basati, who was along with them, a member of the Ram Natak Committee, was called by wire from Lahore to give evidence. The rest of the witnesses were the *chaprasis* of the *tehsil* whom Mr. O'Brien threatened to whip, if they did not give evidence, as desired. Sardar Gurbachan Singh, pleader, was *challaned* and punished only on account of personal enmity with Pandit Karam Chand and Mohd. Khan, Inspector of Police. Gurbachan Singh has been released after 1½ month's imprisonment.

My father and uncle requested Mr. Wace, E. A. C., before whom they were produced on the evening of the 4th of June, 1919, at Gujran-

wala, to examine Mr. Hamilton, D. C. Mr. Canvey, D. C., Dewan Tek Chand, formerly D. C., Gujranwala, and Dr. Jaigopal as defence witnesses. The Magistrate told them that, as they were to be produced at Hafizabad on the 7th of that month, and as the time at their disposal was very short, he could not call the witnesses who lived at a distance. Leaving aside the above witnesses, the Court did not hear even half of the other witnesses, whose names were given in addition to them. Between 10 a. m. and 5 p. m., Mr. B. Wace, E. A. C., decided about 18 Marsial Law cases, in which there were about 300 witnesses. The charge against all the accused was the same.

Both the brothers, Lalas Gurdas Ram and Shiv Ram, pleaders, were sentenced to 2 years' rigorous imprisonment and Rs. 500 fine each. The sentences have now been reduced to half, through the kindness of the Lieut. Governor.

Ladha Singh and Amir, washerman, prosecution witnesses in this case, stated before the court that they gave evidence under pressure of the police, and that they knew absolutely nothing about the real facts. On this, under Col. O'Brien's order, they were handcuffed and brought before the rest of the witnesses who were told that they would be treated in the same manner, if they would not give evidence. It is 20 years that my uncle has been at Hafizabad. My father has been here for the last 16 years. They have ever been faithful and loyal to the Crown, and they are such even now. My uncle was Vice President of the Recruiting Committee and my father was the Secretary. Both the brothers gave about six thousand rupees towards the War-Loan, and collected about Rs. 35,000 from the people for the same. My father worked as Honorary Secretary of the Notified Area Committee for about 7 years.

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The statement of **Ruldoo Ram**, *son of Lala Moti Ram, Khatri (Chopra), age 40 years, Pleader's clerk, Hafizabad.*

I have been the clerk of Lala Gurdas Ram, pleader for the last twenty years. Lala Gurdas Ram is a man of great abilities and was invariably engaged in cases for the one or the other of the parties. His brother, Lala Shiv Ram, was generally the counsel for the opposite side. Compared to other local pleaders, these two brothers had much

better work, and hence they were always a source of great annoyance to other pleaders, so such so, that Pandit Karam Chand, pleader, was always at enmity with them. Pandit Karam Chand and Lala Shiv Ram were neighbours, hence the jealousy in the males spread to the ladies as well, and there were frequent occasions of struggle and feuds between them. Once or twice, Lala Karam Chand was actually beaten by Lala Shiv Ram. Pandit Karam Chand was not on good terms with Lala Gurdas Ram as well.

The *hartal* took place first on 6th of April, 1919, but Lalas Gurdas Ram and Shiv Ram absolutely abstained from taking any part in it; they did not even attend the meeting. They were not sedition-mongers; on the contrary, they were men of confirmed loyalty. L. Gurdas Ram was the Vice-President of the Recruiting Committee, while Lala Shiv Ram was the Secretary of the same. Besides Lala Gurdas Ram was the Secretary of 'Our Day Fund.' Both the brothers contributed Rs. 6,000 to the War Loan personally, while they helped in collecting Rs. 35,000 for the same purpose. They also rendered valuable help in recruiting.

The Courts were closed on the 13th and 14th of April. Lala Gurdas Ram never left his house for a minute even. I used to go to the house of Lala Gurdas Ram on holidays, and, as usual, I went to his house, on both the 13th and 14th of April, and found both the brothers seated on the upper story of their house. They never joined any meeting or *hartal*. As the Courts were opened on 15th of April, 1919, both the brothers went to the Court of the Munsiff; I was present there already. So long as Mohd. Khan, Inspector of Police, had not been appointed to that place, the brothers were never troubled by any body excepting Pandit Karam Chand. Pandit. Karam Chand and Mohd. Khan, Inspector of Police, belong to the same village, Hailan, District Gujrat, and as co-villagers they are intimately connected. Pandit Karam Chand found a good opportunity to avenge himself upon the two brothers. At his instigation, Mohd. Khan began to call Lala Gurdas Ram and Shiv Ram and S. Gurbachan Singh, all pleaders, every day, and always kept them sitting on the ground from 6. a. m. till 11 p. m. Mohd. Khan insisted upon their appearing as prosecution witnesses against Lala Labha Mal and Lala Aroor Chand, Chaudhri of the grain market, but, as all the three pleaders refused to do so, they were, through the agency of Pandit Karam Chand, put into prison on the 4th of May. Later on Pandit Karam Chand began to call myself and Brijlal, the clerk of Lala Shiv Ram through the police. It was suggested to the police that our evidence against the

Pandit pleaders would be of greater weight than that of any body else. Karam Chand gave his own evidence and also produced his own agent Gobind Sahai as a witness. He also produced his relative, Koshalya Dass, petition writer, and Waishnu Dass, general merchant and a member of their Ram Natak Club, as witnesses. Waishnu Dass was called from Lahore by wire. The police kept on calling Lala Brijlal and myself for some twenty two days and forced us to sit there from 6 a. m. till 11 p. m. They never allowed us to eat anything. To add to the misery, our children were always roaming about and crying in order to see us, but were never allowed the opportunity. We were threatened that whoever refused to give evidence was liable to be sentenced under Martial Law to 2 years' rigorous imprisonment, Rs. 2,000 fine and two dozen canes, and that they had received an order from the Officer Commanding that whoever refused to give evidence should be produced before him, and that he would correct those people by whipping. Lala Gopal Das Ahluwalia was pressed to give false evidence against the brothers, but he refused. He was put in the lock-up. The same threat was given to us that if we refused to give evidence, we should similarly be put in the lock-up. Lala Brij Lal and myself were both helpless, being without any influence, and as our employers had already been put in prison. So we both went to Pandit Karam Chand and entreated him to have mercy upon us and our children, and to relive us from the obligation of appearing as witnesses. Pandit Karam Chand agreed to get us released if we promised to pay Rs. 1,000 to him. We entreated again, alleging our poverty, and he agreed to accept Rs. 250 from each of us and to get us released from the clutches of the police. According to the orders of Mohd. Khan, Inspector of Police, we went to the Government Gardens the next day, and were told by the Inspector of Police to go no longer.

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The statement of **Sardara,** *son of Buta Mirasi, age 25 years, Pottery Shop-keeper, Hafizabad.*

The police caught hold of me and gave me immense trouble. They used to call me early in the morning and let me off late in the evening. They always said that, if I refused to give evidence against Lalas Ram Sahai Kapur, Shiv Ramand Gurdas Ram, pleaders, they would tie me to the flogging post and flog me. They also hinted at my being a Mussalman and promised me handsome rewards, if I

appeared as a witness against the Hindus named above, who were living close to my shop. As I refused to give evidence, they kept on troubling me for full one month by calling me every day and getting me work for them the whole day, before they let me off in the evening. As I am a very poor man, and as my shop remained closed for full one month, I suffered a very heavy loss.

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The statement of **Ahmad Din**, *son of Ruldoo, Arain, age 40 years, vegetable grower, at present residing at Hafizabad.*

My evidence of the 15th of May against Mangal Sain Ahluwalia, son of Nihal Chand, Gian Singh Arora, Mangal Singh Arora, Kesar Mal, son of Lala Nanak Chand, Khatri, and Gujrati Mal son of Lala Thakar Das, Khatri, was given under the pressure of the Police. I had no information about the case. In fact, on that day, I was on my field at a distance of one mile from Hafizabad. The Police compelled me to give evidence against the above-mentioned persons, with a threat of my being sent to jail. Under these circumstances, I gave my evidence, as tutored by the police.

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The statement of **Labha Mal**, *son of Chaudhri Ganpat Rai, Mandi, Hafizabad*

During the days of Martial Law, Randhir Singh, Inspector of Police, called and asked me with threats, to depose against persons who were in the lock-up, and to find out other evidence against them. In case of refusal, I was told, I would be shot dead under the orders of the Deputy Commissioner. I was thus compelled to give evidence. After that, I was sent for by Deputy Ghulam Hussain, who said that I should pay him an amount of ten thousand rupees, if I wanted to be free. Otherwise, I would be arrested, because, he added, the charge of asking people to observe a *hartal* had already been instituted against me. I replied that I had not asked the people to observe the *hartal*,

that I had not taken any part in any of the disturbances and that I had been always serving Government and had been loyal and would still serve it likewise. The next day, he (Ghulam Hussain) sent for some persons and asked them with threats to depose against me to the effect that I had forced the people to observe the *hartal*. The next day after that, the Sub-Inspector of Police, the Naib Tehsildar and one constable with a rifle, came to my shop and said that they had been deputed by Deputy Ghulam Hussain, under an order of the Deputy Commissioner, to search my house. Accordingly, a search was made but nothing was taken away. I was ordered to go to the bungalow of the Deputy Commissioner and I had to stay in the Jail for one month and seven days. After this period I was sent for by the Deputy Commissioner to his court, and released.

My statement was taken by the police on or about the 21st of April,—by Haveli Ram and Gikal Chand, on behalf of the prosecution. I did not however go to the Court, and refused to give evidence. I was arrested again on the 1st of May, 1919.

There was a *hartal* on the 6th of April, 1919, and also on the 14th. But there was no meeting held on the latter date. At about 10 o'clock on the 14th, some boys went out with a flag to the Railway Station. They numbered about 100 and were all of tender age. They threw stones at the Tehsil from a distance, but nobody was hurt. Some five or six panes of glass were broken. No man in the Office was hurt. They had not been there for more than ten minutes, when Randhir Singh, Inspector of Police, fired blank cartridges. They ran away. While they were running, he fired a pistol shot near Ganjewali. One boy, named Mehtab Singh, had a very narrow escape. The Court remained open, and work went on as usual. It was never closed. When I was brought to Hafizabad Jail, I was handcuffed and put in fetters for two days. These were kept night and day. I have rendered sufficient help to Government during the War Loan days. The sum which I personally contributed was Rs. 100, and I helped in collecting Rs 8,000. I also helped in recruitment. It was owing to my personal exertions that the Officers were so successful in raising War Loans and getting recruits. I collected about Rs. 500 for the O'Dwyer Fund. From the beginning, I have been taking great interest in the welfare of the poor, and in charitable works. I spent about Rs. 800 during the influenza days to provide the poor with milk, food, and other necessaries. I subscribe to the Local

Hospital, and it has been always my desire to help the Local Hospital materially.

I used to take a prominent part in meetings called by the Officials. Last year, the Municipality opened a shop for selling wheat, at cheap rates, to the poor and I paid Rs. 200 for it, and my men worked at that shop. I myself used to visit the localities of the poor and to distribute wheat to them at cheap rates. I pay Rs. 703 as income-tax. I pay about Rs. 800 for one-third of the market. I have several times lent money to the Municipal Committee without charging any interest. Besides this, I was always prepared to aid the Officials in any work.

In spite of such a record I was arrested, handcuffed and put to every sort of trouble, and have been removed from the Municipal Committee.

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The statement of **Beli Ram Kapur**, *son of Lala Bhag Mal Kapur, Shopkeeper of Hafizabad.*

On 21st April, 1919, I was arrested without a warrant. A warrant was afterwards issued on the 22nd of April, and it was signed by the District Magistrate. I was placed in the lock-up at Hafizabad on the 21st and the 22nd. The room was nearly 12 by 15, and it contained some 23 persons. All of us had to use the same room as urinal and as lavatory. We were transferred to the judicial lock-up at Gujranwala on the 23rd, where we were kept as under-trial prisoners, up to the 5th of June. During this period, we were shown to several prosecution witnesses for identification. None of them could identify me. I was taken to Lahore, along with other accused, to be tried by the Martial Law Commission on 29th May. The Legal Remembrancer, on examining the papers, found that the proof was insufficient. He sent us back to Gujranwala. We were ordered to appear before Mr. Wace on 4th June. The 7th of June was fixed for hearing at Hafizabad. A request to postpone the hearing was made, as the time at our disposal was so short and as we wanted to inform our relatives. Nothing however was done, and warrants were issued to the defence witnesses. When we requested the Special Magistrate that we should be informed of the names of the prosecution witnesses as also of the charges against us,

refused to do so. One of my defence witnesses lived at Lahore and another at Jhang. The Magistrate did not summon them, because Lahore and Jhang were very far from Hafizabad. Among my witnesses at Lyallpur, one was very imprortant, namely Lala Gobind Sahai Malhotra, banker, who was not allowed to come to Hafizabad by the Lyallpur Police, because he was one of the prosecution witnesses in the Lyallpur Martial Law case. Request was again made to postpone the case till the arrival of L. Gobind Sahai, but the Special Magistrate did not pay any attention to it, and decided my case. I was fined Rs. 1,000. Perhaps all this haste was due to the fact that Martial Law was to be withdrawn very shortly. All the prosecution witnesses, who appeared against me, had been tutored by the police. Lala Ram Sahai, Head Master, who was prosecuted with us, was discharged by the Deputy Commissioner, on his having given a promise to give false evidence against some of the accused. He was the President of the Arya Samaj, which was to celebrate its anniversary on the 6th of April, 1919. In the evidence, he stated, that we went there with a large crowd, with the object of stopping their celebration. Had there been anything like that, it would have ended in a big riot, for thousands of people had assembled in the Arya Samaj, and the fact would have been entered in the diary of the police. Arya Gazette, which published the account of the Hafizabad Anniversary, would also have made some mention of the crowd. The story is all a fabrication. The second prosecution witness against me was Ali Bhadar Awan. He presided over the deliberations of 6th April. The meeting was a lawful one, for the copies of the resolutions passed were sent to the Secretary of State for India and the Viceroy. There is no mention of the meeting in the diary of the police, and nothing untoward happened that day. Ali Bhadar was not prosecuted. He was made to appear as a prosecution witness against others, who delivered speeches in the meeting and were present in the meeting of 6th April. The third prosecution witness against me was Dr. Daulat Ram, who gave evidence against me, simply because my father-in-law L. Gobind Sahai had appeared as a prosecution witness against his brother Dr. Dina Nath, Assistant Surgeon at Lyallpur. Peara Singh, Jatta Mal gold-smith, and Amer washerman were also prosecution witnesses against me. They stated that I had no connection whatsoever with the disturbances.

Gobind Ram Munshi, Koshalya Das Sain, petition writer, and Waishno Das gave evidence out of fear of the police. Gobind Ram,

the Munshi of Babu Karam Chand, pleader," and Kaushalya Das petition writer, were asked by B bu Karam Chand, to appear as prosecution witnesses. Karam Chand, pleader belongs to the same village (Hailan), in Gujrat District, as Mohamad Khan, Inspector of Police Inspector Mohamad Khan did not arrest Karam Chand, pleader, but he arrested the remaining three pleaders.

These persons were persuaded to give evidence against us, after a very long time. It can be proved very easily from the papers of the police, that these persons knew the law, and it was their duty to report to the police at once, when the disturbances took place, the cases in which they had appeared. The most convincing proof of their evidence being false, is, that the disturbance took place at Hafizabad on the 14th and the 15th of April, and I had been at Lyallpore from the 11th to the 15th of April. I posted a letter from Lyallpur to Hafizabad, and it has post office stamps on it, bearing dates 14th and 15th, for Layallpur and Hafizabad respectively. This letter is attached to the file. These very prosecution witnesses gave evidence against other gentlemen also, as for example, Lala Ram Sahai Kapur, Lala Labh Ram Kapoor, Sardar Mewa Singh Khanna, Lalas Amar Chand Kapoor, Labh Mal Malhotra, Gurdas Ram Pleader, Ralia Ram Pathi, and L. Gopal Dass Ahluwalia. Their statement was that we all incited the people. I am innocent and I never deserved the fine which has been imposed upon me. An application was made for a copy of the judgment, but it has not been acceded to.

406

The statement of **Sardar Sundar Singh,** *son of Sardar Narain Singh, age 39 years, shop-keeper Hafizabad.*

During the Martial Law days, the Police Officials sent for me and my neighbour, Des Raj, a shop-keeper. They asked what information we had. On our giving them a true account of the events, they threatened us and told us that we would be prosecuted. They wanted us to give evidence against certain persons, and threatened that they would place us in the lock-up. Des Raj was asked to give evidence against Hoshiar Singh, son of Dewan Singh. He replied that he was not prepared to tell a lie against an innocent person. He was placed in the lock-up at once. Next day, the same treatment was accorded to me. I was afraid lest they might arrest me, as they had arrested Des Raj who was quite innocent. I was asked to give evidence against my

own nephew, Harnam Singh, and I yielded through fear for my life They compelled me again to give evidence against Gian Singh, son of Mangal Singh, Kesar Mall, Gujrati, Mangal Das, and others, which was false, and which I gave under compulsion and the threats of the police, in order to save my life and reputation.

407

The statement of **Sunder Das**, *son of Lala Beliram, aged 32 years, merchant and factory owner, Hafizabad.*

At the meeting of the 6th of April, 1919, with the permission of Malik Ali Bahadur Khan, I read out the message of Mahatma Gandhi from the news-paper, Bhawishya, at about 2-30 in the afternoon. It was explicitly stated therein that no harm was to be done to any body, and that we had simply to purge our own souls, and to chant prayers to the Almighty. Many officers of the police were present in the meeting.

The meeting ended with a vote of thanks to the British Government and to the authorities. Not a single word of disaffection was uttered against the Government of India, and it was respectfully stated, that the Imperial Government might repeal the Rowlatt Act, because there was no need for the same. Besides my speech, many more were delivered by the following gentlemen:—(1) Sardar Guru Dayal Singh (2) Babu Ram Sahai Kapur (3) Lala Narsingh Das Varma (4) Lala Beli Ram Kapur (5) Babu Karam Chand and one other gentleman. The sum and substance of all these was, that the Government should remove the Rowlatt Act from the Statute Book. All the speeches were permeated with a spirit of loyalty, and the blessings of the British Raj were specially pointed out by every speaker.

On the 17th of April, 1919, I heard that Babu Ram Sahai was called to the Tehsil, but was allowed to go back after staying there for some time.

On the 13th of April, 1919, I was busy at my workshop.

On the 14th of April, 1919, my work shop was working with the engine in my charge.

On the morning of 19th April, I heard that Babu Ram Sahai, Sardar Guru Dayal Singh Kapur, Lala Ram Sahai, Head Master Arya

High School, Sardar Maya Singh, Lala Labha, late Sub-Inspector of Police, Lala Beli Ram Kapur and Babu Karam Chand had been arrested by the police. Machine Guns were paraded on motor cars at Hafizabad. After every evening round, the whole of the town and the public were thus terrorized. Every time, a new proclamation was made by a beat of drum. Many more were arrested, after the arrest of the seven gentlemen. Many were made witnesses by the police, and they identified the people, who were asked to station themselves near the Tehsil. I was present at all the identifications. Children of very tender age even were called out for identification, and on any body's pointing out, any person was arrested.

On the 29th of April, 1919, some 86 men were made to stand outside the Bunglow, in the presence of Lieut. Tatem, and after identification, five from amongst them were arrested. Before this identification, Lieut. Tatem had pointed Lala Mathra Das, the Tehsildar, but Col. O'Brien said that he was the Tehsildar. Lieut. Tatem replied that the man was just like him. After that, the Deputy Commissioner and Lt. Tatem came towards the city, where people were standing arrayed in a line. Again in the evening, it was proclaimed by beat of drum that all the men of the town, wearing turbans, should present themselves, at 10 in the morning of the 30th April, 1919, at the Tehsil.

On the morning of the 30th, every body was at the Tehsil, at the appointed time. The Deputy Commissioner and Lieut. Tatem began the identification. One goldsmith boy, named Khushaji, who was standing by me, was pointed out by Lieut. Tatem, and he said, that the black spot near his eye was on account of an injury. That mark was there however, from the day of his birth. He is known to me from his childhood, because he belongs to Hafizabad. There were some 12 men arrested on that occasion. After that, the people were allowed to go to their homes. I was sleeping at my house, when I received a call from the *munshi* of the Police Station, at about 2-30 p. m. He was in company of two constables and one or two *chaukidars*. I was informed by the *munshi* of the *thana* that I was wanted by the Deputy Commissioner. I had to accompany them in a *dhoti* which I was then wearing. When I was passing through the streets, very few of the shop-keepers were to be found at their shops. Every face was pale and every one feared about his arrest, which might take place the next instant. When I reached the Police Station, I saw Lala Arur Chand Chaudhri at the entrance of the Police

Station, and we were both made to sit together. After a lapse of 2 or 3 minutes, we were both taken to the bunglow of the Deputy Commissioner, under custody of the constables. We were taken to Khawaja Abdul Hamid, D. S. P. He first informed Lala Arur Chand Chaudhri that the Deputy Commissioner had ordered his arrest. He asked me whether I was the Secretary of the Arya Samaj. I answered that I was the Secretary of the Arya Girls' School and a member of the Arya Samaj. He asked me if I was Sunder Das Bhandari. I answered in the affirmative. He added that I was to be arrested by the orders of the Deputy Commissioner. I bade good bye to my father and made over the money to him that I had in my pocket. After that, Lala Arur Chand Chaudhri and I took our seats on the ground, under a *charpai*, that was lying outside the room of the Bunglow just by the water pipe. Lala Sobha Singh, Chaudhri and Municipal Commissioner, was also present. After about half an hour, we were handcuffed and taken to the Police Station, and placed in a room which was vacated for us, as the two rooms of the lock-up were already full. Some more people were brought to our room. These rooms were 8 feet by 10 feet, and in each of these rooms, some thirty people had been placed, at times even more, and the people had to answer calls of nature in this very room. We stayed in this room for the night. In the morning, two men at a time were taken out to answer the call of nature, under the surveillance of a constable on the roof of the room. The handcuffs were not removed all this time. On 2nd May, 1919, we, numbering about 24 men, were placed in a railway carriage, under the escort of the police, to be taken to the Gujranwala Jail in the evening. On our reaching there, our names were entered in the register of the Jail, and every body was given an under-trial ticket and, after having been searched, we were taken in and supplied with a blanket and an iron vessel for drinking water. We were given a loaf of barley bread each. We took it and went to Barrack No. 7. There were already some more people from Hafizabad in that barrack.

There were some gentlemen from Akalgarh, as well as from Gujranwal also. After about ten or fifteen days, according to the rules of the jail, we three, Lala Labha Singh, Babu Karam Chand and myself were taken back to Hafizabad and, then, were put in a room of the *Sarkari* Bunglow. We had been, all this time, in handcuffs. Mohd. Khan, Inspector of Police, called us, turn by turn, every other day. At night, iron fetters, which are used for binding the legs of a horse, were put on

us. We were not given any *charpai*, and were all the time handcuffed. No body was allowed to see us. At night, we were allowed food from our houses. The Inspector of Police took our statements separately. I stated all that was in my knowledge, but the Police Inspector was not satisfied. The words, that were spoken to me by the Inspector, were that I should tell him everything, because I knew much, and it was further pointed out that I should behave like B. B. Bhagat Singh of Gujranwala and take advantage of that special privilege. He threatened me that I would be sentenced to death or transportation for life. I again replied that I was willing to state the true facts, and that I had already done. If he wanted that I should tell a lie, he should not expect that from me. I added that I would prefer to bear any hardship. After all this, he took my statement. Our statements having been finished, we were all sent to the lock-up of the police station. We passed the night there and stayed there for 4 or 5 days in that very lock-up. I fell ill there, as there was no room to move and to walk I was then taken to Gujranwala in company with other persons, and was admitted to the Gujranwala jail. A few days after that, I was taken to Lahore. Eight of us were kept at Lahore, and the rest, 16 in number, were again sent back to Gujranwala, and I was one of them. On the 5th of June, 1919, I was brought to the Court of Mr. Wace, Asst. Commissioner, and the charge that was laid against me, was very brief, and we were asked to put in a list of witnesses for defence. They refused to take the names of those witnesses, who belonged to Daur, and we had to give only witnesses from Hafizabad. We were brought to Hafizabad, on 6th June, 1919, and our case was fixed for 7th June, 1919. The judgment was delivered on the 8th, and I was discharged.

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The statement of **Piarey Singh**, *son of Tara Singh, of Hafizabad.*

The *hartal* was observed on the 6th of April, 1919, and I closed my shop. Again there was the *hartal* on the 14th of April, and I closed my shop. There was no meeting within my knowledge. I saw ten or 15 boys going to the city at about 8 a. m. At about 1 p. m., I saw 25 or 30 boys coming back with a flag. They were shouting " *ai Hai* Rowlatt Bill." I opened my shop on the 15th of April. Deputy Ghulam Husain, S. D., O. came here about the 24th of April, 1919, and

asked me at whose bidding I had closed my shop. I replied that I too, closed my shop as some people took away the berries. Deputy Ghulam Husain, S. D. O., said, 'Well, you refuse to give me the information : you will suffer for this," Afterwards, Mohamad Husain, Inspector of Police, wanted to fabricate false evidence against me. He arrested me and my father. One day they brought back my father, aged about 65 years, and released him after threatening him. We continued to be summoned for twenty days, Every day I was most filthily abused. At last I got sick of it. I approached Fazl, the preceptor of my caste, who was a friend of Mohammad Khan Inspector, and asked him to have me released, for which I agreed to pay Rs. 400. I deposited the sum with one Bina Mall. I was not called for two days after the payment. I was then called and put to trouble. Then my father gave Rs. 300 to Chiragh, constable, so that he might give it to Mohamad Khan Inspector. The Rs. 300 were returned to me after Martial Law. After that, I was set free. During all this time I was threatened and asked to give false evidence. On the day when evidence was given, I was warned by Mohd. Khan, in front of the Court from, that I would be arrested if I did not give evidence as desired by him. I had to give evidence as desired by him, and it was under compulsion.

09

The statement of **Harnam Singh,** *son of Sirdar Narain Singh, aged 18 years, student of Khalsa High School, X Class, of Hafizabad.*

I am a student of the Khalsa School. There was a *hartal* on the 14th of April at Hafizabad, and the crowd left the town for Mandi. I saw the crowd with my own eyes, for, my house is in the Bazar. There was a black flag which was held by a boy in his hand, and he was followed by other boys who were all of very tender age.

One day, all the boys attended the School, and the identification began. Bashir Ahmad, who bore me enmity, pointed at me when he visited the School and cracked jokes with the students. I was the monitor, and I had to report the matter to the teacher in charge, who ordered him not to enter the School. Anayatullah is his father-in-law. Bashir said that I was on the lines, when the mob was cutting the wires.

When he made his statement to the effect that I was present at the Railway Station, I was arrested with two other students and was searched. As I had given enough proof of my illness on the day following the identification, I was set at liberty. After one week, I was again called in, and this time I was asked, under coercion, to give evidence against some people. I replied that I was willing to state the real facts within my knowledge, but would not tell a lie. Mohammed Khan, Inspector of Police subjected me to undue influence and even vilely abused me, and then asked me to have a smoke, which was to wound my feelings (he knew that smoking is strictly against our religion). He kept me in the sun for the whole day, and tried to make me depose against either the Head Master of the Khalsa High School, or some other respectable gentlemen of the town. I preferred that I should rather than the Head Master go to Jail One day, I said that my detention at the Police Station was a greatl oss to me in my studies at School. In reply, I was told that I would have to undergo transportation for life. I had been marking from the first day to the last day of the investigation, that the persons, who were arrested, were coerced to give evidence for the prosecution. Many persons were set at liberty on the understanding that they would appear as prosecution witnesses.

The names of some gentlemen who were set at liberty are :—

1. Ram Sahai, Head Master.
2. Vishno Das, shopkeeper.
3. Ladha Singh.
4. Ameer Dhobi.
5. Jattoo Mal, goldsmith.

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The statement of **Gopal Dass**, *son of Hira Nand, aged 48 years, Ahluwalia, contractor, of Hafizabad.*

I was called by the Inspector of Police, through a constable, at 3 o'clock in the afternoon of 14th May, 1919. The Police Officers were then sitting in the Government Garden. The Inspector was inside the bunglow. I was produced before him. He asked me what I knew. I said that usually I resided in Lahore Cantonment and came to Hafizabad only for the Baisakhi festival. On the days of the occurrences,

that is, on the 14th and the 15th of April, 1919, I was at my Kila Jaganwala Kalianwala, and therefore, had no knowledge of any fact whatsoever, and therefore I could not tell the Inspector anything. I was then ordered to think again, and to state the facts next morning. I was then asked to go, and I went away.

At 10 a. m., on the 15th of April, I was called again. The Inspector told me, "Please tell the facts. Help us, for it is Government work. You should help the Government yourself. You know the facts about both the pleaders, Gurudass Ram and Shiv Ramdas; you may only speak about them." As before, I answered that I knew nothing about them, and hence could not say anything. He told me that if I would not say as desired, he would make out a case against me, and that he had evidence to the effect, that I had been sitting with the pleaders. Accordingly, Keshilia Das and Devi Dyal, Civil peons, who appeared to have been tutored already by the Inspector, were brought before me. To frighten me, they stated that I had been sitting with the pleaders. That was a lie. The Inspector then told me that there was still an opportunity for me to consider, otherwise, I would be sent to the lock up. I returned and was again called at 8-30 p. m., on 15th April, 1919. All the Officers had gone to the Government Garden to take their meals. The Tehsildar, Jafar Nizamuddin, the Deputy Superintendent of Police and the Sub-Inspector were there. When I went there, all the Officers said to me that the person, who had wired against the Officials, was my nephew. I denied the knowledge of the telegram. They said, "Is Joti Ram your nephew?" I admitted that he was. The Inspector gave me a chair and very kindly asked me to do what I was told. He said that I was a friend and a Municipal Commissioner, and had great prospects, and that he was willing to help me. He added that it was Government work, and that it was the order of the Deputy Commissioner, and therefore I ought to give them assistance. The Pleaders were not my *Salas* (relatives), he said, and that I should not be deterred from deposing gainst them. They told the story of a monkey, which, on feeling the heat of the sun, put down even its own young ones underneath the feet. They told me many other things, but after hearing all that, I said that I was not willing to tell an untruth, and I did not know those things. The Inspector of Police thereupon became angry, and addressing the other Officers said, "This man is not willing to do anything. What should be done to him?" They said to me, "Now

it is night, if you will not be ready, before 9 o'clock in the morning, to give evidence against them, you will be sent to Jail."

On the 16th of May, 1919, at 9 o'clock, I was again called. The Inspector was sitting inside the Bunglow. When I went in, he asked me whether I had come prepared or not. I replied that my mind was still the same. He called in a constable and asked him to bring handcuffs. He again said to me, "Still there is time; prepare yourself to give evidence and I will let you off." But I said, "I will suffer according to my fate, but I will not tell a lie." By the time I said this, the constable returned, and the Deputy Superintendent too came in, and the Inspector said to the Deputy Superintendent, "This man is not prepared to obey your order, what should be done?" To this he said, "Put him in Jail." On this the Inspector ordered the constable to handcuff me. When the constable had placed handcuffs on one of my hands the Inspector said, "Still there is time, consider that your brother Lala Nithal Chand is my friend, and it is only for this that I give you good advice. My reply was, "What is done, is done." He ordered the constable to put me in Jail. On the next day, I was sent to Gujranwala Jail. When I was sent to the Jail, other persons got frightened and were ready to give evidence. On the 7th of June, I was produced before the Deputy Commissioner, tried, and sentenced to pay a fine of Rs. 1,000, although 17 persons gave evidence in my favour.

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The statement of **Lala Gokul Chand**, *son of Lala Ganga Ram, Malhotra, aged 68 years, Shop-Keeper, Hafizabad.*

On the 19th of April, at about 8 a. m., Ram Sahai was arrested at his shop, handcuffed and put in the *hawalat*. On that very day, six other men were arrested. After three days, they were sent to the Gujranwala Jail. In the beginning of May, they were called to Hafizabad along with Lala Ram Sahai, the Head Master. They were told that if they became witnesses, they would be set free. Babu Ram Sahai replied that they were ready to say whatever was true, but they would not give false evidence. Hearing this, the Inspector, Mohamad Khan, did not take their statements, and sent them back to Gujranwala. Lala Ram Sahai, Head Master, was kept in the *hawalat* at Hafizabad. On

the 4th or 5th of June, 1919, they were brought to the Court of the Assistant Commissioner, Mr. Wace, who ordered them to be produced on the 7th of June, 1919. The reason for the special release of Lala Ram Sahai, Head Master, was that he was willing to give false evidence against us all. The police considered his evidence to be of great importance and weight. No meetings were held on the 14th and 15th of April, 1919, and it was all a fiction and invention to say that meetings were held. It is stated about my son Jiwan Kishen, that he was arrested, simply, on the identification by Lt. Tatem.

Babu Ram Sahai has been one of the well-wishers of the Government throughout his life, and he fully mentions the blessings conferred by Government in the beginning of his books "Sahai Ramayana" and "Gain Sahai Ramayana." Babu Ram Sahai also takes a great part in the meetings in which Government is concerned. One instance will suffice to prove that the prosecution evidence is false. One Sardar Ram Singh was made to give false evidence by the police by means of threats. When he came before the Magistrate to give evidence, he disclosed all the truth, and was thereupon handcuffed and put into Jail. A waterman was also handcuffed for his unwillingness to give false evidence, and kept in jail for one night.

412

The statement of **Nihal Devi**, *widow of Beli Ram, and mother of Dayal Singh, of Hafizabad.*

My son, Dayal Singh, went to Wazirabad on 14th April, 1919, by the morning train, to see the Baisakhi fair, and returned on the evening of the 15th. Next day a police constable called him out, and took him to the Police Station. The police threatened him and asked him to depose against Meva Singh and Ram Sahai. He replied that he was absent from Hafizabad on that date and had no knowledge of the facts and could not give the evidence. Having been coerced constantly for one week, he at last agreed to give the evidence, but subsequently refused, saying he would not depose falsely. He was then arrested. My son is quite innocent. He is only 18 years old, and is of good character. Martial Law tribunal at Lahore sentenced him to transportation for life. I am a widow, and, but for this boy, I have no other near relative. All that I have stated above, I learnt from my son himself.

413

The statement of **Ram Sahai**, *son of Lala Ganga Ram, Head Master Anglo Sanskrit High School, Hafizabad.*

According to the general desire of the country, there was a complete *hartal* at Hafizabad also, on the 6th of April, 1919. I, as President of the Arya Samaj college section, was busy conducting the anniversary of the Arya Samaj, but, during the recess, I saw that all the shops in the bazar, except one, were closed. A meeting was also held, which I attended for about half the time. The general public of Hafizabad attended the meeting and it was absolutely peaceful. I was ready to speak at the meeting, but did not, because I was not requested to do so. All the speakers I heard, refrained from preaching violence. They displayed firmness, conviction and earnestness. They entered strong protest against the Rowlatt Bills.

After this, news reached Hafizabad of the events at Amritsar, Lahore and Gujranwala. There was general excitement among the people. On the 14th of April there was another *hartal* in the city. I heard of what had happened at the station, but I was not present there. On the 15th of April, there was another *hartal*, and I heard of an attack on the Tehsil. After the School was closed, I escorted the boys to their homes, so that they might not take part in the disturbance. I went to the Tehsil and saw the Tehsildar and others. The Tehsildar showed me an order from the Deputy Commissioner, to the effect that the crowd should be dispersed by firing There was absolute quiet in the city after the 15th. Two or three boys and men were arrested in connection with the disturbance, before the 21st. But general arrests commenced on the 21st of April, 1919. I was among those arrested that day. The others were Sardar Gurdial Singh, Lala Ram Sahai, Lala Labhu Ram, Lala Beli Ram, Lala Karam Chand, Sardar Mewa Singh, Lala Haweli Ram, Lala Gokal Chand and some others. On the first day, none of us was allowed to relieve himself or to answer the call of nature, outside the prison cell. The prison was stinking with the awful smell of latrines and the urine that the previous inmates had passed, and we, of course, added to the nuisance. On the first day, I was not allowed to go out to answer the call of nature, in spite of my repeated requests to the S. D. O., the Tehsildar and the Inspector. We remained in the prison up to the 23rd of April, when we were taken to the Gujranwala Jail.

In my absence, on the 23rd of April, 1919, my house was searched. At that time, only two younger brothers of mine, my wife, mother and sister were present in the house. The search continued up to eleven in the night. Nothing incriminating was found. The police took away the following books, which have not been returned to me up to now :— (1) Mahatma Gandhi's life in Hindi (2) Lokmanya Tilak's life in Hindi (3) India for Indians by Sj. C. R. Dass in English.

After about fifteen days, I was taken back to the Hafizabad prison again. Here pressure was brought to bear upon me to become a prosecution witness. The Inspector of Police used no physical force, but he employed moral pressure of every kind. He first pressed me as an educated man, and then alarmed me with the fear that I might be hanged and all my property be confiscated, or that I might be transported for life. First, I told him that I did not like to play the traitor, and he gave me arguments as to how it was no treason to tell the truth. I then consulted my father and the religious instructor of the school, and decided that I must tell the truth and nothing but the truth. On my saying so to the Inspector, he told me that he wanted truth only. But when I made my statement, he suggested that I should not say that I was ready to speak at the peaceful meeting of the 6th of April. He also suggested that if I was questioned as to whether the leaders took part in the violence or not, I should answer that I was not expected to know it, for I was not present on the occasion. I, of course, fully believed, and believe even now, that the leaders among the accused, such as Sardar Gurdial Singh and Lala Ram Sahai did no violence. But I suppressed this from my statement, being influenced by the atmosphere that had been created around me. After I had made my statement, I was told that there was no evidence against me, and that I would be released and made to appear as a prosecution witness. I, of course, was prepared to tell the truth, and did tell it except that I did not mention that the accused did no violence. No question was put to me about violence in the Court.

On 21st May, 1919, we were again brought back to Hafizabad. Prostitutes and other low people came to identify us. This time, as the number was very large, and as there was no sufficient room in the prison, we were kept outside in a big office room. We were handcuffed, day and night, and had to answer the call of nature in batches, in full view of each other's nakedness. We were handcuffed, two by two, and

answered the call of nature in the same position. We slept at night in the open, with handcuffs on.

On the 23rd of April, 1919, I was presented before Col. O'Brien, who ordered me to furnish a security of Rs. 1,000, which I did, and was, thereupon, released. After 4 days, the Deputy Commissioner sent for me again, and I was told, outside the Bunglow, that I was under no restrictions any more. Col. O'Brien then came out and said, "*Toba Karo.*" (cry penitence). I expressed, by word and action, my repentance, though I know that I was innocent. He then said that I must "clear myself," by which he meant that I must appear as a prosecution witness.

As written above, I appeared as a prosecution witness, afterwards, according to my promise. The Deputy Superintendent of Police told me afterwards, that he would have arrested me again, if I had not appeared as a prosecution witness. Martial Law was not then over.

I again want to emphasize the fact that I fully believe that the leaders took no part in the violence done at the station or in the Tehsil.

414

The statement of **Wadhawa Mal**, *Arora, of Hafizabad.*

The evidence I gave against Kesur Mul of Hafizabad was owing to police pressure. The real fact is, that though I was present at the Railway station when the occurrence took place, I did not see him committing any violence.

415

The statement of **Joti Ram**, *Ahluwalia, shop-keeper of Hafizabad, District Gujranwala.*

I have a grocery shop. It adjoins the gate. When all the people of the city were called by the Deputy Commissioner at the Dak Bunglow, I also went there. My shop was left open. On my return I was informed, that two British soldiers came to the city, and carried away one box of Sunlight soap, one box peppermint, and a large round japanese *chakki* from my shop.

I was informed that the British soldiers committed similar loot throughout the city. I always closed my shop whenever I heard they were coming.

416

The statement of **Karam Singh**, *Shop-keeper, Hafizabad, District Gujranwala.*

My shop adjoins Joti Ram's shop. One day I had gone home to take my meals, leaving the shop open as usual. In my absence two British soldiers came up and entered my shop, and began to loot the property. One glass worth Annas 10, one Pears Soap box worth Rs. 1-7, and four boxes of Sunlight soap, were taken.

When I came to my shop, they went away without making any payment.

Whenever they came to the city, I closed my shop out of fear.

RAMNAGAR.

417

The statement of Hans Raj, *son of Gopal Dass, age 20 years, Arora Naurang, of Ramnagar.*

As universal protests were being made throughout the country against the Rowlatt Act, and as the 6th of April had been fixed as a day, of, humiliation, I along with the rest of the shop-keepers in the city suspended business on that day, of our own accord. On the 15th of April, I had a law suit in the court of the Munsiff at Wazirabad. I was accompanied by Jai Dyal, son of Nanak Chand, Arora, who was my next-door neighbour, and who also had a case there. We reached Wazirabad early in the morning of the 15th April. There was a complete *hartal* at Wazirabad, and the Court for some reason or other commenced work at a late hour. Having attended Court and having finished our work there, I and Jai Dyal went to the Railway Station to catch a train that day.

On enquiry, we learnt that the train was 45 minutes too late Both of us got down at Akalgarh. Here was not a single conveyance and we had to walk over to Ramnagar, (a distance of six miles), where we arrived at 7 p. m. After we left the station on the 15th April, we saw nothing till the 22nd April to shaw that a *hartal* had been celebrated or an effigy had been burnt there. On the 23rd April, Maulvi Syed Alam Girdawar, kanungo, arrived at Ramnagar from Akalgarh at 10 a. m, and informed us that the Revenue Officer was expected at 2 p. m. He asked the whole population of the city to be present outside the city near the Hospital. Accordingly, every one, Hindu or Moslem, assembled near the Hospital. The Revenue Officer then arrived, and he was accompanied by the Sub-Inspector of Police, Akalgarh Thana, and Ghulam Qadir Zaildar. Ramnagar is outside the jurisdiction of the latter. A few minutes later, the officers took with them to Akalgarh the under-mentioned four respectable persons, along with four others, selected from among the huge gathering.

(1) Daulat Ram. (2) Bal Mukand. (3) Gobind Sahai. (4) Karam Chand. I was extremely sorry to hear, on the 24th April, that those four gentlemen had been arrested. All of them were absolutely innocent, and loyal subjects of the British Crown. As a matter of fact, a few days

before his arrest, Lala Bal Mokand had the privilege of receiving a chain (in a Durbar) in recognition of his war services. Lala Gobind Sahai was a *Lambardar*. The other two gentlemen also are well-wishers of the British Government. I, thereupon, submitted a petition to the Deputy Commissioner, Gujranwala, declaring the innocence of the gentlemen arrested. No enquiries, however, were made in the matter. The Sub-Inspector of Police, accompanied by Ghulam Qadir, Zaildar, who has no jurisdiction at Ramnagar, came to Ramnagar on the 8th May. The same night Abdullah, *Lambardar* of Ramnagar, came to me. He told me that if I did not pay him Rs. 200, I would be arrested the next morning. It is noteworthy that the Zaildar's house is mortgaged to me. Besides this, he owed us a large sum of money. We had once or twice drawn his attention to the fact that the mortgage bond was about to be time-barred. This had naturally displeased him. In view of the fact, that no injury of any kind had been caused to any public building at Ramnagar during the recent disturbances, I really felt aggrieved that instead of expressing their appreciation of our good conduct during the recent disturbances, the Government intended to prosecute us. I, therefore, told the Zaildar that I did not think it proper to give him any money, and went home. The next morning, I found the brother of Abdullah, *Lambardar*, and another person belonging to a criminal tribe, sitting at my door with *lathies* (sticks) in their hands. No sooner had I opened the door than I was suddenly seized by them and dragged to the bazar. I met Abdullah on the way. He repeated that if I paid him Rs. 200, I would be released. Knowing I was absolutely innocent, I refused to pay the money. They then took me forcibly to the police Station at 6 a. m., where I was kept in the lock-up without being asked any question. In the meantime, other people were brought to the place by force, like myself. A number of men belonging to the criminal tribes guarded the *chowki*. They were all armed with *lathies*. Abdullah, with two or three men, came to me and told me that if I paid Rs. 200 to him, I would be made a prosecution witness. I asked him what evidence I would have to give. He said, "evidence as desired by the Revenue Officer who was expected shortly". I refused to act in the manner suggested.

Soon after, some prosecution witnesses arrived to identify us. The number of persons under arrest was 22. Bhagwan Dass, Barkat Ali Shah and Kapur Chand were the prosecution witnesses. From among these, only one, Bhagwan Dass, identified me as having participated in the

meeting that took place on the 15th April at 5 p. m. on the bank of the river. The Sub-Inspector, however, though he knew that I was absent from Ramnagar on the 15th April, and that I had that day attended the court at Wazirabad, yet, asked the accused and witnesses present to state that they had seen me there between 5 and 7 p. m. Two persons were then set free, and the remaining 20 made their statements. There were 7 more prosecution witnesses, viz., Abdullah, Ali Mahomed Nambardar, Maula Bakhsh, Barain, Fazal Dad, Kuljas Rai; from these, Abdullah, Ali Mahomed and Fazal Dad identified me. We did not know then, if there was any other circumstance against the accused, besides the fact of having taken part in the meeting held on the bank of the river. On the 9th May, all of us, 20 in number, were handcuffed and kept in the lock-up at the Akalgarh *Thana*. Two persons, named Gopal Dass and Jai Dyal, were also brought there from Wazirabad under arrest. Another man, named Nihal Chand, was arrested at Ramnagar on the 11th May. One Hari Singh was arrested on the 15th May. The four persons (Daulat Ram, Bal Mokand, Gobind Sahai and Karam Chand) who had been prosecuted at Gujranwala, after they had been sent there from Akalgarh, were again sent back to Ramnagar We now numbered 28 in all. The Sub-Inspector then took from us the names of witnesses to be summoned for giving evidence on behalf of the defence. I was, with the other accused, presented before the Deputy Commissioner on the 22nd May in the *Baradari* at Ramnagar. As Jai Dyal and I had not in any manner participated in the meeting, but had arrived in the city after 7 p. m., the police, by persuasions and threats, got one *tonga* driver, named Karam Singh, and another, named Hayat, to give evidence to the effect, that they had brought us from Akalgarh to Ramnagar in their *tongas* on April 15 at 5 p. m. This evidence was as unfounded and absurd as that given by the other prosecution witnesses. On the 22nd May, we were again taken to the Akalgarh *Thana*. On the 23rd May, I was sentenced by the Deputy Commissioner to two years' rigorous imprisonment and three months' solitary confinement and a fine of Rs. 200.

Before taking Daulat Ram, Bal Mokand, Gobind Sahai, and Karam Chand with him to Akalgarh from Ramnagar on the 23rd April, the Revenue Officer had told them that they were respectable persons and well-wishers of the British Government, and that he was taking them to Akalgarh to obtain their advice in connection with certain confidential Government work. He further assured them that they would not be

arrested, as there had been no disturbance at Ramnagar. On reaching Akalgarh, all of them were put in the lock-up and prosecuted.

2. At Ramnagar, the only prosecution witnesses, who could identify me, were Bhagwan Dass, Abdullah, Fazal Dad, and Ali Mohammad; but on the 22nd May, before the Deputy Commissioner, all the witnesses identified me, because of the pressure brought to bear on them. I do not know what happened to the documentary evidence recorded by the police at Ramnagar.

3. The time for the departure of the train from Wazirabad was 3-15 p. m., but it arrived at Akalgarh at 4-30 p. m. Being late that day by 45 minutes, the train left Wazirabad at 4 p. m. reached Akalgarh at 5-15 p. m., and arrived at Ramnagar at 7-15 p. m. having had to cover a distance of 6 miles.

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The statement of **Lala Sohan Lal,** *son of Lala Ram Chand, banker, Ramnagar.*

On the 6th of April, there was a *hartal* and the shops were closed; but on that day, my shop and that of Lala Bal Mokand were not closed. I continued sitting at my shop. On the 22nd April, I was ordered to go to the *Thana* and carry my rifle there. When I went to the *Thana*, I took my rifle. I was ordered to go with my rifle to Akalgarh, along with the police, to make arrests, but I told them that my foot was sore. They said I could in that case stay in the *Thana*. After a short time, the Sub-Inspector and others came back and asked me to bring Bal Mokand's rifle. I said that Bal Mokand was not in Ramnagar. The Sub-Inspector said that if Bal Mokand was not there, a search would be made, and the rifle secured. I said a search was not necessary. I accompanied Boota and took Bal Mokand's rifle and got it deposited in the Akalgarh *Thana*. I said to the Revenue Officer that we had always been the well-wishers of Government, and had been so for a long time; we should therefore be granted licenses, and allowed to retain our rifles. The Revenue Officer asked us to go away, saying that he would see to it. On the 23rd April, Bal Mokand, Karam Chand, Gobind Sahai, and Daulat Ram were taken away under arrest.

On the 8th May, in the evening, the Sub-Inspector came to Ramnagar and said that he had come to collect evidence against Boota Ram, *hawaldar.*

On the 9th May, arrests were made in the morning.

On 8th May, at night, I was asked what had happened. I said nothing had happened at Ramnagar. Neither was any effigy taken out, nor anything burnt. A false case had been got up. All that happened was that on the 15th May, in the evening, at about 7 o'clock, a few boys passed through the bazar. There was no *hartal.* On the 11th May, I went to Gujranwala in company with Lala Gobind Sahai Narang and Ladha Shah. On the 12th May, a telegram was sent to the Deputy Commissioner to the effect that no effigy had been taken out at Ramnagar ; nor was anything burnt ; that there were factions at Ramnagar ; that either the Deputy Commissioner himself or some other honest officer should kindly investigate the matter personally.

On the 14th May, I returned to Ramnagar. On the morning of the 18th, the Revenue Officer came and took Abdullah aside, and had a talk with him. He then said tauntingly that we were really the well-wishers of Government, as we had, at an expense of Rs. 72-2-0, sent a telegram to the Government. I replied that we had not complained against any official. On this, the Revenue Officer abused and threatened us a good deal, and said that Gobind Sahai Sundar Dass and I should present ourselves on the following day, when the Deputy Commissioner was to come. In the evening of the 17th, the Deputy Commissioner came to Ramnagar. We had remained in the hospital since the morning. We were all ordered to remain present.

In the evening, the Deputy Commissioner, together with some perso ns belonging to the town, went to the riverside. On his arriva there, Babu Devi Dass made an oral representation. In the morning of the 18th, Gobind Sahai Narang, Sundar Dass, Vas Deo, Nathu Mal Chowla, Sohan Lal and myself were arrested and taken away.

On the 24th May, Gobind Sahai and Nathu Mal were let off on bail, while I and Sundar Dass were not allowed bail.

On the 9th June, we were taken to Gujranwala. On the 10th June we were placed before the Deputy Commissioner. At first, he asked us to pray for pardon, and then made us draw lines on the ground with our noses. He then ordered our release.

Along with us, Tara Chand, Chuni Lal and Mohammad Hussain, residents of Sulboke, were released on their drawing lines on the ground with their noses and praying for pardon. In addition to these three persons, we four persons belonging to Ramnagar were let off.

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The statement of **Sundar Dass**, *son of Devi Dyal, age 26 years, Arora, banker, of Ramnagar.*

Sunday, the 6th April, 1919, had been fixed throughout India for holding protest meetings against the Rowlatt Act, and I heard that there was a *hartal* at Ramnagar on the 6th April, as a protest against the Rowlatt Act. I was ill and had closed my shop two days before that day, and had remained in my house on account of fever. On the 15th April there was no *hartal*, but boys were passing through the bazar and were crying out, "*Mahatma Gandhiki jai*," "*Hindu Musalman-ki jai*". There was no meeting on the riverside.

On the 23rd April, Maulvi Sayaid Girdawar Qanugo came from Akalgarh to Ramnagar about 10 a. m., and said that the Revenue Officer would be coming to Ramnagar at 4 p. m., and that all the people of the town should come to the hospital. In accordance with the order of the Revenue Officer, we all presented ourselves there. On that day, hey took away Daulat Ram, Lala Bal Mokand, Lala Gobind Sahai, and Lala Karam Chand, saying that they would not be arrested, but were wanted for an enquiry at Akalgarh.

On the 9th May, innocent people were arrested, amongst whom I had a brother and an uncle's son.

On the 16th May, the Revenue Officer came to Ramnagar. I accompanied Lal, Sohan Lal, Lala Gobind Sahai and some other people, and made an oral representation to the Revenue Officer on the riverside. We represented to him that our innocent brothers were being arrested, and that he should kindly treat them justly. The Revenue Officer asked if I had sent any telegram. I said, I had not sent any. I was ordered to be placed before the Deputy Commissioner on the 17th May, and on the 18th May, we, four persons, Sundar Dass, Gobind Sahai, Nathu Mal, Sohan Lal, and myself were arrested. On the 11th

June, we were again produced before the Deputy Commissioner. The Deputy Commissioner ordered us to draw lines on the ground with our noses, and to express repentance. We were thus compelled to draw lines with our noses and were released after we had begged his pardon.

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The statement of **Lala Govind Sahai,** *son of Lala Ram Chand, age 48 years, money lender and merchant.*

Hartal was observed in all the cities owing to the passing of the Rowlatt Act. Ramnagar also observed a *hartal* on the 6th April. On the 15th April, there was neither a *hartal*, nor any funeral procession taken out; nor was any effigy burnt. Arrests were made on the 9th May, 1919. My younger brother and uncle's son too were arrested. I went to see the Deputy Commissioner at Gujranwala and explained to him the real facts about the matter. When the Revenue Officer learnt that three or four persons had gone to Gujranwala to explain the true facts to the Deputy Commissioner, he came down to Ramnagar on the 16th May, and inquired who had gone to Gujranwala. I stated that I and Sohan Lal had gone there. He ordered me to remain present the next day, because the Deputy Commissioner would be coming down. On the 17th of May, the Deputy Commissioner came to Ramnagar, and after inspecting the spot, went to the *Dak Bunglow*. The Revenue Officer obtained orders from the Deputy Commissioner to arrest us, and, on the 18th May, the Sub-Inspector came to Ramnagar and put Nathu Mal, Sohan Lal and Sundar Dass and myself in handcuffs and took us to Akalgarh. On the 24th May, we were all released on bail. On the 9th June, the case was taken before the Deputy Commissioner, and on the 11th June, he released us after having made us draw lines on the ground with our noses and express our repentance for our action.

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The statement of **Lala Nathu Mal,** *son of Mul Raj Chawla, of Ramnagar.*

On account of the passing of the Rowlatt Act, *hartal* was observed in all the cities. On the 6th April, *hartal* was observed in Ramnagar

also. There was no funeral procession, nor was any effigy of the King burnt there. Some arrests were made in Ramnagar on the 9th May. On the 18th May, the Sub-Inspector of the Akalgarh *Thana* arrested me, Sundar Dass, Gobind Sahai and Sohan Lal. On the 9th June, we were formally *challaned*, and on the 10th June we were produced before the Deputy Commissioner, who made us rub our noses on the ground and say *toba*. (I wish I had not done it). We were then released.

422

The statement of **Karam Chand**, *son of Sardar Jiwan Singh, age 60 years, Arora Paruthi, of Ramnagar, District Gujranwala.*

I served Government in different departments, Postal Railway, etc., from 1877 to 1900. From 1900 to 1910, I worked as a Railway contractor. During my career, I gave complete satisfaction to the authorities, and obtained several certificates in appreciation of my services. After 1910, I practically renounced worldly affairs and began to spend the rest of my life in devotion to God. I used to spend only three months in Ramnagar, and the remaining 9 months I passed in Hardwar, studying religious books, and enjoying the company of religious devotees. But, in January 1919, I happened to meet one *Sadhu* in Ramnagar, with whom I had become acquainted at Hardwar, and from whom I had learnt Sanskrit. I had to stay there with him. On the 6th of April, a *hartal* was observed in the city, in which both Hindus and Mahomedans took part. On the 15th April, no *hartal* was observed; neither was any funeral procession arranged for nor any effigy burnt. The shops in the inner *bazar* were generally closed at 5 or 6 in the evening. We did however hear a few boys passing through the bazar and shouting '*Hai Hai Rowlatt Bill*' (alas, the Rowlatt Bill). On the 17th April, 1919, a Sub-Inspector came and recorded in his secret diary that there was only a *hartal* and nothing else. On the 23rd April, the Revenue Officer came to Ramnagar and called together all the city people near the hospital. After consulting with Ghulam Kadir, Zaildar, and a few others, he had me, Daulat Ram, Bal Mokand and Gobind Sahai sent to Akalgarh on the pretext that an enquiry would be held there. A Sub-Inspector and two constables accompanied us. On the 24th April, we were handcuffed and *challaned* to Gujran-

wala. Then on a warrant issued by the Deputy Commissioner, we were sent to jail, and remained there till the 16th of May. We did not know for what offence we had been arrested. We were brought back to Ramnagar on the 17th of May. On the 19th, the *Thanedar* required us to give a list of defence witnesses, and also asked us to be present on the 22nd in the Ramnagar *Baradari*. We had learnt before coming to Ramnagar that 24 more men had been arrested.

423

The statement of **Lala Lakhmi Dass**, *son of Lala Ram Chand, banker of Ramnagar.*

On the 6th April, 1919, as *hartal* was observed in other towns owing to the passing of the Rowlatt Act, the shops were closed in Ram Nagar also. There was no *hartal* on the 15th April, nor was any funeral procession taken out; there was no damage done to the Government buildings.

On the 23rd April, the Revenue Officer came to Ramnagar and arrested the following persons, viz., Lala Gobind Sahai, Babu Karam Chand, Lala Daulat Ram, Lala Balmokand. On the 4th April, it was rumoured that these four persons were sent to Gujranwala under a *chalan*.

On the 8th May, the Sub-Inspector, *Thana* Akalgarh, came to Ramnagar, and on the 9th May, arrests were made. My younger brother and uncle's son too were arrested. On this, my elder brother and Lala Sohan Lal both went to Gujranwala to explain the real facts to the Deputy Commissioner and sent Telegrams too.

On the 16th May, the Revenue Officer came to Ramnagar and enquired of Lala Gobind Sahai and Lala Sohan Lal, the names of the persons who were with them, when they had gone to Gujranwala, and who had sent the telegrams. Gobind Sahai stated that he and Gobind Sahai were the two persons. On this, the Revenue Officer ordered Gobind Sahai, Sohan Lal, and Sunder Dass to remain with him till the arrival of the Deputy Commissioner. On the 17th May, the Deputy Commissioner came to Ramnagar and went to the river side. Then the Deputy Commissioner and the Revenue Officer went to the *Dak Bunglow*, and, after some consultation, warrants were issued against

Sohan Lal, Nath Mal, and Sunder Dass, and they were arrested, on the 18th of May, by the Sub-Inspector. They were then taken to the *Thana*. On the 24th of May, Gobind Sahai and Nathu Mal were released on bail. On the 9th of June, their case came up at Gujranwala. On the 11th of June, the Deputy Commissioner made them draw lines on the ground with their noses and then let them off.

424.

The statement of **Gobind Sahai**, *son of Lala Hat Bhagwan, Bhatia, Ramnagar.*

My ancestors were the founders of this town; and ever since, we have been continuously holding the post of *Lambardari*. I had been doing the *Lambardari* work with honesty and zeal, for the last 19 years. In the matter of realization of revenue, I had been doing comparatively far better work than the other *Lambardars*. I had been also a Municipal Commissioner, an Honorary Secretary of the Municipal Committee for 9 years, and a member of the Gujranwala District Board for 3 years. A case was got up against us, under Section 124A. It was a clear fabrication, as in Ramnagar, neither a funeral procession was arranged, nor any effigy of His Majesty burnt. Only it was a got-up story of our enemies and their kind helper and relative, M. Sahib Khan, Revenue Officer. During the days of Martial Law, the said Revenue Officer had been given absolute powers by the Deputy Commissioner, Gujranwala, who misused them and accused us innocent people. I had enmity with Abdulla Arain Sarbarah *Lambardar*, Ramnagar, Sardar Khan, Zaildar, Fazaldad Safaidposy, and others, owing to a previous litigation; and also with Ghulam Qadir aildar Kot Bhags, Sardar Khan, Zaildar *Thana*, and the said Revenue Officer and others. They all conspired to send us to the lock-up at once, and then to make out a case against us. All this was first secretely planned at Akalgarh. On the 14th April, at 1 p. m., Said Alam Girdawar, *Kanungo*, came to Ramnagar, and calling upon me, said that the Revenue Officer was coming at 4 p. m. to make some enquiries and that all men would assemble together outside the main gate for his reception. He further said that we should assemble outside, so that no time should be wasted. Accordingly, all those present in the town, assembled outside. At about 5 p. m., the Revenue

Officer accompanied by Ghulam Qadir Zaildar, Sardar Khan Zaildar *Thana*, the Sub-Inspector of Police of Akalgarh, and some others of *Chatha* caste, presumably, all relatives of one another, reached Ramnagar. Immediately on their arrival in the Dispensary compound, the Revenue Officer began scolding the people, and said authoritatively and threateningly that he had powers to shoot down any man whom he liked at that moment. He was hard on myself and on Bal Mokand, (whom he went the length of abusing) because I had openly said in that gathering, that nothing had happened at Ramnagar. Accordingly, we four, myself, Karam Chand Prothi, Doulat Ram, and Bal Mokand were detained on the excuse that some enquiries were to be made at the Akalgarh *Thana*. Then we were seated in a *tum-tum* and taken to Akalgarh in custody of policemen, armed with guns, and there put into the lock-up in the evening. Next morning, we were handcuffed without any warrant, and taken before the Deputy Commissioner in Gujranwala. There we explained everything, but it fell on deaf ears. We were sent to jail, without any investigation or evidence. After this, I came to know that my brother's son Ishar Das and 23 others were also arrested and kept in Akalgarh lock-up, and the charge brought against me was of starting from my shop the funeral procession of King George V. Accordingly, on May 16th, the Sub-Inspector, Akalgarh *Thana*, took four of us from the Jail, back to Akalgarh *Thana;* where the statements of all the 28 accused were recorded. The names of our defence witnesses were asked before the framing of the charge, or taking prosecution evidence. Some witnesses were tutored against some of the accused after taking down our statements. We were then presented at Ramnagar on the 22nd of May, and prosecution evidence was taken. We then produced our defence evidence, but I do not know whether it was recorded, or not. From the 16th to the 21st of May, we remained in the Akalgarh lock-up. Then we came to know that the story had been changed. According to the new version, instead of the funeral procession, a small effigy was taken by Giani Hari Singh, School Master, in his pocket, and was burnt at the river. The reason of this change was, that they could not trace the place where five *maunds* of wood had been burnt for the effigy, and although the police and the Revenue Officer tried their best to burn 5 *maunds* of wood in the night, they were unsuccessful. [illegible] witnesses as were not recorded, and those who gave evidence were threatened and terrified, that in case they would give evidence, they would themselves be

arrested and sent to the lock-up and punished under Martial Law. To give this threat a practical shape, two witnesses were brought handcuffed from Akalgarh to Ramnagar, and were fined and flogged to terrify other witnesses. Our case was not sent to Lahore before Martial Law Commission, as they would not be able there to oppress the witnesses who might divulge true facts. Here, also, full powers were used in punishing us, and moreover, the Revenue Officer instigated Syed A'am Girdawar, *Kanungo*, and brought another false case against me, Doulat Ram and Bal Mokand on the 22nd of May, and produced us the very same night, before the Assistant Commissioner. In that case we were fined Rs. 200 each, in addition to the punishment we already had received, although the evidence was in our favour. I say with certainty and confidence that nothing happened in this town except the *hartal* on the 6th, which was spontaneous, and which ended very peacefully. Neither a procession was taken out, nor any meeting held, nor lecture delivered, nor any Government buildings damaged.

425

The statement of Lala Ram Chand, *son of Lala Gurpat Shah, Luthra (Arora), Municipal Commissioner, Rais, income tax payer, and Zamindar, age 55 years, Ramnagar.*

On the 8th of May 1919, I was called by the *Thanedar*. I went to the Police Station. Many respectable persons of the town and some *Lambardars* were also present there. Faizullah, Abdulla and Kuljas Rai were made to make the statement that the funeral procession of Emperor George V had been started from the shop of Gobind Sahai, *Lambardar*, and was taken first to the Town Hall. Pressure was being brought to bear on those present. Some of these persons agreed to give the evidence. But Ladha Shah, myself, and others refused. On the 27th of May, the Deputy Commissioner came there. Then we came to know that the story of the burning of the effigy in a funeral procession had been changed into the burning of a small cloth doll. I know personally that no funeral procession was taken out, nor any effigy or cloth doll burnt.

426

The statement of **Sawan Mal,** *son of Lala Ganda Mal, Banker and land owner, age 46 years, Ramnagar.*

Several days after the arrests of Lala Bal Mokand, Gobind Sahai, Daulat Ram, and Karam Chand Prohi, the Sub-Inspector of Police, *Thana* Akalgarh, accompanied by Sardar Khan of Malloke, Ghulam Qadir Khoja, Mahr Abdulla and others came to the Police Station, and sent for the respectable inhabitants of Ramnager, such as Lala Ladha Shah Bhabra, Lala Kuljas Rai, Lala Ram Luthra, Ram Chand Sapra, Sohan Lal, Khusal Singh, and others. I was also present there. Sardar Khan Zaildar and Ghulam Qadir took us all to the committee house, and advised us all to say in evidence that a funeral procession with an effigy of the King-Emperor was started from the shop of Gobind Sahai on the 15th and the effigy was burnt on the riverside, with four or five *maunds* of fuel. On this, Ladha Shah and myself refused to give so grossly false evidence. We were threatened with being *challaned* and dishonoured. When we disregarded this threat of Sardar Khan, he asked those who were ready to give evidence, to stand aside, and said that he would punish the rest. On this, some Mahomedans, Kuljas Rai, Kapur Chand, and Ram Chand Luthra sat on the side of those who were willing to give evidence, and I with Ladha Shah Bhabra and others sat on the other side. We were then taken to the Sub-Inspector at the Police Station, who began taking down the evidence. Kuljas Rai, Kapur Chand, Fazl Dad, Ghulam Qadir and others gave evidence to the effect that a funeral procession started from the shop of Govind Sahai, and that the effigy was burnt on the river side with some five *maunds* of fuel. When he asked Ladha Shah and myself, we gave him the true facts, on which we were threatened and asked to go home. At night, Haveli Mal, Gopal Das, and others, in all 22 persons were arrested.

Some 10 or 12 days after this, M. Sahib Khan, Revenue Officer, came there and went with myself and some other persons to the river to see the site. Those who said that there was no sign of the effigy being burnt were scolded. He came back to the city. Sardar Khan and others took the witnesses aside for a little while, and then the evidence of Kapur Chand and others was recorded, and the whole city was surprised to learn that though the original story was that there was a regular funeral procession and that a big effigy had been burnt, it had then been modified to a doll being burnt.

427

The statement of **Khushal Singh**, *son of Lala Prem Shah, Banker, Sarbrah Lambardar, age 42 years, Ramnagar.*

On the 8th May, 1919, I was called by the Sub-Inspector of Police along with other residents of Ramnagar. Among those present, were respectable persons like Ladhe Shah Bhabra, Sohan Lall, Sawan Mal, Ram Chand Sapra, Fazal Dad Sufedposh, Ghulam Qadir, Gobind Sahai Narang, Devi Ditta Mal Khurana, Sardar Khan, Zaildar of Police was also with the Sub-Inspector of Police. The Sub-Inspector and Sardar Khan asked us whether it was a fact, that a funeral procession had been led from the shop of Gobind Sahai *Lambardar* by the Police Station and burnt by the river side. I told him that such a thing had not occurred here. On this, the Sub-Inspector said, that those who were not prepared to give such evidence, were not wanted. Consequently, I was allowed to go home. On the 22nd of May, I came to know that instead of a funeral procession, the case of burning a doll was suggested.

428

The statement of **Lala Ladhe Shah**, *son of Lala Hem Raj, Banker, Bhabra, Ramnagar.*

On being called by Lala Gopal Das, Sub-Inspector of Police, I went to the Police Station in the evening of 8th of May, 1919, Besides the Sub-Inspector, Fazaldad, Sardar Khan, and others were present there; Lala Sohan Lal, Bankey Dial, Ram Chand, and Khushal Singh, and other respectable persons of Ramnagar were also present. Fazal Dad told us that the Sub-Inspector was to hold an enquiry concerning Buta Ram, *Havaldar*. It was, therefore, proper that every one of us should make his statement. I asked him as to what kind of statement he was talking about. On this, several of us were taken to various places and were told there that we should say that a funeral procession had started from the shop of Gobind Sahai *Lambardar*, and then it was carried towards the *Chauk* and thence passing throgh the Gate, had reached the river. We were further to add, that Buta Ram was present at the Police Station, and that we had informed him.

I told him that I had neither seen this myself, nor had I heard of such a thing, and hence, it was impossible for me to give such evidence.

He asked separately all of us. Several of the men present there agreed to depose as stated; while others declined. After this, we were taken to the Police Station, where we were grouped in two batches. One group consisting of those who had agreed to depose as asked. Dullay Shah, Fazal Dad, Abdulla, Abdul Qadir, Ghulam Qadir, Ali Mohammad Arain and others gave their evidence as regards the funeral procession. The others, who declined to give their statements were threatened that they would be handcuffed. Dr. Mohan Lal was also present at this time.

429

The statement of **Lala Ram Chand**, *Sapra, age 50 years, Banker, Commission Agent and General Merchant, Ramnagar.*

I pay income-tax Rs. 356. On the 8th may, 1919, I was called by Abdulla Shah Constable, and taken to the Police *Chowki*. I was questioned about what had happened in the town. I said, that all I knew was, that at 7 or 7-30 p. m., 20 or 25 boys, aged from 8 to 15 years, passed in front of my shop in the *bazar*. Gopal Dass, Sub-Inspector of Police, said in a threatening tone, that I was not telling the truth, and that he was going to put me in custody. He immediately asked Abdulla Shah to handcuff me and take me in custody. Then I said that Giani Hari Singh was with the boys, I recognised his voice, but could not see him, because it was dark at the time, and I was closing my shop, with my back towards the *bazar*. The Sub-Inspector, Gopal Dass, threatened me again, saying that I would be *challaned* and convicted. Then he compelled me to say that Daulat Ram too had accompanied these boys. I, accordingly, named Daulat Ram, but as I had not actually seen Daulat Ram, I was not called in as a witness.

430

The statement of **Mehar Ahmad Din**, *son of Mehar Valleh, Arain, Agriculturist, age 50 years, Ramnagar.*

I was at Ramnagar throughout the day and night on 15th April, 1919. I neither saw nor heard of any effigy of the Emperor having been

burnt. No shops were closed. There was no *hartal* at Ramnagar. Shops closed as usual after dusk. A few boys were seen passing the street shouting "*Gandhiki Jai.*" The story of the effigy of the Emperor having been burnt at Ramnagar was started after the arrest of Ramnagar people. Originally, even Fazal Das Safaidposh said that it was a matter for congratulation that Ramnagar had retained its reputation, as no mischief of any kind had been committed there. There is a strong party feeling here. Malik Sahib Khan, Revenue Officer, had become a member of the Dulla Armin's clique. He, therefore, put innocent people of Ramnagar into trouble. Malik Sahib Khan threatened me very much and said that, if I appeared as a defence witness of any accused, I would be shot. Syed Hakim Shah, retired Station Master, also, wanted to depose as a defence witness on behalf of the innocent accused. Malik Sahib Khan abused him in my presence, and threatened him and told him not to depose for any accused.

I pay nearly Rs. 200 a year as land-revenue. I am an owner of land and a *Pattidar* in the city. I was a *Lambardar* formerly.

431

The statement of **Banshi Ram**, *son of Bulaki Ram, Gogia Arora, Banker, aged 44 years, Ramnagar.*

There was no *hartal* on the 15th of April, 1919, at Ramnagar. Neither an effigy of the Emperor, nor a doll was burnt on the bank of the river. After the arrests had been made, it was alleged that a funeral procession had been started from the shop of Gobind Sahai, *Lambardar*, and an effigy was burnt on the bank of the river. All men were simply wonder-struck on hearing this, as nothing of this kind had actually happened there. After this, one day, I saw Kuljas Rai and Ghulam Quadir talking of this while going towards the river. After a number of days, H. Sahib Khan, Revenue Officer, came here. He also went to the river.

After his return, a new story was put forward, and in that story the burning of a doll was substituted for the funeral procession. On the 17th of April, the Sub-Inspector of Police, Sardar Khan, passed before my shop and was heard saying God be praised that nothing had happened at Ramnagar.

432

The statement of Syed Hakim Shah, *Retired Station Master, of Ramnagar.*

A *hartal* was observed on the 6th of April, in Ramnagar. That day, neither any meeting was held nor any procession taken out; no disturbance took place. But Hindus and Mohamedans joined in the *hartal*; no compulsion was resorted to. After that, no other *hartal* was observed at Ramnagar at all. Several days after, 4 persons were suddenly arrested. About a week later, we heard that those arrested were going to be prosecuted on a charge of burning an effigy of Emperor George. It was alleged, that the funeral procession had started from the shop of Lala Gobind Ram, had been carried in front of the police station, and then taken to the river side, where the effigy was burnt. It was suggested that this sort of charge would be brought against them. After this, I further heard, that to support this got-up story, some statements were also recorded in the Police *Chauki*, and that the Deputy Superintendent of Police had come there for investigation. But having found no trace of the burning of firewood at the place, where the effigy was alleged to have been burnt, they changed the first story. On the day on which the incident is alleged to have taken place, I was present in Ramnagar, and can say from my personal knowledge that nothing of the sort happened on that day. I happened to go to the river side with another person that very evening, but saw no such burning. All I saw was a few boys shouting 'Rowlatt Bill *Hai Hai*'. On our way back to the town, we found these boys returning.

On the 22nd of May, 1919, I was sent for, to appear before Malik Sahib Khan, Revenue Assistant, and was asked to give evidence for the prosecution, as suggested by him. I boldly refused to tell lies. For this, I was badly treated and abused.

Owing to party disputes in this town, this story was concocted by one party to entangle some men of the other party. As a matter of fact, nothing had happened. Some people, in consultation with the Officers, put up this story.

I have served in the Railway Department for 37 years and retired last year, with a bonus of Rs. 1,600-from the Railway Board.

433

The statement of **Ali Akbar Khan**, *son of Bhawal Khan, Pathan, age 30 years, Pattidar of Ramnagar.*

There was no *hartal* at Ramnagar on the 15th of April. Some boys had gone to the river in the evening. My land is situated just on the river. I saw nobody burning an effigy of the Emperor. The boys went back crying, "*Hai Hai* Rowlatt Bill." The news, that some Ramnagar people were to be tried for burning an effigy of the Emperor, reached the inhabitants, as a surprise. This is an absolutely false charge. No such thing happened at Ramnagar at all. There were some personal quarrels, and these alone were responsible for the Ramnagar case.

434

The statement of **Lala Ladha Mal**, *age 50 years, Bhabra, banker, Ramnagar.*

I was called to the Police *Chowki*, on the 8th May, 1919. After some time, we were taken to the Committee Office. There, Fazal Dad told us that we should make one and the same statement. He also said that the *Thanedar* had told him that an investigation was to take place about Boota Ram. I said, "Every one should state whatever he knows; you give your statement, and I will give mine. How can there be one statement?" Ram Chand, Gobind Sahai, Lala Devi Ditta Mal Khurana, Khushal Singh, Fazal Dad, Abdullah, Kuljas Rai, Ali Mohammad, Maula Baksh, Barkat Ali, Ghulam Qadir and others were there. All of them were taken to the Sub-Inspector at the police *Chowki*. At first, the statements of Abdullah, Fazal Dad, Ali Muhammod, Abdulla Shah, Ghulam Qadir, and Barkat Ali were recorded to the following effect: "A funeral pyre of George V was taken from the shop of Gobind Sahai and carried in front of the Police *chowki*, when Boota Mal, *Haveldar*, was present. We asked him (Boota Mal) what the people were doing, and he replied that he was responsible, and that he was submitting his reports daily to the high authorities. The people went further and burnt the pyre with 7 or 8 *maunds* of fuel on the river side with all religious ceremonial, and that they returned to the town in the evening, beating their chests throughout their march in the bazar".

I was asked, if I knew these things. I replied I knew nothing about this story. Then Sub-Inspector Gopal Dass said, that I was not speaking the truth. I said that the real facts known to me were that they were raising cries about the Rowlatt Bill near my stable. Nothing further had happened.

435

The statement of **Sain Walait Hussein**, *son of Sain Saidwal Sher, age 26 years, Naushahi Qadri Faqir, Pattidar of Ramnagar.*

On the 6th of April, there was *hartal* in the village. Both Hindus and Mahomedans joined in it. But there was no *hartal* on the 15th. No effigy of the Emperor was burnt. When some Ramnagar people were arrested, nobody knew anything as to the offence for which they would be prosecuted. Subsequently, it became known, that they were going to be prosecuted for burning an effigy of the Emperor. Not only I, but the whole city was surprised to hear this. It was stated that they had been charged with the burning of an effigy and that several *maunds* of firewood had been used for the purpose. On hearing this, I, together with certain other people, went to the river side to see if there were any traces of any burning, but could not find any trace. Personal quarrels are wholly responsible for this case.

436

The statement of **Ghulam Kasim**, *Master, Anglo Vernacular School, Ramnagar.*

There were no disturbances or violence of any kind at Ramnagar in April last. The general behaviour of the people was peaceful and quite satisfactory. Ramnagar kept quiet. I never saw or heard any effigy of the king Emperor being burnt by the people of this place. There was a *hartal* on the 6th April, but none on the 15th. Boys and youngmen were shouting loudly, "*Hai Hai* Rowlatt Bill *Hai Hai Kala* Bill", under a tree, at a distance of about 100 yards or so when I was sitting on the roof of my house.

437

The statement of **Lala Aya Ram**, *son of Gopal Das, age 68 years, Contractor, Ramnagar.*

As I had heard that the movement for promoting Hindu-Mohamedan unity was progressing everywhere, I suggested, that both Hindus and Mohamedans of Ramnagar should also go to the river and emphasize the unity. The Hindus went to the river side in fair numbers, but the Mohamedans did not turn up. Lala Daulat Ram read to the people Mr. Gandhi's message delivered at Bombay after his release and sang *bhajans*. There was no effigy or any thing else burnt. The boy cried, "*Hai Hai* Rowlatt Bill". But nothing was said about the Emperor. The whole prosecution story was got up.

438

The statement of **Nawab Din**, *son of Fazal Din, Sheikh, Hide Merchant, Ramnagar.*

I was in Ramnagar during the whole of the month of *Baisakh*. There was no *hartal* in Ramnagar on the 15th of April. A few boys passed through the *bazar*, saying, "*Hai Hai* Rowlatt Bill." I saw this much only. I did not even hear that an effigy of the King-Emperor had been burnt. I heard after the arrest of Ramnagar people that such a story had been concocted.

The Ramnagar case was started owing to enmity and personal quarrels.

439

The statement of **Devi Ditta**, *son of Bhagwan Singh, Khurana, shop keeper, tax-payer, age 60 years, Ramnagar.*

On the 8th of May, 1919, I was called by the Sub Inspector and others to the Police Station. There were present respectable men of Ramnagar, such as Lidho Mal, Bhabra, Ramchand, Sawan Mal. Khushal Singh, Sohan Lal, Ramchand, Fazaldad, Ghulam Qadir Khoja and

others. Abdulla Sardara, *Lambardar* and Sardar Khan, Zaildar police were also there. The evidence of Fazaldad Ghulam Qadir, Kuljas Rai and others was taken in my presence, in which it was stated, that a funeral procession passed from Gobind Sahai *Lambardar's* shop, by the Police Station to the river, and there an effigy was burnt. It was stated that several *maunds* of fuel were burnt. I was asked by the Sub-Inspector to give the same evidence under threat of being handcuffed. I told that I was not present on that day, and therefore, I could not give evidence. Others also said that I was absent on the 15th. After this, I came back. On the morning of the 17th of May, Malik Sahib Khan, Revenue officer, came to Rammagar and many men accompanied him to the river, where he went to see the spot. He then ordered Kapur Chand, a witness, to show the place to the Deputy Commissioner. He scolded other people and asked them to go home. Up to that time people thought that the police story was, that an effigy had been burnt. He came back to the city and saw the site of the shop of Gobind Sahai *Lambardar*. The Deputy Commissioner came in the evening, and all people went out with him to the river. There Kapur Chand, the witness, gave evidence that a doll had been burnt. Then, people came to know that instead of a funeral procession and burning an effigy, the story of the burning of a doll had been substituted. Neither an effigy nor a doll was, as a matter of fact, burnt here.

440

The statement of **Hira Singh**, *son of Jawahar, Shopkeeper, age 73 years, Ramnagar,*

During the last summer, I often used to go out for a walk to the river side, in the evening, and also say my prayers there. I went on the 15th of April, 1919, as usual. There I saw some boys near the bank of the river saying prayers. After washing my hands and feet, I began to say my prayers. Shortly after, the boys stood and walked in front of me. I followed them closely. on the way, they shouted '*Mahatma Gandhiki Jai*,' 'Rowlatt Bill *Hai Hai*.' The boys did not burn any effigy of the Emperor, nor was any funeral procession taken out. I did not see any sign of any such occurence there.

After some days, I was called to the Police Station and 4 men viz. Zaildar Sardar Khan, Malik Shah, Ghulam Qudir, members of the Committee, and Ghulam Qadir, Zaildar, took me to the mosque which is near the police station and pressed me hard to depose to the effect, that here in Ramnagar, an effigy of the King Emperor was burnt. I replied that I did not see any such thing, and that therefore I would not give false evidence.

441

The statement of **Sunder Singh**, *son of Jagat Singh, age 34 years, shop-keeper and commission agent, Ramnagar.*

I was arrested about the 9th of May, in connection with the effigy case. Sardar Khan, Zaildar (Police), and Ghulam Qudir, Zaildar, told me that if I would give evidence against the others who had also been arrested, I would be released. I consented and I was released. When I was told the nature of the evidence I was expected to give, I declined. There was no effigy made or burnt on the 15th of April last. I am sure that the whole prosecution against the 28 accused was got up.

I often read to the public the Sikh scriptures.

442

The statement of **Karam Singh**, *son of Mihan Singh, Khatri, Tumtum driver, Ramnagar.*

I was asked by Abdulla Arain, *Lambardar*, to depose against Jai Dyal and Hans Raj to the effect that an effigy of the King-Emperor was burnt here, and they were among the persons who did it. I was also told that, if I did not depose as directed, I would be handcuffed. I said through fear, "Very well, I shall do as you say". When I was taken before the Deputy Commissioner, I flatly refused and said that I did not know anything. I was not called again. Abdulla, *Lambardar*, wanted me to give false evidence, but I did not agree.

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The statement of **Bhagwan Dass**, *Approver in Ramnagar Effigy Case.*

Ramnagar, King's effigy burning.

Bhagwan Dass, *son of Lala Maya Das, Arora, Ramnagar.*

There was a *hartal* at Ramnagar on the 6th of April, 1919, as a protest against the Rowlatt Act.

I too closed my shop voluntarily, without any persuation.

On the 3rd *Baisakh*, corresponding to the 15th of April, 1919, I with other boys and young men, went to the river. Here Daulat Ram prayed for His Majesty's long life, and that His Majesty should remove the Rowlatt Act from the statute books. Afterwards all of us returned to the city.

No effigy was made or burnt at the river bank, and boys, while returning, were saying '*Hai Hai* Rowlatt Bill.' Daulat Ram, Hira Singh and I returned to the city by the other route.

On the 24th of April, 1919, at noon, Abdulla Shah, constable and Said Alam, *kanungo*, told the people that the Revenue officer would visit the city, and all inhabitants should wait for him near the hospital I was amongst them. At about 5 p. m., Revenue Officer Malik Sahib Khan accompanied by the Sub-Inspector of Police, Sardar Khan Zaildar Police, Ghulam Qadir, Zaildar Kot Bhaga, and Ghulam Qadir's son came there. They had two or three rifles with them.

On arrival, the Revenue Officer said that he had not come there to arrest any body, and he called out four persons viz. Bal Mokand, Gobind Sahai *Lambardar*, Daulat Ram, and Karam Chand, and said that they were the *Raises* of the town, and he wanted to consult them on certain important matters. He asked them to accompany him to Akalgarh in a *tum-tum*. At this time, he abused Bal Mokand and told him that it was Martial Law, and that he would deal with him severely, as he had authority even to shoot. Bal Mokand asked him what his fault was. But the Revenue Officer again abused him and ordered four of them to proceed as directed. He also commandeered the guns of Bal Mokand and his relatives, and gave them to Abdulla, Fazal Dad, and Ghulam Qadar's son, who formed his escort.

On the 8th of May, 1919, Inspector of Police Ghulam Qadir, Zaildar Kot Bhaga, and Sardar Khan Zaildar came to Ramnagar, and sent for Godind Sahai Narang, Khushal Singh, Ladhe Shah, and Ram Chand Sapra, at the police station and asked them to give evidence that the King's Effigy was burnt. On their refusal, they were disgraced.

On the morning of the 9th of May, 1919, Ali Mahomed, prosecution witness, called at my shop, and asked me to accompany him to the police station, where the Sub-Inspector wanted me. Just on my arrival, I found 15 or 16 men arrested. The Sub Inspector took me aside, and told me that a case for the burning of the King's effigy was got up, and I was to give evidence. I replied that it was impossible for me to do so. Thereupon, he said that it was the Revenue Officer's order, and that if I would not agree, I would be sent to prison. After this, Syad Barkat Shah and Kapur Chand were sent for, and taking them aside, he whispered into their ears. All the arrested, persons at this time, except myself, were taken to Akalgarh, and were kept in the lock-up, Here they again asked me to give evidence as desired; otherwise, I also was to be sent to the lock up. I refused, and therefore was hand-cuffed the whole night. They gave me nothing to eat or drink. Next morning, I was again threatened and abused; and if I had not made my statement that day, I should have been sent to lock-up. On account of their threats, and suffering from hunger and thirst, I gave in and said that I was prepared to do whatever they liked. In addition to it, I paid a sum of Rs. 200 to Sardar Khan Zaildar Police and Ghulam Qadar Zaildar Kot Bhaga, for the Revenue Officer. The Sub-Inspector took my statement as he desired. Then I was permitted to return to Ramnagar, and the police of the town was ordered to keep an eye over me.

Some one reported to the Sub Inspector that I had told others of the treatment which had been meted out to me for my refusal to give false evidence, and that I had also said that I was not going to appear as a prosecution witness. Then the Sub-Inspector sent for me at Akalgarh on 12-5-19 and insulted me. Ghulam Qadir and Sardar Khan were present at that time.

On the 17th of May, 1919, the Deputy Commissioner accompanied by a European Police Officer, the Revenue Officer, and the Sub-Inspector of Police visited the town, and then went away to Akalgarh after spending some time. The Revenue Officer ordered me, Kapur Chand and Syed Barkat Shah, to accompany him. The Revenue Officer, M. Saheb Khan

began to take the statements of us three. I began to narrate the true facts, but he threatened and abused me, and said that I should say whatever I had stated before the Sub-Inspector. I replied that I did not make any statement before the Sub-Inspector, but he wrote whatever he liked. Then the Revenue Officer also wrote my statement as he liked; and I was forced to affix my thumb mark and was ordered not to go out of the police station.

I was kept under surveillance in Akalgarh Police Station from the 17th to the 21st of May, 1919, and the police gave me trouble. They did not give me food and drink on many occasions. On the 21st of May, 1919 after 10 a. m., I was sent back to Ramnagar under police supervision.

On 22nd of May, 1919 at 6 a. m., the Malik Sahab Khan sent for me, and took me to the Deputy Commissioner at 9 or 10 a. m., when the case was to commence. Here the Revenue Officer himself read over the statement to the Deputy Commissioner, and said that it was correct. I, on account of fear, could not speak at that time. The Deputy Commissioner did not enquire of me, and wrote my statement according to the version of Malik Saheb Khan. He, the D. C. put down whatever he dictated him, and asked me to say 'yes, yes.' After this case, I was kept under police surveillance.

Neither an effigy was made, nor any burnt, and this false case was got up on account of Lala Bal Mokand's old enmity with some persons who excited Malik Sahib Khan. Whatever I have stated here is true and represents the facts, and I am giving this statement without any persuation.

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The following persons were examined by one of the Commissioners personally, and the result of their statements is briefly stated below.

1. Allah Ditta, son of Fatteh Din, age 25, Weaver.
   No effigy, jealousy the cause.
2. Savan Mall, son of Canda Mal, Khatri, age 46, money-lender.
   No effigy.
3. Mauloo, son of Amir Bux, age 50, Cultivator,
   No effigy.
4. Kazi Alla Ditta, son of Shabdi Khan, age 24, *Hakim.*
   No effigy. No *hartal.*
5. Jiwa (Sheikh), son of Karam Illahi, age 35, Leather and wool merchant.
   No effigy. Shararat was the cause,

6. Deerbux, son of Mohd. Bux, 40 years, Cultivator.
   No effigy.
7. Goolam Mohomed, son of Jati Bux, 32 years, Cultivator.
   No effigy. No *hartal.*
8. Allah Bux, son of Ahmad Bux, 35 years, Ivory carver.
   No effigy. Never saw any effigy taken from Gobind Sahai's shop near mine. I saw the police going to his shop constantly.
9. Peran Ditta, son of Vazir Bux, 35 years, Cultivator.
   No effigy.
10. Nawabshah, son of Syed Hakamshah, 30 years, landlord and cultivator.
    No effigy No *hartal.*
11. Nizamudin, son of Gulam Hussen, 22 years, cultivator.
    No effigy Prosecution the result of disunion.
12. Sardar Khushal Singh, son of Lala Mull, shop-keeper etc, 43 years.
    No effigy No *hartal.*
13. Maula Bux, son of Mokam Din Jat, 20 years, cultivator.
    No effigy.
14. Faiyder Khan, son of Mohomad Khan, Pathan, 22 years, *Pattidar* and confectioner.
    No effigy.
15. Ladha Mul, son of Atma Ram, Khatri, 70 years, big merchant.
    No effigy.
16. Karamdas, son of Validad, age 42, Cultivator and *Pattidar.*
    No effigy. The people had gone to the river, but no burning.
17. Alla Ditta, son of Gahna, 35 years, Weaver,
    No effigy,
18. Nand Lal, son of Sant Ram, 40 years, shop-keeper and *Pattidar.*
    No effigy.
19. Peeran Ditta, son of Amam Bux, 25 years, Weaver.
    No effigy. I was at the river in the evening.
20. Sunder Singh, son of Jagat Singh, 34 years, shop-keeper and Commission agent.
    No effigy.
21. Alla Ditta, son of Ranzan, age 26, Cultivator.
    No effigy.
22. Fazal Ilahi, son of Mir Alladin, Arain and land lord, age 40 years.
    No effigy.
23. Khuda Bux, son of Kutbuddin, 60 years, Dyer and *Soniar.*
    No effigy.

24. Devi Das, son of Jamiat Rai, age 66 years, Government Pensioner Rs. 40, ex Revenue Accountant.
No effigy.

25. Bhola, son of Kadar Dad Teli, 40 years cultivator.
No effigy.

26. Hassan Mohmed, son of Dasandhi, Jat, 32 years, cultivator.
No effigy.

27. Imam Din, son of Karam Din, Arain, 45 years, cultivator.
No effigy.

28 Abdulla, son of Karam Illahi, Arain, 25 years, cultivator.
No effigy.

29. Mohamed Din, son of Rolu Bavindh, Weaver, 24 years.
No effigy. I had been on the river.

30. Hoosen Bux, son of Hoosen Bux, tailor, age 23.
No effigy. Shops are closed before dark.

31. Hira Singh, son of Johar Singh, age 74, shop-keeper.
No effigy. Was at the river side.

32. Mohamad Hoosen, son of Mohomad Bux, 18 years, shop-keeper a member of Municipal Committee.
No effigy.

33. Nihal Chand, son of Dayal Singh, 36 years, shop-keeper.
No effigy.

34 Lala Aya Ram, son of Lala Gopal Das, 68 years, *Thikkedar*.
No effigy. Was at the river side.

35. Ganda Mal, son of Munshi Das Jaini, 60 years, shopkeeper.
No effigy.

36. Buddhu, son of Vazira, Muslim, 30 years, labourer.
No effigy. Was at the river.

37. Dayal Chand, son of Jhanda Mal, 26 years, shop-keeper.
No effigy. Was at the river.

38. Lala Mehar Chand, son of Lala Jangra Mal, age 36, shop keeper.
No effigy.

39. Lala Divan Chand, son of Ram Chand, age 30, money-lender.
No effigy.

40. Sohan Lal, son of Lala Amir Chand, 35 years, shop keeper.
No effgy.

41. Meher Chand, son of Lala Ram Chand, 26 years, Commission agent and land lord.
No effigy.

42. Guranditta, son of Lala Ganpat Mull, 34 years, Shroff.
No effigy.

43. Gian Chand, son of Jai Dial, land owner.
No effigy.

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The statement of **Dhian Singh,** *son of Ratan Singh Zamindar, a retired soldier, age 60 years, resident of Naukhar, Thana Sheikhupura, Tehsil Khangah Dogran, district Gujranwala.*

The Chuharkana Railway station is situated in the fields of our village. On the day when the station was burnt, we went to help in saving the station, leaving our cultivation work. This happened on the 3rd Baisakh. When we reached the station, it was already in ashes. We went back home as there was no occasion for our help.

In the night, two sepoys and two Chaukidars came to our village and asked for help to prevent people from going towards the Mandi side and from doing mischief. We called out the village people and asked them to accompany us. We took 40 men and went to the Thanedar at the police station in the Mandi. I said to the Thanedar, "I am a Government Military Pensioner. If you will take down the names of us all present, we will remain and guard the place; otherwise, we will go back to our houses." The Thanedar said that *Kamins* and *Zamindars* should stand separate. He kept my son, Maha Singh, and 13 or 14 other *Kamins*, and sent the others away. We returned. I advised my son that if there be any firing, he should return home as the Thanedar had not taken down the names of those that were present, and we suspected he would afterwards say that all those men were present at the time of looting. The Thanedar posted my son and two sweepers to guard Petman's factory. They remained there for the night. I am the owner of the land on which the factory is situated. The same night, my son and about 18 factory labourers were arrested. The judge let off all those, except my son. The same night, some people were arrested from outside the village. Jaimal Singh, Ghur Singh, Bharat Singh, Anokh Singh, Ujjan Singh, Kala Singh, and Warsa Singh all these were arrested that very night, and were released after one month. The Military people damaged our fields and took away four goats from me. Mahna Singh was sentenced to transportation for life on the 23rd May 1919, which was later on reduced to ten years. The Thanedar did not allow us to milk our cow for ourselves. He did a deal of damage to our fields and cut down our shady trees.

We were compelled to forcible enlistment. I myself collected money to obtain 3 or 4 sweepers whom I got enlisted. I gave two grand-

sons and one nephew as securities. The Tehsildar had asked for my son also, but I refused. It is for this reason that we were subjected to so much tyranny.

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The statement of **Harnam Singh,** *Banker of Mandi, Chuharkana.*

On the 15th of April, the Railway line was breached near the canal which is not far away from the Railway station. About 40 or 50 men from outside villages and a few people from the Mandi only were the real culprits. On the same day at 1-30 p.m. the train reached the station late at 3 p.m. and was looted. The engine machinery was damaged and the station was set on fire, and Government property was looted. This was the work of those people who had broken the line in the morning. For these two incidents, about 200 men were imprisoned and fined. Innocent people were challaned, while the real culprits es caped. I am a sahukar (banker) of Bandhoke and pay Rs. 52 as income-tax. About a year back, we started a shop for agency business in Mandi, Chuharkana. We pay an additional sum of Rs. 20-13-0 as income-tax for this shop. We pay Rs. 400 as Revenue tax to Government. We bought Rs. 800 worth of War Bonds at the end of the year 1917. Khusal Singh, my full brother, was a member of the War League. All our concerns are joint. We pay Rs. 60 as house tax to a Committee in the Mandi. We pay another Rs. 20 as rent of the land. Khusal Singh was challaned in connection with the aforesaid two incidents and brought before the Court of Mr. Bosworth Smith. He is quite innocent. Some witnesses gave evidence against him out of enmity, and for their own safety. They were kept in the lock-up. To save their own lives, they named those against whom they had enmity, and who were in reality quite innocent. They gave false evidence. No, investigation was made. At the time of identification, nobody identified Khusal Singh. Later on, at the instigation of the police he was named. Even to the last minute, neither the police nor the court took any statement from him. Mr. Martin was sent for from Lahore to conduct the case on payment of Rs. 1,000, but nobody allowed him to plead. Nobody heard the defence-witnesses who were present; nor were they sent for. Khusal Singh's case was disposed of within 5 minutes. On the day of the occurrence, Khusal Singh was working at his shop.

He never went towards the Railway station in the evening. Mohd Manir, the second guard who was with the looted train, had come to the Mandi with a box of Railway papers. Khusal Singh's shop was open. He gave him shelter and kept all his papers in the shop and gave him every satisfaction regarding their safety. A C. I. D. Sub-Inspector of Police took the statement of Mohd Manir, second guard, who proved Khusal Singh's innocence. But this statement was never attached to the file of the case. It was said that I had presented memorials to Government. Khusal Singh was released from Jail after three and a half months, but Rs. 500 which we paid as a fine were not returned. As he is quite innocent the fine ought to have been paid back.

During the days of the Martial Law, the police and soldiers, both British and Indian, tyrannised over the people in different ways. For instance, they took away articles from their shops by force, such as cloth, sugar, milk, sweets, charpais, hurricane lamps, etc. Nobody was paid anything in return. About Rs. 2,000 or 2,500 were collected by the Municipal Commissioners from the Mandi by threatening the people for defraying the ration expenses of the military. The Municipal Commissioners gave no account of this sum to any one.

Mr. Bosworth Smith had kept a bungalow at Chuharkana as his headquarters and had many times sent for respectable people from the Mandi and had abused and insulted them.

Ten charpais, 2 hurricane lamps, and about 5 or 7 gunny bags had been taken from my shop, which have not been returned to me, nor is their price paid.

In all summary trials, Mr. Bosworth Smith or any Inspector of Police present used to address the accused thus, "Do you beg for pardon?" To this, the accused invariably replied, "Sir, we are innocent, we should be pardoned". But this was recorded on the file as if the accused made confessions of their guilt. No defence witness was heard, nor was any time given to prepare the cases. On the first day, about a 100 people were convicted and within 2 or 3 hours, their judgment and orders were also written.

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The statement of **Maya Singh,** *son of Sardar Sohan Singh, carpenter, resident of Chuharkana, Tehsil, Khangah Dogran.*

On the 11th of the last week, my son Ujagar Singh went to fetch medicine for his eyes from Barkat Singh Khatri of M. Bandhukeum, and was arrested among others already arrested there. Ujagar Singh objected on the ground that he had gone there to fetch medicine; thereupon, Langra Sahib ordered him to be fastened to a tree and to be given 25 stripes. He was taken along with the other arrested persons to Chuharkana Mandi, and was confined in a cell. He was confined in the cell for 10 days. And when the accused were identified in the Canal Rest House, none identified him and he was accordingly let off. I too was arrested in those days, and was confined in the cell in the Mandi for six days and then let off on the day of identification.

In the month of Jaith when the people resumed their work, I and my son Tara Singh were gathering a wheat crop. It was morning time when both the Lambardars, Bhagat Singh and Bhag came to see us in the field. They arrested Tara Singh and placed him before the Sub-Inspector of Police in the Mandi. He was confined in a cell in the Mandi for ten days. He was afterwards identified along with others in the Canal Rest House. He was recognised by Sardar Kartar Singh, a Lambardar and member of the Municipal Committee and one Havaldar. He was then taken back to the Mandi lock-up, and kept there for four days. He was taken to the Canal Rest House and presented before the "Chotta Sahib" and was recognised by Kartar Singh. No evidence was taken and he was sentenced to punishment. Our village was searched.

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The statement of **Sucha Singh,** *son of Uttam Singh, age 26 years, Jat Work, resident of Mauza Chuharkana, Tehsil, Khangah Dogran, District, Gujranwala.*

There was no necessity for introducing Martial Law in our village, because no damage was done there and in the surrounding villages. During the days of the Martial Law, the Military gave a lot of trouble

to the villagers. They used to take away anything they saw. The police got one bedding from me by frightening me, and it has not been returned as yet. They used to frighten people by saying, that if people did not give them what they wanted, they would arrest them. One Saddar Din, son of Lakhoo Teli, resident of Dilya, was forced by British soldiers to give his goat, and my hens were also forcibly taken away. I paid Rs. 5 for defraying expenses for Military rations. The wives of Hazara Singh and others were forced to pay Rs. 5 each as Military food expenses. Rs. 10 each were got out of them forcibly for O'Dwyer's Memorial. I also had to pay Rs. 5 for O'Dwyer's Memorial.

During the days of recruitment, S. Amar Singh, Deputy (E.A.C.), Sheikhpura, used to come every second or third day to our village and get us assembled at the Police Chowki. We were made to sit there for the whole day and were abused. He wanted grown up youths for enlistment. We asked him, who would cultivate our fields. To this he replied, "If you do not want to enlist yourselves, bring others and get them enlisted; otherwise, you would be severely dealt with and your lands will be confiscated". Accordingly two recruits were given in the name of our *Patti*. We had to pay Rs. 400 for purchasing those two recruits. The name of one recruit was Punnu, son of Ladhoo Teli, resident of Dehah, and the name of the other was Gaman, son of Alla Din, Kumbhar, resident of Dinha.

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The statement of **Todar Mal,** *son of Lala Hira Nand, Khatri, Kiln contractor, Mandi (grain market), Chuharkana*

I have been in Chuharkana for the last six or seven years. On the 11th of April 1919, there was a public meeting in the Mosque at 8 p.m. where both Hindus and Mohamedans attended. Nearly three hundred men assembled there. At this meeting, Moula Bakhsh, Municipal Commissioner, Teja Singh of Chuharkana, Bhagwan Singh and myself delivered lectures. The speakers only prayed to the Almighty that Rowlatt Act might be repealed, and that His Gracious Majesty be moved to do so out of pity (for Indians). On the 12th of April, all the shops in the Mandi were closed. There was a similar meeting at 5 p.m. Not a word against Government was uttered there. On the 15th, some

people, while going towards the Railway line, were stopped by myself and three Municipal Commissioners, Kartar Singh, Jiwan Singh and Maula Bakhsh. All the three gentlemen left for Sheikhupura, and I came to the Railway station with the police and made a report so that these people might be prevented from damaging the Railway line. They were about 20 in number. Some of them were shopkeepers of Chuharkana and Zamindars of neighbouring places. They got implements from Railway coolies and damaged one piece, 24 feet long. On my report, both the head constables and two other constables were sent, and the people were dispersed. Then again at about 1 p.m., a special troops train came and the soldiers were posted at different places under orders of the Officer Commanding. At about 3 p.m., greater damage was done, and the station too was burnt. The special train, after the line was repaired, left for Lahore at 2 p.m. No other occurrence took place till 1 a.m. The passengers who came from Lahore in the 5 p.m. train were made to get down at Chuharkana, as the train could not proceed further. Many of these passengers were moving about in the station yard. An armoured train came at about 1 a.m., and all of a sudden it fired three or four times near the Railway station. One Mochi (shoemaker, Syed by name), a resident of Koji village, was killed, while several were wounded. The train was there till 9 a.m. The next day when it left for Sangla side I got into it with Bawa Budh Singh, Executive Engineer, Iqbal Singh, Pleader, Lyallpur, and a few others after getting permission from the Officer Commanding. This train arrived near the Chuharkana village and found the line damaged. The Railway Staff began to repair the line. In the meantime, at about 3 p.m., another armoured train came, when fire was opened on the Chuharkana village from machine guns. Four or five British soldiers, with rifles in hand, left for the village. Some people were killed and wounded. Out of these, I remember the names of the following:— Moulu, a sweeper (killed), and Bhai Asa Singh, Mahant of Sacha Soud, Hira Bairagi, and a few cattle (wounded).

Then I left for my village in the Sialkot District. My marriage came off on 23rd April, and was over on the 27th.

On 28th April, I was arrested at Devoki, district Sialkot, and brought to Chuharkana and thence sent to Lahore Jail. On 23rd May 1919, I was acquitted by the Martial Law Commission (No. 3).

When the identification parade was going on, Mr. Bosworth Smith said, "I want only big men. They are "Gandi Makhi". I don't want common people". On the 2nd May, 1919, before Mian Khan Douran Khan, Honorary Magistrate, Sardar Kartar Singh Lambardar pointed me out as one of the guilty ones. I immediately challenged him and asked him why he had singled me out. He said that he could not give the reason as the C. I. D. had prohibited him. I would have to do what they required.

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The statement of **Kanshi Ram,** *son of Pandit Ralla Ram, Brahman, resident Chuharkana Mandi, District Gujranwala.*

I am the elder brother of Gian Chand and we are also partners in business. We pay Rs. 329-11-0 to Government as income-tax. There was a *Hartal* on the 12th of April, at Chuharkana. The 13th being the Baisakhi day, shops were opened and they were opened on the 14th as well. In these days Gian Chand, my brother, attended our cloth shop in the bazar and did all the business. On the 15th we learnt that the Railway line had been tampered with. As our factory is situated at the Grand Trunk Road, near the Railway line, our partner Barkat Ram, along with some other persons, set out to stop the persons who were tampering with the Railway line. We were particularly anxious for the safety of the Railway as we considered that a Railway is most helpful in our work and in case of damage to the Railway we would have to suffer a great deal. Some ten or twelve days after the 15th April, Kartar Singh Lambardar called away my brother who was then at the shop, and told him that he was wanted by the Inspector of Police at the Police station. We accompanied him there and he was arrested there. I learnt of his arrest after some time. I went to the Police station and inquired as to the reason of his arrest but I got no reply. Ganesh Das Compounder, who is a prosecution witness against Gian Chand, was arrested earlier than Gian Chand, the reason being that it was believed that he (Ganesh Das) was a party to all the disturbances. He was in police custody for 4 or 5 days. He has always been a well-wisher of Government. Gian Chand and myself have been living here for ten years. The Naib Tehsildar Malak Fateh Khan used to press us to enlist,

but we used to say that we were only shopkeepers. How could we enlist? At last however all the Mandiwallas, being coerced by the Tehsildar, got 10 or 12 recruits for cash payment. We also paid Rs. 50 as our share in getting these people recruited.

The police coerced us for the War Loan. We therefore bought Postal Cash Certificates valued at Rs. 50. After that we were again compelled to contribute to the War Loan. The Sub-Divisional Officer told the people that those who would not subscribe to the War Loan, should leave the Mandi and settle elsewhere. For fear of this we gave as much as they demanded.

We paid Rs. 500 to the War Loan and purchased the Bonds which we possess. Later on we paid Rs. 100 under compulsion for O'Dwyer's funds. This amount was handed over to Jiwan Singh, Municipal Commissioner, by order of the Sub-Divisional Officer. When Martial Law was proclaimed and the soldiers were stationed the Mandiwalas had to pay for all their expenses, towards which we had to contribute Rs. 100 as our share. This was paid through Jiwan Singh, Municipal Commissioner. An indemnity of Rs. 5,000 was imposed upon the Mandi towards which we paid Rs. 114 as our share. The Municipal Commissioners who stated that Gian Chand was one of the rioters were themselves not present at the spot. They had gone to Sheikhupura at about 8 a.m., to see the Sub-Divisional Officer and had passed along our factory.

The defence evidence which we wished to produce before the Deputy Commissioner was not allowed, nor was anybody's statement recorded.

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The statement of **Haveli Ram**, *son of Ganpat Rai, Arora, resident of Mandi Chuharkana, District Gujranwala.*

I am a nephew of Mathra Singh, son of Ganda Mal, resident of Mandi Chuharkana. Mathra Singh has been sentenced to two years' imprisonment and Rs. 200 as fine.

On the day of the occurrence, Mathra Singh had gone to Phamba. When he came back to Chuharkana 8 days afterwards he found that all the members of his family had left for Phularwan, a village at a

distance of six or seven miles from Chuharkana, out of fright. So he too left for the place. Eight or ten days after this, when he was coming from Phularwan, he was arrested by Baisakha Singh Zaildar of Kaluki with the object of getting a reward. No evidence was taken.

In the days of recruiting Sardar Kartar Singh, Lumberdar, Mula Bakhsh, a member on the Committee and Malik Fateh Khan Tehsildar came to us every week in the Mandi, and wanted us to get ourselves enlisted. We replied that we were shopkeepers and so could not join the army.

We were ordered to sit from morning till evening at the place where the Tehsildar asked us to wait. The Tehsildar then abused us and ordered us either to get ourselves enlisted or to engage some other persons and get them enlisted. We eight shopkeepers joined together and engaged a man for Rs. 200 and got him enlisted. I had to pay Rs. 22 as my share. The Tehsildar was troubling me even after that, and continued to do so until the recruiting work was stopped.

Two day before Baisakhi, a *hartal* was observed in Chuharkana Mandi. We had observed this *hartal* because we thought the Rowlatt Act to be a very harsh measure and we wanted to send a petition, after consultation, to Government to cancel it. Accordingly, we all gathered in the Mandi and resolved that a petition be sent to Government that the above Law should be cancelled.

The day when the station was set on fire, we came to know that a train coming from Lyallpur side had been detained and the line had been broken.

We shut our shops and sat in our houses owing to fear.

At about 12 in the night, a train with Military soldiers arrived. They had machine guns. They opened fire at about 12 noon.

Being afraid, we left for the other side of the village where machine guns were not bombing. Many were killed.

I came to the Mandi the next morning. A machine gun was put up facing Chuharkana; and the noise of its working could be heard. A column of European soldiers with guns marched through the Mandi and terrified the people. They took many things from shops, including Joharmal Halvai's tin of ghee.

I had paid Rs. 5 into the War Loan, and the Municipal Commissioners had compelled me to pay Rs. 10 for O'Dwyer's Memorial Fund.

One day Ladha Singh, watchman, informed all the Mandiwalas that all should present themselves the next morning at the canal bungalow and that the absentees would have their properties forfeited.

We reached the bungalow the next morning and had to sit there without any food or drink. We were all required to stand in the sun at 12 noon, and had to do so for full two hours. All those that were pointed out by porters at the instance of the Lumbardar were arrested and sent to the Police station. They were given nothing to eat or drink, and if anybody wished to give them anything to eat or drink he was beaten and abused.

They were taken to Lahore the next day and were brought in groups and their sentences were read to them.

I supplied the soldiers with provisions worth forty or fifty rupees. No one has paid me for that as yet.

There was no necessity to declare Martial Law in the Mandi.

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The statement of **Haveli Ram,** *son of Lakhpat, Arora, Shop-keeper, age 30 years, resident of Mandi Chuharkana, District Gujranwala.*

Faqir Chand prisoner is my uncle. One day Faqir Chand was selling something at his house to one Hukam Chand, a resident of Shekhupura. At about 2 o'clock a train came into the city. It was on everybody's lips that the station was on fire. I went home and told Faqir Chand that he should stop selling goods. We closed the door and remained inside. At about 12 o'clock in the night, a train came from Lahore and there were two or three fires from Machine guns. We left our house out of fear and Faqir Chand left for his native village, Botala. About 10 or 12 days after the occurrence, S. Kartar Singh along with a Hawaldar came to me and enquired about Faqir Chand. I told him that Faqir Chand had gone to Botala. He asked me to bring him and I brought him. Mr. Penny, in the presence of eight or ten men, without taking any evidence sentenced him to one year's imprisonment and passed orders then and there.

The Tehsildar, S. Kartar Singh, and Maula Bux, Municipal Commissioner, had asked me to get Faqir Chand enlisted in the army, but I had told them that Faqir Chand was only 18 years old, and as we were shopkeepers we could not send him to the Army. They began to harass us on this account, till at last I and eleven others secured one man for Rs. 300 and got him enlisted in the army. I paid my share Rs. 25 and I had twice to contribute the sum of Rs. 10, once for a War Loan and second time for Sir Michael O'Dwyer Memorial.

My shop and house were locked up for ten or fifteen days and my family was put to a lot of trouble. We took meals from others. Many of the Mandi shops were searched. The British soldiers promenaded the Mandi and tyrannized over the people. They used to enter the shops and take away anything they pleased. They threatened the people. They forcibly took a tin of ghee from Jawahar, confectioner.

I had to pay Rs. 25 as Martial Law indemnity. The soldiers paid nothing to me as the price of things they bought from me. When Faqir Chand and others were in the lock-up, he police did not give them anything to eat, and when we brought anything for them, we were abused. We were only allowed to give something to Faqir Chand and others after we had paid something to the police.

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The statement of **Sardar Shan Singh,** *son of Sardar Lal Singh of Chuharkana, Cultivator, age 35 years, Tehsil Khangah Dogran, District Gujranwala.*

On the night of the 16th of April, while I was coming from my fields, I heard that the Railway line had been damaged. It might be the mid-night time when I suddenly awoke and saw that there was a great light in the village and it looked like the moon-light. After that, I heard the sound of bullets shot without any interval. On hearing the sound of bullets, the villagers were terrified, and taking their children walked hither and thither and concealed themselves in their fields or at some places secured from the range of the bullets. That day in the evening, I again came to the village. But at that time a Machine gun was at work, and a sweeper was killed and many others were wounded. The Sub-Inspector ofPolice (Ali Mohammad) was pa-

rading through the village in company with some constables and some British and Indian troops. The British soldiers were even firing all this time. On this, I again went back to my fields. I heard that the Sub-Inspector had raided our village and arrested some people and raided another village similarly. At last, through the Lambardar, I was also made a victim and was consequently arrested. I was confined in the Sarai with other arrested people after being handcuffed behind my back. I had to stay there for about fifteen or sixteen days. I could not even take my meals; nor could I bind my turban on account of the handcuffs being put on my hands from behind. I was kept handcuffed even during the night. Other people who were confined with me then used to put food into my mouth; others would bind for me my turban on my head. My elder brother, Kahan Singh, was also confined with me there. He had one Arab horse which Ali Mohd., Sub-Inspector of Police, asked him (my brother) to give to him, and he (the Sub-Inspector) would let him go. My brother replied that he was quite innocent and would not give his horse for nothing. The Sub-Inspector of Police, was very angry at this refusal of my brother and he added that he would charge him with many offences. The first thing that he did was to put surreptitiously some articles of a railway Babu in the house of my brother, and, then after an investigation, got those articles produced from his house; and as I was his brother, I was also subjected to several hardships. The Sub-Inspector of Police asked me to pay Rs. 500/- if I wanted to save my skin. I refused to pay, and on that, I was also challaned together with my brother. But afterwards, my wife borrowed the amount of Rs. 500/- from some one and paid the same to the Sub-Inspector through Sundar Singh, Zamindar Sheikhupura Chak Manara. Upon that, the Sub-Inspector of Police promised to release me. After sixteen days, I was brought to the Borstal Jail at Lahore in company with other arrested people. I, together with some ten other persons, was placed before the court. The Sub-Inspector stopped the men who were made to depose against me from giving their evidence. But he put only one ordinary witness instead. This resulted in my release on account of the ineffectiveness of the evidence. Apart from this, my pecuniary losses amounted to about two thousand rupees on account of the damage done to my crops. At the same time I had to pay the land revenue to Government, and that amount I had to borrow from some *sahukars* (money lenders).

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The statement of **Piar Singh,** *son of Punjab Singh, Jat Virk, age 44 years, of Chuharkana.*

There is a Police post nearly 1/8th of a mile from the village, where there were a number of policemen. My well is beyond that. My cattle were there, and cows and buffaloes were milked by the policemen and other soldiers forcibly in the days of Martial Law, and we were deprived of milk and Chhach (butter-milk) for a very long time. We were not able to stop them from doing this, and we were thus put to a great loss and inconvenience. I was forced to pay one rupee for myself and one rupee for my brother, Kala Singh. I do not know what it was for. It is said that it was a Martial Law fine.

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The statement of **Jiwaya,** *son of Allah Din, ironsmith, age 60 years, Chuharkana, District Gujranwala.*

I had my crops of gram, 3¼ killas, near that of Sher Singh which have been used by the Army for their horses and were never paid for. Even when they were asked not to do it, they threatened me that if we prevented them from taking the green fodder, they would take us before the Sahib and we would be punished. I have, therefore, suffered a great loss as I was not able to protect my crops.

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The statement of **Sadar Din,** *son of Misri, Weaver, age 46 years, of Chuharkana.*

Lambardar Kirpal Singh sent for me at his house and asked me to supply a goat to feed a young deer which an English Officer had got. Then he sent Allah Ditta Chaukidar outside in the jungle where goats were grazing, and he brought a goat worth Rs. 25/- from my son from there. One day I went into the camp, where I was told that I would get my goat back, and also As. 6 per day for milk. Up to now I have neither got the goat back, nor the price of the milk. I applied

to the Tehsildar about it, but to no effect. I received once a reply that I should inform him as to who took the goat. I made enquiries and came to know that it was 18th Cavalry at Sialkot and the officer's name was Calter. This information was supplied to the Tehsildar in Sawan, but I have heard nothing upto this time.

A cot worth Rs. 10/- was taken away by the Chaukidar, Allah Ditta, with whom there were two policemen, as it was wanted by the Sub-Inspector of Police. This has not been returned up to now, nor has any payment been made.

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The statement of **Ganpat Mal,** *son of Jessa Mal, age* 60, *shopkeeper, a potter, resident of Chuharkana, Tehsil Khangah Dogran, District Gujranwala.*

I am father-in-law of Wazir Singh, aged about 20 years and who was sentenced to two years' imprisonment. On the 15th April 1919, it became known in the village that the Railway line had been damaged and the station had also been set on fire. That very day in the night, at about 11½ o'clock, the Military reached the station. They had machine guns with them. Between 11 and 12 in the night, the machine guns were fired. We could easily hear the thunder of the shots in the village. A big blaze was visible. People feared that the whole village was going to be burnt; so they left their houses and ran away. On the 16th April 1919 at 12 in the noon, the same train in which the machine guns were fixed was brought near, towards the Chuharkana village. British soldiers and other sepoys alighted from the train and entered the village. Out of fear, all those who had hid themselves in their houses rushed out. The British soldiers began firing with the machine guns. The shots hit three men, Manah sweeper, Bhai Asa Singh, and one singer, Sant and they were wounded. Manah, sweeper, after lying for a few days in hospital died and the other two are still under treatment. Firing from the machine guns lasted for a long while, and people went on running hither and thither. The British soldiers arrested two men, Waryam Singh son of Sher Singh Jat, and Charagha son of Nizam Din Dhobi, and after putting them in the train took them to Chuharkana Mandi. On the 17th April, the same course was followed. The British soldiers came with machine guns.

They alighted from a train and fired on the people who were running hither and thither. Many British soldiers made the people run before them towards Padianwala Mouza. Accordingly, a Brahman, named Surain Singh, son of Jiwan Singh was arrested. I heard from Surain Singh that one sweeper was killed and the soldiers who were following the people in the fields had arrested four men. And then the soldiers entered the village and arrested four more men. Whoever tried to escape were seized by them. Many people shut themselves inside and closed the doors. The British soldiers terrified the people by piercing the doors with their bayonets. They rushed into their houses and threw all their lugagge outside. Household furniture was thrown out. The village women were abused. They were told that if they did not produce their men, they would be beaten. The Military paraded our fields and wheat crops were totally ruined.

On the 18th or on the 19th April, the Langra Sahib, Mr. Bosworth Smith along with military and other officers, sepoys and the police, passed through the village and ordered the people to gather together in Darbar next day, otherwise, their houses would be burnt and property confiscated.

Accordingly all people out of fear, assembled in the Darbar. The Langra Sahib ordered the Patwari to bring the census report. Lala Sri Ram, the Deputy of Shaikhupura, read out the names from the report, of those who were not present. The women were sent for through the police. The Sahib ordered them to produce their husbands; otherwise their houses would be burnt and lands confiscated. After giving this order, the women were asked to go; and the brothers and fathers of the absentees who were present there were arrested and taken away. It was also ordered that all that were present should remain in the village, and no one should go outside into the fields to reap wheat crops. He ordered the Patwari to go rounds in the fields, so that people should neither reap their crops, nor give anything to their animals to eat or take care of them. Accordingly, the cattle wandered uncared for, and the crops were ruined. Some of the crops was damaged by the Military. We got only one fourth of the output of the crop. On the 28th April, the Thanedar came to our village. He was followed by the police and the Patwari. He ordered all men to gather together near a well towards the east, and called a roll. He arrested thirteen men and ordered that all men should assemble in the Canal

Kothi at about 4 p.m. Accordingly, all men assembled there. That day, people from Chuharkana Mandi, Mouza Nanukhar and Bhand-Warh had also come there. All people along with those that were arrested were placed in a line and were identified. At the time of identification, the Thanedar, the Chota Sahib (Mr. Penny), Langra Sahib, Lumbardar and the police accompanied the identifier and whosoever were pointed out by him were arrested by the police and were taken to the station with their arms tied. Then we all came back.

On the 14th and 15th May, the arrested men were brought in batches of 10 or 12, and sentenced to two years' imprisonment each, and fined Rs. 200. No evidence was taken; only, they were asked to beg pardon; and the people replied, "Sir, We are innocent; if we have done anything we should be pardoned." If any body wanted to say anything, he was told "get off, don't talk; you are like a fly, and a fly is quite an insignificant thing." On one occasion, Mr. Penny dealt with one batch, and the Langra Sahib dealt with three or four batches.

The station is about two miles from our village. No Railway line was damaged near our village. Soldiers gave us much trouble owing to the Martial Law. They took away any-thing they saw for their ration. Hens, eggs, goats, and milk, all these were forcibly snatched from the people. The policemen came to the people and asked for beddings. They had to give them, because they were very much afraid. Up till now they have not been returned. The police took buffalo milk forcibly from me, and nothing was left for my children. I gave one bedding which has not been returned to me as yet. If we requested them to leave a small quantity for our children they would abuse us. During the Martial Law days, I had to pay Rs. 25 from the Mandi side and Rs. 10 from the village side for defraying the expenses of Military rations.

Two years back, my son Natha Singh had gone to the Railway station to take delivery of cloth goods there. Syed Mohd. the Thanedar of Sheikhupura detained him and asked him to get himself enlisted in the army. When I heard of it, I went to the station and asked the Thanedar as to why he had detained my son. He replied that he wanted to enlist his name in the Army. I told him, "He is my only son and still a boy; how can I get him enlisted? And, moreover, we shopkeepers are hardly fit for military service." The Thanedar said that he would enlist him by force; or I should substitute another man. The Thanedar released him on a bail of Rs. 1,000, and warned me that if I did not

bring a recruit, I would have to pay Rs. 1,000 accordingly, after getting time from the Thanedar I went in search of some recruit. For many days I had to wander. In Hafizabad, I got one recruit, whose name I do not know, from Mangal Sain by paying Rs. 200. I spent Rs. 50 in finding the recruit. The officers troubled the village people very much for recruitment.

I have got a shop of Arat (*commission agency*) in the Chuharkana Mandi. It was ordered that the Chuharkana Mandi (grain market) should supply recruits. It had also to pay my share in securing recruits. It is entered in a Vhai Khata (*ledger.*)

I had to pay Rs. 100 towards a War Loan and contributed Rs. 10 to the War League. I also paid a Martitl Law Indemnity. I paid Rs. 110 from my Chuharkana Mandi shop and Rs. 20 from the village side.

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The statement of **Wasawa Singh,** *son of Surjan Singh, Jat Virk, cultivator, age 60 years, resident of village Chuharkhana, Tahsil Khangah Dogran.*

Piara Singh Jat, son of Jagat Singh (Jat Sindhu Saki), resident of village Khot (near Kamoti) is my nephew. He lived with me and has been sentenced to two years' imprisonment and a fine of Rs. 200 by the Langra Sahib.

Sunder Singh, son of Fateh Singh, Jat, resident of village Chuharkana is also my nephew. He has been sentenced to two years' imprisonment and a fine of Rs. 300. He has two infant sons.

On the day of the occurrence, we were in our fields reaping a harvest. On the day of the visit of the Sahib, we were informed by the village watchman on our returning home from the fields that nobody was allowed to move out of his house. We were also told to present ourselves at the Bungalow of the Canal Officer in the morning, otherwise, in the event of non-attendance, our fields might be confiscated. In accordance with this order, I, Piyara Singh, and Sundar Singh, duly presented ourselves in company with our fellow villagers at the house of the said Officer. We were first identified and then arrested and removed from the village. After some days, we were sentenced by the Langra Sahib without hearing any witnesses

Two recruits were levied as our share, whom we accordingly supplied. Also my brother and myself had each to pay Rs. 10 as our share. Sundar Singh and I also had each to subscribe Rs. 5 to the War Loan. Muzhar also had to subscribe to the late Lieut. *Governor's Memorial Fund.* As long as the troops remained in our village, I had to give the milk of both of my she-buffaloes to soldiers.

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The statement of **Mangal Singh,** *son of Bal Singh, Jat Virk, age 70 years, resident of Muridki, near Chuharkana.*

My two sons, Jahangir Singh and Sucha Singh were arrested and convicted one for transportation for life (now reduced to 5 years) and the second for one year (now reduced to 6 months).

Sucha Singh was cutting wheat on the 15th April, when Wadhawa Singh and Jala were with him. Both were arrested after two or three days and sentenced. My third son, Sewa Singh, and myself were put in the lock-up from about 20th April to 18th May and no statement was taken.

No charge was framed against us. During this period, 4 *Killas* of gram and wheat were taken away by the police and army, and 4 she-buffaloes were milched by them during this long time, and no price was paid. Rs. 60 were taken from us by Zaildar Naipal Singh of Jhabar for army subscription of which nothing was told to us. The receipt was filed in the Tribunal Court. This was taken forcibly.

Jahangir Singh gave 4 recruits—one a deserter and 3 new ones. He had bought them for Rs. 200 each. The names of the recruits are:—Narain Singh, a deserter, Sohain Singh, Brahman, Dyal Singh, Barber, one from Gujaranwala (name not known to me). These recruits were forcibly taken from us. My brother, Lehna Singh was put in the lock-up at Sheikhupura for not giving recruits. It was under the orders of the Tehsildar and the S. D. O. on the complaint of Lambardar Sher Singh.

Rs. 1,500 have been levied on our village. I paid Rs. 230 as my share and that of my brother.

Ten hens were taken by the army and milk was taken by force from the village. Houses were broken in. The village was almost deserted by the people, especially the women, on account of fear and much hardship was inflicted on us all.

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The statement of **Sharma,** *son of Karam Singh, Jat Virk, age 55 years, of Naukhar (Chuharkana).*

My crop of 11 *killas* of wheat was being cut when I was arrested and I was asked to bring my sons. I was detained for four days.

Then my two sons, Jaggo and Shangra Singh, were presented by me, and I was released.

My crop of wheat was ruined, as I was not allowed to cut it, and my sons were arrested.

I was made to pay for buying recruits, once Rs. 5 and again Rs. 15. It was all done forcibly. I paid this money to save my sons. I had given three recruits including my nephew.

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The statement of **Visakha Singh,** *son of Boor Singh, Arora, resident of Mandi Chuharkana.*

On the evening of the 11th of April, Ladha Singh Chaukidar called on me and took me to a mosque. He also asked other shopkeepers to go to the mosque. The members of a Committee had entrusted to Landha Singh the work of asking shopkeepers to attend a meeting. When I reached the mosque, some people were present there and some others were coming. About four hundred people joined in the meeting. Maula Baksh, a member spoke. He said that Government had enacted a new law, the Rowlatt Act which would have a bad effect upon the people. The measure was stringent. All the people ought to close their shops and observe a fast, so that Government may come to know that the people disapproved of the enactment. Kartar Singh, a member supported the speech. One or two other people also addressed the meeting. Accordingly, the next day, most of the shops in the Mandi were

kept closed, and a few others that were opened, were closed soon afterwards. The same afternoon, a meeting was held which was addressed by some members of the Committee. On the 13th, I went to the Sacha Sanda village for *Baisakhi*. My brother Harnam also accompanied me. I left my brother there and returned to the Mandi in the evening. The Mandi shops opened on the 13th and 14th, and business was transacted. At 4 o'clock on the 14th, I left for Lyallpur to attend my case. On the 15th, having attended my case, I returned to the Lyallpur Railway station, and slept there as no train was to leave the station. The shops in Lyallpur were closed on the 15th. On the 16th of April, I left Lyallpur by a train and reached Sangla. I walked to the Chuharkana Mandi. When I reached the Garhoahamwalla village, (this place is situate between Bahli and Dhaba Singhwalla), the people told me that English soldiers were shooting from a running train the people whom they chanced to see. As asked by the villagers, I lay down in a field of wheat, and when the train was gone, I resumed my journey. When the train passed by the village, soldiers fired some shots. When I reached Garhwaharwalla, there was no man or woman present there. All had deserted the place. Only one shop-keeper who was very old was there. From this place, I went to Deorhi village, and slept at night at my uncle Mangal Singh's place, as I was terror struck owing to these affairs. I was hungry for two days. I reached Chuharkana Mandi in the afternoon. On my way to Chuharkana. I saw soldiers firing shots in the villages, Padianwalla and Bandhuke. They are a mile or two from Chuharkana. I hid myself near a canal. The soldiers having gone, I went to Chuharkana Mandi. The Mandi was perfectly quiet. The people had run away from the place for fear of the English soldiers. The same evening, it was proclaimed that nobody should be out of his home after sunset. The soldiers kept watch at night. The next day I opened my shop. Some other shops too were opened. Policemen and soldiers used to take forcibly from the shops anything they liked. They never paid for it. On being asked to pay they used force and abusive language. On this the shopkeepers closed their shops. On the 19th of April too, no shops were opened for fear of being looted by the police and the military. After this, the shops were forcibly opened. Again, the soldiers and the police took forcibly things from the shops and did not pay for them. For instance, on the 18th of April, the soldiers took from me four tins of Lipton's tea and did not pay for them, and the policemen took four bottles of vinegar. They

abused me instead of giving their price. The same day, the soldiers snatched also one *seer* or one *seer* and a half of almonds. When the shops were opened by force the second time, the same soldiers, who had once before come to my shop, took from me four or five tins of Lipton's tea. The same day, Diwan Singh took for the use of soldiers some soap and tea from my shop. Nothing was paid for these things. After this, I did not open my shop again. I used to shut the door of my shop and sit inside. I reopened my shop after 15 or 16 days and resumed my business. I lost Rs. 15 on account of my things, and by keeping my shop closed I incurred a loss of about two hundred and fifty rupees. Chuharkana Mandi was ordered to supply twenty recruits. The recruits were to be bought over. All the shop-keepers were forced to subscribe money for it. I contributed Rs. 25. A deputy came from Gujranwala. He got five rupees from me and gave a receipt for it. The committee people took from me Rs. 7-12-0 and I got a postal cash certificate. Similarly, we were threatened with lock-up, false prosecutions and forcible recruiting and were thus made to hand over money. In order to recruit men, several people used to be proceeded against under section 107. It was usual in the days of Martial Law that the police, if bribed, would arrest, instead of a man whose name was entered in the lists of the suspects, some other poor man, and would thus make up the specified number. For example, my brother Harnam Singh was arrested in place of Sunder Singh son of Kartar Singh. This is only one instance. Sometimes, the police were bribed and they arrested a different man of the same name. Other instances are:—Sardari Lal, son of Jawahar Mal confectioner, was arrested, in place of Sardar Lal, nephew of Jiwan Singh, Sohna Mal Pikorewalla and Babu Ruldu Ram (Loswala) in place of Sohna Mal and Ruldu Ram, brother-in-law of Jiwan Singh, Gopal Das, Brahman, instead of Gopal Das, broker. Similarly, there was a warrant of arrest issued in the name Nathu Mal, brother-in-law of Jiwan Singh. In his case, the people after entering a false name of Nathu Mal Tota, sent a report to the effect that no man of that name could be found.

During the Martial Law days, to meet the expenses of the officers, the members of the Committee had collected a subscription. I was to pay Rs. 25, but I never paid the money. In place of my brother Harnam Singh, the police arrested my other brother Deva Singh and said that so long as Harnam would not be arrested, Deva Singh would re-

main under arrest. However, Deva Singh was released ten days after the arrest of Harnam Singh. In all, Deva Singh remained under arrest for 15 days.

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The statement of **Tara Singh**, *son of* **Jawand Singh Jat**, *resident of Chuharkana, Tehsil Khankah Dogran, District Gujranwala.*

Our village was fired on with a machine gun the day after the railway station was. It was 8 o'clock in the morning and many men had gone out into the fields owing to fear. One was killed and two wounded. Out of these one is under treatment. The machine gun was placed for two days continuously before our village. Indian and European soldiers, as well as the police roamed in the village at will and took away anything they liked. The soldiers entered houses forcibly. My house was searched, but nothing objectionable was found. The house of my cousin Teha Singh, son of Partap Singh, who was ordered to be hanged was searched twice after breaking open the locks, and consequently many of his goods were lost. Out of fear, we did not report this matter. My age at present is 80, but I have never in my life felt such distress and fear during the British Administration. Men were terrified by the firing and the armies and were trying their best to take care of their children.

The Tehsildar used to come to our village for recruitment during the war. He used to have the village surrounded before sun rise and get every one caught who came out, with the exception of Lambardars and Zaildars. Often, he would take them by surprise in the fields and ask them to enlist themselves on the threat of being shown up in a false case and put in jail. Being thus compelled, people had to give their assent; and he sent them on to the Recruiting Officer who accepted some and rejected the others. Those who objected were abused and punished. He stayed in the village for about 2 or 3 days each time that he came there, and did not allow people to do their own business. He called them out in the morning and allowed them to go home in the evening. People were so much afraid in these days that after taking their food they went out and concealed themselves outside. In a similar way, the Assistant Commissioner came many times to our village and harassed the people. The Lambardar forced people for recruit-

ment. One day, a Lambardar took away two of my tenants, named Manha son of Ruldu, and Hira, son of Nathu from my field. But being afraid, they ran away and jumped into a canal. One of them reached the other side, while the other was about to be drowned. The Lambardar succeeded in getting hold of them. People were also forced to contribute towards the War Loan. One who could afford to pay only one rupee was made to pay Rs. 5.

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The statement of **Shaman,** *son of Raushan, weaver, age 60 years, of Chuharkana.*

My crop was near the Canal bungalow, three Killas—about 3½ Ghomaun—on the other side of the canal. That was forcibly taken by the sepoys who were there for the use of their horses, and they also maltreated me many times. I was thus put to a loss. Being a very poor man, I have suffered very much. They took my carts and beat me now and then. The policemen went away with the carts. When asked not to do it, they threatened me. For fear of Martial Law and injustice, I could not do anything to protect my crops.

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The statement of **Musammat Rajan,** *the widow of Mahna, sweeper, village Chuharkana, Tehsil, Khangah Dogran, District Gujranwala.*

On the first day, the Mandi (Grain Market) of Chuharkana was machine-gunned; and on the second day, the machine guns were directed towards the village Chuharkana. At that time my husband was grinding wheat. He went out to ease himself; while returning, he was shot at the lower portion of his right leg. He remained for five or six days in the village and then he was brought to the Lahore Hospital by his brothers, where he expired on the 8th day. The Hospital Authorities refused to give his dead body to us. In those days, the British soldiers armed with rifles frequented Chuharkana. They used to indulge in firing off their rifles; they used to enter our houses, and go upon the roofs. They put the people to great trouble. Just near my house, there are about two *killas* of cultivated land where vegetable

was grown. The soldiers totally destroyed that. There were also melons in the fields, and the soldiers took as many of them as they could carry, and destroyed the rest. They forcibly took away hens and milk from us. They created a lot of disturbance in the village.

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The statement of **Bhai Asa Singh** *Granthi, age* 65 *years, of Chuharkana.*

On the 4th of Baisakh 76, I came out of my Gurdwara to go to the Hospital at the Canal Bungalow. I had hardly gone one hundred *karams*, when a shower of bullets came towards me from the southern side—the Railway line—where a machine gun was put up. Two bullets hit me on the left elbow joint, where the bone was broken and the shots were left inside; another passed through the right joint up to the palm near the base of the thumb; another struck the shin of the right leg: 16 shots passed through the chaddar. I was not able to walk, and the left hand was disabled. I had to go to hospital in carriage every day at As. 8 hire. I bled profusely Sohin, son of Chet Ram, and Burna, son of Chamba, picked me up and brought me to a Dharamsala. I was quite unconscious and did not know when I was removed from there.

I went to Lahore in Bhadon 76, and as the elbow joint was not yet healed. I remained in the hospital (Mayo) for 1½ months, from where I came back to-day. The elbow wound is still unhealed.

NOTE:—Mr. Gandhi who examined this witness saw his left elbow, which was unhealed.

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The statement of **Ladha Mal,** *son of Devi Ditta, Brahman, age* 55 *years, Chuharkana.*

During these troublous days when the Martial Law was in force, two Lambardars, Bhagat Singh and Bhag Singh Havaldar, and two policemen came to my house on or about the 20th April 1919 and asked me to produce my sons before the court and took me away to

the Mandi lock-up. I was there for two days, when my son Sunder Dass was taken there by my wife. Sunder Dass was put in the lock-up and I was released. The other son, Bantu, had not yet come. He came up later on and presented himself.

Both are convicted. I am blind. The police tortured me.

My crop of 2 *killas* of gram, of barley and 7 *killas* of wheat was ready. Out of this, gram was taken away by the police for horses.

Rs. 20 were paid as a Martial Law fine. One *Charpai* was given to a chaukidar, and one *Charpai* and two *khes* were also taken away and never returned.

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The statement of **Dula Singh,** *son of Bal Singh, Jat virk of Bahalika, Tehsil Khangah Dogran, District Gujranwala*

On the 15th April 1919, I went to the Railway station, Bahalika, to see my sister-in-law's son, named Kala Singh, son of Wariam Singh, aged 9 years, arrive by the train which comes from Lyallpore and reaches Bahlika at 4 p.m. On enquiry, I came to know that nothing was known about the train as the telegraphic connection was not in order. I sent word to my place that I was going on foot to Jhameke to fetch the boy. I reached Chuharkana at sunset with the boy. At that time the Railway station of Chuharkana had been burnt to ashes. Nobody was seen there. On reaching the Mandi, we found the shops closed and the people quiet. I got bread from a Mehra's shop for the boy and left. I reached Jhameke at the time of the evening meals and was next morning returning home by the pucca Jarnaili Road. There, a British soldier and a Police Inspector were patrolling the jungle Kaloki Chauki. They called me out, "*Sikharidhar*". When I went to them, they asked me to identify a corpse, whether it was of a Hindu or a Mohamedan. I replied that the corpse was that of a Mohamedan. Then the Inspector asked me to what place the man had belonged. I replied, "I am of Bahalika, how can I possibly know him?" The Assistant Commissioner of Sheikhupura also reached there. He ordered me to be arrested, and tied hand and foot. Perhaps, they might also have said, "He burnt the Railway station of Bahalika". Ac-

cordingly, they tied my hand and foot with a *chadar* I had with me, and placed me in a carriage in which a machine gun was fixed up. At about noon, some British and some Indian soldiers entered the Chuharkana village. They fired with the machine gun at the men who were leaving the village out of terror. I saw three persons falling down wounded with the machine gun fire. Maula Bakhsh and Kartar Singh, members of the Committee were also in the carriage. Other men, after arrest, were also seated in the same carriage. The Thanedar of Sheikhupura asked Maula Bakhsh and Kartar Singh to identify the persons who had a hand in the burning of the station. They replied that they could identify Mohan Singh, son of Dhian Singh Lat, of Village Maulha and Sohan Singh, son of Kasar Singh, carpenter. "None of the rest", they said, "had a share in the burning of the Railway station". The Assistant Commissioner ordered that all should be taken to Lahore. Accordingly, we all were brought to Lahore by the same train, and placed in the Railway station lock-up which was guarded by British soldiers. We were given nothing to eat or drink and we passed the whole time in great distress on account of hunger. When we requested them to give us a little water, they replied that we were asking for water, while we were to be shot down early next morning by machine guns at Lahore. The next morning at our pressing entreaties, we were given bread and water. At 4 p.m., we were taken out of the lock-up, and brought to the Government Telegraph Office at Lahore where the Deputy Commissioner was sitting. The police told us that if any one wished to become an **approver, he** should make a statement before the Deputy Commissioner. I then replied that I knew nothing about the affair; but Nanak Singh of Chuharkana agreed to make a statement which was recorded. We were brought back to the Jail and shut up there. We remained there for about 14 or 15 days and were again taken back to Chulianwala, and from there to the Canal Bungalow where the Deputy Commissioner and Assistant Commissioner of Sheikhupura were present with policemen and Sikh soldiers. It was nine o'clock in the morning. There were also some people there from Chuharkana Muridke and Bhandhoke. Those suspected were seated separately. We were also with the suspects. Forty persons from Bandhoke village were mixed up. We were all then made to stand up and the porters and soldiers and Lambardars were asked to identify us. Whomsoever they touched with their hands had his name noted down.

The Assistant Commissioner, the Tahsildar and the Raja of Shaikhupura carried on the work of identification. The persons who were asked to identify placed their hands on 18 persons out of the forty persons belonging to Bandhoke, who had been mixed up with the suspects, only for the purpose of identifications. The Deputy Commissioner let off these eighteen persons. We were kept in the special train for about one and a half week, and then were brought to Lahore by rail, where we were kept in the lock-up for nine or ten days. Then we were again taken back to Chuharkana. Next morning, we were presented before the Assistant Commissioner. As the three policemen who had identified me were posted at Lyallpur on that day, they were not produced as witnesses against me. A sweeper at the railway gate who was produced as a prosecution witness said that he had neither seen me tampering with the Railway line, nor burning the Railway Station, but added that I was only going along with the mob. I replied that he was wrong to name me. The Sahib asked me to ask for pardon. I said that I was innocent and asked why should I ask for pardon. I said I could produce witnesses in my defence. Accordingly, I produced three witnesses, but was convicted and fined Rs. 300 together with six months' imprisonment. I paid the fine, but underwent imprisonment for four months, after which period I was released.

Only seventeen recruits were given in all by our village, and for which we paid money to the extent of about Rs. 3,000. The Tehsildar kept us sitting the whole day without ood or drink. He used to say that he would not let us go back to our houses, unless and until we either got ourselves or others enlisted in the army. He also made us lie down and had us beaten with shoes by chaprasis. He thus disgraced respectable gentlemen. He used to abuse all. He used also to make us follow him in his tours, and we were put to much inconvenience and unnecessary trouble. We had to give up our work and wander from village to village. Having been thus harassed, we appointed Sucha Singh, son of Kur Singh and Bahadur Singh, son of Kaarat Singh, to find out recruits for us. The Tehsildar continued harassing us in this manner as long as the recruiting was not stopped by Government.

A fixed amount of money was to be raised compulsorily from our village as a contribution to the O'Dwyer Memorial Fund. I was made to pay Rs. 5 for that. So far, no Martial Law indemnity was fixed to be paid by our village. I belong to a respectable family and have been rendering assistance to Government according to my means.

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The statement of **Santa Singh,** *son of Natha Singh, Jat Virk, age 43 years, resident of Mauza Chuharkana.*

My elder brother, Lehna Singh, whose age is 50 years was sentenced to two years' imprisonment, with Rs. 100 as fine. He had left this place on or about the 29th of Chetar (a Hindu Month) for Sokan Wand in Sialkote district to help his sister in reaping crops for storing them. The Patwari and Pala Singh Lambardar gave his name (as one of the partakers in the disturbances). The Lambardars, the Patwari and the police gave me trouble. They threatened me to produce Lehna Singh. They tyrannised over me and beat me. When we, out of fear, ran away to the fields, they broke the lock of my house and took out two or three hundred rupees worth of cloth, vessels, etc. At the time of identification, when we both brothers were standing, one Shisha Singh pointed towards Lehna Singh, and he was arrested and convicted there and then. No evidence was taken; nor was any statement of the accused recorded. There was no lawyer to defend him. I paid Rs. 2 to Pala Singh Lambardar as a payment for recruits, and Rs. 5 as a contribution. No receipts even were given though requested.

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The statment of **Boota Singh,** *son of Pal Singh, aged 38 years, carpenter, village Chuharkana.*

My younger brother, Dyal Singh, aged about 16 years, was arrested and sentenced to two years' imprisonment and a fine of Rs. 50. My field is situated at a distance of about 4 miles from my village. The crops had ripened and we were out reaping them. Two other men were with us. They were our partners. On the 4th of Baisakh, the village watchman took some British soldiers to that field. On seeing them, we took to our heels out of fear. Dyal Singh remained there and was arrested. The hearing of his case took place on 14th May before Mr. Bosworth Smith. The removal of the crops was stopped by order. I left the village and came back at the time of identification. Nobody identified me. At night-fall, Rahmat Ullah, the Patwari asked me to give him something as a bribe, under the threat of getting me arrested

if I did not pay. So I paid him Rs. 80 in cash when I was taking my meals. Two rupees were extorted from me as a subscription by the Lambardar and the Patwari. I was given no receipt for it. I gave Rs. 2-8-0 for the purchase of recruits.

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The statement of **Wirsa Singh,** *son of Sharm Singh, Virk Jat, age 20 years, resident of Mauza, Chuharkana.*

My elder brother, Ujjagar Singh, aged about 25 or 26 years, was first sentenced to transportation for life which is now reduced to probably 5 years. We all ran away out of fear. Ujjagar Singh was working in the fields. On the day of the occurrence, he had gone to bring three men from Mouza Issar to help him in reaping crops. When he came back, he saw British soldiers from a distance and, out of fear, ran away. We all ran away from our houses. After that, the Lambardars, Bhag Singh and Bhagat Singh, gave names of both of us. It was ordered that our crops and the whole of our property should be confiscated. Accordingly, the Lambardar said that he would himself get the wheat crop reaped and hand it over to Government. The houses were locked and sealed. The police was on guard. On hearing this order, Ujjagar Singh came back to the village. He saw Shisha Singh and told him that if Warsa Singh, his younger brother's name be struck off the list and no harm is done to him, he would give himself up to them. Accordingly, he paid Rs. 300 to the Thanedar, the Patwari and Shisha Singh. This sum was taken as a loan from a money-lender, and it is expressly entered in his accounts that this sum was taken for the purpose of bribing the Thanedar, Patwari and Shisha Singh.

On this, they let me off and struck off my name from the list. Ujjagar Singh then presented himself before the Thanedar and was arrested without any evidence or statement. He was not informed of the offence for which he was convicted. I paid money for securing recruits. I myself was compelled to enlistment but escaped by running away from the village on three different occasions. Some men joined together and collected a certain sum and paid it for securing recruits, but later on, it came to my knowledge that this money was misappropriated by the Lambardar himself. Even after that, they went on

asking for recruits. Bagh Singh was the Lambardar who got contributions and tyrannised over us in the recruitment work. I had to pay Rs. 10 as a contribution.

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The statement of **Phoola Singh,** *son of Bal Singh, Jat, aged 65 years, resident of village Naukhar near Mandi Chuharkana.*

In my village there are forty houses of Zamindars and fifty of menials. Jiwan Singh, Kartar Singh, Maula Bakhsh Khoja, and Bawawa Singh Khatri, members of the market, observed fast and mourning on 6th April, 1919, that is a few days before the Baisakhi festival. Those who joined in the mourning numbered in all from 400 to 500.

In the months of January and February, corresponding to the Vikrami Calendar months of Poh and Magh of the current year, Thakar Das Patwari, caused a census of all adult persons to be taken of our and the neighbouring villages, with the object of supplying recruits to the Army by force and compulsion. The Lambardar Mangal was his companion in this affair. Four men belonging to my village were selected for compulsory recruitment. Previous to this, three men of my village had voluntarily enlisted themselves. One carpenter (Tarkhan), one Jat, and a Christian and one oil man were presented and ordered either to bring forth recruits or enlist themselves. The oilman (Teli) was rejected by the doctor. Two hundred rupees per head were paid. The Teli did not even return the money. He said that the money had been spent away. We were made to bear some loss on account of this recruitment affair.

Government officers, including Fateh Shah, Tehsildar of Khangah Tehsil, continued compulsory recruitment The policemen, Sardar Singh and Feroze Din, and the Thanedar (police station officer) Sayad Mohamed Shah also accompanied him and gave us a lot of trouble. Sometimes we were made to lie on the ground and then severely beaten. We were told that either we should get our sons enlisted or bring forth other recruits by first collecting money for the purpose.

These severities increased discontent, and this was the reason why people gathered in the market on the day of the mourning. In our village we came to know in the evening that a general mourning was observed, and that no sale was made in any of the shops. We did

not know what had led to it. We heard all this from those men of our village who had their shops in the Mandi. Isher Das and Barkat Shah, residents of the Mandi, were living in our village. Prem Chand and Kartar Singh, shopkeepers of our village, had gone to the market to buy goods. I was informed that the members of the market had told labourers that at some places the people had dislodged the Railway line and that they also should do the same. Accordingly, one rail was removed but it was immediately set right by the railway men. In the evening, we heard that one railway station had been burnt. The next day, the Thanedar and the Assistant Engineer began an investigation which lasted for 15 or 16 days. Martial Law was declared and the people were strictly ordered not to leave their places and to be present at their residence at all hours. About this time, the crops which had been left unreaped, were reaped for the horses. These were 6 *killas* of wheat and 2 *killas* of gram. Nobody got any compensation. On investigation being held, those that had offered money as bribes were prosecuted, though innocent of any offence. In all, 25 men were taken under custody, of which six were released, and 15 or 16 men were convicted.

Punitive police has been stationed in our village. The Zaildar has been taking milk and other articles of food forcibly from the people. He is allowed by the police even to fell down green trees at the houses of the villagers. He is authorised by the police also to extort fine from the people as they do not accompany the watchman in his rounds at night. Women were also insulted.

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The statement of **Ram Chand**, *son of Buta Ram, formerly residing at Madan Fulle, at present in Paddianwala near Chuharkana.*

I had gone to Mauza Paddianwala where my maternal relatives lived. One day, 14 British soldiers and two constables, named Mehar Singh and Udham Singh, and a Sub-Inspector since dead, came to this village. Immediately on their arrival, they began firing. The Thanedar of Shekhupura was also with them. A sweeper, named Hira, died of shots. My maternal relation's house was searched and I was arrested and taken to the Chuharkana Bungalow. A saddle worth Rs. 50 and

a Khes which belonged to me were taken by Syed Thanedar of Chauki Kaloke, (since deceased). After that, I was sent to Lahore where the Munshis of the Railway Saddar Police station put me in the lock-up. My gold earrings were taken off. They took off one ring and As. 8 cash, and the next morning they sent me to jail. From there, after 12 days, I was brought back to Chuharkana. Here, I was also kept in the lock-up. After one month and ten days I was let off. Up-till now I don't know the reason of my arrest.

474

The statement of **Mohan Lal,** *son of Moola Mal, Brahman, shopkeeper, age 32 years, of Chuharkana, District Gujranwala.*

In the days of the Martial Law, when British troops came here, my shop, which is called Mohanlal Shankar Das's shop was entered into by some of them, and tea, almonds, cigarettes and match-boxes were taken away of the value of Rs. 25. We being afraid, kept quiet.

Besides this, when Mr. Bosworth Smith came here, provisions of the value of Rs. 45 were taken away from our shop, but no value has been realised up to this time. In the days of recruiting, Rs. 25 were realised from me. Rs. 7-12-0 were realized as a War Loan and Rs. 10 for the War League. Even this was not enough, and Rs. 25 were again collected by order of Tehsildar for O'Dwyer's Memorial.

475

The statement of **Sardari Mal,** *son of Jowahar Mal, age 18 years, Arora. resident of Mandi Chuharkana, District Gujranwala.*

On the 16th of Baisakhi, Ladha Singh, Dafedar, Jiwan Singh, Kartar Singh and Moula Bakhsh came to the Bazar near our shop. Ladha Singh came to our shop and enquired of my father about me. My father replied that I had gone. He bade him send for me. I was going out when Ladha Singh called me and took me to a well where there were other people also. He took us all to Jiwan Singh's compound where the Assistant Commissioner was putting up. The Assist-

ant Commissioner ordered the Inspector to record our statements. He did not take down our statements, but kept us all the day long in the sun. Next day, I was identified b Ladha Singh and Manesh Das, Compounder. I was then taken to the Police Station. They kept me there for 4 days and challaned me to Lahore. After 8 days, I was again brought to Chuharkana and produced before Mr. Penny on 13th May. At that time, I was identified by Ladha Singh and Jiwan Singh and sentenced to one year's imprisonment together with Rs. 50 as fine After passing 4 months in Jail I was released owing to my being under age. I did not commit any crime.

During the days of Martial Law, the British soldiers took away a tin of ghee from our shop. My father and my brother Haveli Ram were present. They protested but were threatened with a pistol. My father reported the matter to the Assistant Commissioner, but has got no money as yet. Moreover, Ganpat a Shop-keeper took 30 seers of sugar from our shop under the Municipal Commissioner's order, and its price is also not given to us yet.

476

The statement of **Ranpat Rai,** *son of Jamit Rai, resident of Mandi Chuhárkana, now in the District Sheikhupura, previously Tehsil Khangah Dogran, district Gujranwala.*

I state that during the days of recruiting, Rs. 10 were realised from me as subscription for recruiting. On my pleading poverty, the Members gave me the alternative of being recruited myself, I, therefore, gave the subscription.

During the days of Martial Law, 150 Maunds of fuel and 3 maunds of white bhoosa (chaff) belonging to me were taken away forcibly by the Military for their own use. The fuel was worth Rs. 100 and the Bhoosa Rs. 3.

After this, I was made to pay Rs. 5 through the Tehsildar, I do not know what that sum was realised for from me, but I have heard that this was given as a contribution towards the expenses of Martial Law.

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Copy of extract from the account book showing items realised illegally.

The undersigned states as follows:—

1. The 14th Baisakhi, Samwat 1976 Paid to Jewan Singh, Member of the Mandi for the expenses of Martial Law Officers with the servants Rs. 50.

2. Rupees one hundred and fourteen. The 17th April Samvat 1976 in payment of indemnity from the shop to the Members of the Mandi.

3. Rupees thirty-nine. The 17th Magh Samvat 1975 paid to the Members of the Mandi for the purpose of Memorial (Tomb).

4. Rupees twenty-five paid to the Members of the Mandi for securing recruits.

The above items have been realized illegally by the orders of the officials.

Sd. BARKAT RAM HARICHAND,
Mandi, Chuharkana,
District Gujranwala.

7-12-1919.

478

The statement of **Jairam Mukund Lal,** *shopkeeper of Bhundour near Chuharkana, district Gujranwala.*

The Military, the recruits and police sepoys have gone away after taking from our shop—the shop of Jai Ram and Mukand Lal of Bhundour near Chuharkana, provisions of two weeks. Ghee, pulse, salt, flour, spices-ration. The total expenses amout to rupees eighty (Rs. 80.) The list of the provisions is with us.

We have got in our possessions the signatures of many.

ANNEXURE TO THE No. 478.
CHUHARKANA.

Date	Name. of buyer	Name of Articles.					Total	Received
		Flour.	Ghee.					
1-7-19	Kesar Singh	0/8/0	0/6,0					
	Sundar Singh.. ..	Dal.	Shakar.					
	Jiwan Singh	0/1/6	0/1/0				1/0/6	
	Kehar Singh							
3-7-19	do. ..	Flour	Ghee.				0/14/	
		-/8/-	-/6/-					
4-7-19	do.	Flour	Ghee	Dal	Spices	Cash		Received.
		1/-/-,	-/12/-,	/-3/3,	/-/1/9,	1/14/-,	2/15/-	1/14/-
2-7-19	Sunder Singh.. ..	Flour	Ghee	Dal				
		-/5/3	-/8/-	-/3/-			1/-/3	
3-7-19	do.	Flour	Ghee	Dal				
		-/5/3	-/4/-	-/2/-			-/11/3	
4-7-19	do.	Spices	Flour	Ghee				
		-/1/-	-/13/6	/10/-				
		Dal -/9/-	Sugar	-/5/3				
			Matches	-/-/3			2/7/0	
							9/-/-	
2-7-19	Buta Singh	Flour	Ghee					
	Sant Singh	-/2/9	-/2/-				-/4/9	
4-7-19	do.	Ghee	Sugar					
		-/2/-	-/1/-				-/3/9	
5-7-19	do.	Flour						
		-/2/9					-/2/9	
							/13/3	Received

600—17

ANNEXURE TO THE No. 478—*contd*,
CHUHARKANA.

Date	Name of buyer.	Name of Articles.					Total	Received.
2-7-19	Sham Singh	Flour -/2/9	Ghee -/2/-	Sugar -/1/6			-/6/3	
4-7-19	do.	Flour -/5/3	Ghee -/6/-	Sugar -/1/6	Spices -/1/-		-/13/9	
5-7-19	do.	Flour -/5/3	Ghee -/4/-	Dal -/1/9	Sugar -/1/6		-/11/6	
							1/15/6	
1-7-19	Chain Singh	Flour -/8/-	Ghee -/8/-	Spices -/1/6			1/1/6	
2-7-19	do.	Flour -/10/9	Rice -/2/-	Dal -/2/-			-/14/9	
4-7-19	do.	Flour -/8/-					-/8/-	
							2/8/3	Received.
2-7-19	Natha Singh	Flour -/5/3	Ghee -/4/-	Sugar -/3/3	Spices -/1/-		-/13/6	
3-7-19	do.	Oil -/1/-	Dal -/3/3				-/4/3	
5-7-19	do.	Flour -/5/3	Ghee -/4/-	Dal -/2/-	Sugar -/1/6		-/12/9	
							1/14/6	
						Sum Total	15/4/-	

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LIST OF THE ARTICLES, THE PRICE OF WHICH IS YET TO BE REALIZED.

ARTICLES.	PRICE. Rs. a. p.
Flour 60 maunds, 19 seers	376 10 9
Ghee 2 do. 30 do. 11 chhs.	173 12 0
Cash account other articles	220 6 3
Gur 1 Maund 30 seers	17 8 0
Rice 3 do. 20 do.	22 8 0
Urad (Mash) 1 Maund	120 8 0
Sugar 1 Maund	23 0 0
Mushkan rice 13 seers	4 5 3
Mewa	1 0 0
Pulses	6 15 0
Gunny bags	6 8 0
	865 1 3
Cash received ..	275 0 0
Balance ..	590 1 3

(Sd.) GANPAT, SHOPKEEPER.

SHEIKHUPURA.

483

The statement of **Gosain Maya Ram**, *B. A., LL. B., Pleader, Sheikhupura.*

There was a complete *Hartal* or closing of shops in Sheikhupura on the 6th of April, 1919. The *Hartal* was observed to show that the Rowlatt Act, which was passed in the teeth of opposition by the press, the people and the representatives of the people in the legislative council, was an undesirable measure.

The *Hartal* was a spontaneous act, and not engineered by pleaders at all. There was a meeting, nearly of all the adult population of the town in the evening of the same day, in which only one resolution was moved to the effect that His Majesty the King Emperor be requested to veto the said Act.

The meeting lasted only for 20 minutes. Sardar Sahib Sardar Amar Singh, a local Extra Assistant Commissioner, Sardar Din Mohommed, Naib Tehsildar, and Babu Ali Mohammed, Sub-Inspector of Police, were deputed by Rai Sahib Shri Ram, Sub-Divisional Commissioner, Sheikhupura, to watch and report the proceedings, which was done the same evening; the report being that the meeting was perfectly loyal and the specches quite moderate. The President of the meeting was Lala Ushnak Rai of Sheikhupura, a pleader of the Chief Court of the Punjab. I was the mover of the resolution which was seconded by Sardar Buta Singh, pleader of Sheikhupura.

From the 6th of April to the 14th of April, nothing unusual happened at Sheikhupura. There was a second *Hartal* on the 14th of April, which had absolutely no connection with that of the 6th. This second *Hartal* was probably due to the incidents at Lahore on the 10th, whereof the news reached Sheikhupura later, as all communication through post and telegraphs had been stopped in these days.

Railway and telegraph wires were cut on the night of the 14th and the 15th of April by some mischievous persons. No body except the actors saw this done. I was absent from the station on the 11th and 12th of April, conducting cases in the court of Rai Sahib Sri Ram and Sardar Sahib Amar Singh Sahib at Guj-

ranwala ; and on the 13th and 14th of April, I was at Sialkot. I returned to Sheikhupura just on the morning of the 15th of April, a fact well known to the local authorities. After the 14th, nothing happened at Sheikhupura. On the 15th, 16th, 17th and 18th, Sardar Amar Singh and other authorities were constantly seeking my help as well as that of other pleaders and respectable persons of Sheikhupura to see, watch and report if any undesirable thing happened at Sheikhupura. Thanks to the good sense of our people and our good officers, nothing undesirable happened.

All of a sudden, early in the morning, on the 19th of April, Col. O'Brien, Deputy Commissioner, Mr. Heron, Superintendent of Police, Rai Sahib Sri Ram, Sub-Divisional Officer, Sheikhupura, Raja Sahib Fateh Singh of Sheikhupura, Babu Ali Mohommed, Sub-Inspector of Police, Sheikhupura, along with 20 or 25 European soldiers, with guns loaded and bayonets fixed and pistols, raided Sheikhupura and made arrests. Beginning with Ushnak Rai the party came to my office, then to Maulvi Alim Din Pleader's house, from where they proceeded to Sardar Buta Singh Pleader's house, and so on till the number reached 15. After being paraded through the streets and bazars of the town, we were ordered to sit on the dirty ground in the bazar, and if any one did not like to sit on the dirty place, he was forcibly made to do so by the soldiers, who all continued jeering at us and abusing us in English all the way. A few more unimportant arrests were made by the police, and the prisoners were brought and made to sit along with us. This lasted for about an hour. Be it noted that it was early in the morning and we were not properly clad. Some were arrested in their night shirts and *pyjamas*, while Maulvi Alim Din, pleader, had on only a shirt and a *dhoti*. Our request to have our clothes brought was met with a curt refusal and a frown. Nearly all of us had not taken our morning meal. From the bazar we were taken to the armoured train, which was standing on the Railway line, where again we were ordered to squat on the ground for another 15 minutes, waiting for some one who was to be arrested at a well about a mile distant from the town. This was intended as an insult, as we were forced to squat on the ground while the soldiers and officers kept standing. Nine of us were taken to Lahore in the armoured train and the rest were taken back to the lock-up at Sheikhupura.

Myself, Sardar Buta Singh, Maulvi Alim Din, pleaders, and Jamiat Singh were put in one compartment and were ordered to

sit on the floor, though there were benches to sit upon. Sardar Buta Singh had taken purgative the same day early in the morning. He wanted to make water and requested one custodian to allow him to do so, but to no purpose. All of us repeatedly made the request, whereupon one of the soldiers replied, "Can't he swallow it?" One cannot describe the humiliation and pain inflicted on us, specially on Sardar Buta Singh. We reached Lahore about midday, and were placed in the lock-up at the Railway Station platform. There were two rooms and all of us were put in the first room, where night-soil and urine passed by persons who might have been locked up there before us was lying, occasioning an intolerable smell. I may mention here that it was at the Lahore station that Sardar Buta Singh was allowed to make water after about two hours. While putting us in the lock-up our *topis*, *pagris*, and even spectacles were forcibly taken from us, in spite of our remonstrances, in which our Sikh friends who always consider the removal of *pagris* as a great disgrace, were more vehement. We never knew what our offences were and no one informed us respecting them.

Martial Law was never proclaimed at Sheikhupura, whilst we were there, *i. e.*, not before the 19th. At the Lahore station, though we were very hungry, the police did not give us any food, notwithstanding our asking for it. At about 3 p. m., we were escorted in a prisoners' van to the Lahore Central Jail. When the jail door was closed on us, we were made to sit on a verandah, and it was here that we were handcuffed. It was in the jail that we learnt that Sardar Ghakar Singh, retired Police Inspector, was shut up as a hostage for his 2 sons who could not be arrested in the morning. He, however, was released the same evening, at whose orders we cannot say. For full 40 days we were imprisoned in solitary cells without any trial, and it was on the 29th of May that we were brought from Lahore Jail and once more made to go through the town in handcuffs and released. The hardships which we had to undergo in the jail are simply indescribable. The ordinary jail food is fit for cattle and not for human beings. We were allowed to leave our cells for half an hour only in the morning and half an hour in the evening for bathing, etc. Even this one hour was many times denied to us by the warders, who used to open and shut our doors at will.

P. S.—The total loss to the Government in Sheikhupura was the cutting of 2 wires, which were mended the next day by a local

goldsmith without any charge and the breaking of one pane of glass. The value of the loss cannot exceed Rs. 5 at the most. At first the indemnity proposed was Rs. 9,000 which was subsequently reduced to Rs. 100, out of which nearly Rs. 60 were recovered from 4 pleaders, who had the misfortune to be sent to jail for 40 days for no fault of theirs.

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The supplementary statement of the same witness (No. 483).

On the 6th of April, there was a complete *Hartal* in Sheikhupura. At about 8 a. m., when I came to my office all shops were closed. It was a voluntary act of the people. When the Sub-Divisional Officer came to know of this, he sent B. Ali Mohd., Sub-Inspector of Police, to get the shops opened. The said Sub-Inspector passed through the bazar, and when he came to a Muhammadan baker's shop he began to threaten him. I was sitting near by. I went to him and told him it was improper to threaten and force people to open their shops against their will. As he took me aside, the shopkeeper put water in his oven. I was taken to the Thana, where there was one *Nawal*, a butcher, whom the Sub-Inspector tried to compel to get ready meat for him. The butcher said that everyone had closed his shop and he therefore did not desire to act differently from the rest. I told him the Sub-Inspector could not live without meat for a single day. He said nothing. Then I told him to kill fowls for the Inspector's use. The butcher said he had none, whereupon I even undertook to provide them. This was said in jest. The butcher was then dismissed and the Sub-Inspector went to Lala Sri Ram to make his report. The Sub-Divisional Officer summoned me to his house at about 10 a. m., the same day, and enquired whether I was going to join a meeting against the Rowlatt Act which was expected to take place in the evening. I replied in the affirmative. On this he began to threaten me. He said that there was a condition inscribed in our licenses, to which I replied, "I know that". He then argued with me, but I convinced him that the meeting was quite innocent and nothing objectionable would happen. In the end he made a personal appeal to me that for his sake I should not join the meeting to which I yielded and came back. Subsequently, the Sub-Divisional Officer sent for other pleaders too and told them that I had promised not to join the meeting, and so, they too

should not. When I came to know of this, I felt hurt and thought that the Sub-Divisional Officer had made a wrong use of my name to influence the others; so I wrote to him that I meant to go to the meeting and that he had no right to use my name in this fashion, and at the same time assured him that nothing untoward would happen at the meeting. This letter was given to the police, who, I am told, used it in my favour. This occasioned great displeasure against me. I was absent from the station on the 11th, 12th, 13th and 14th of April, and knew nothing about what happened on those days, and yet I was kept in jail for 40 days.

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The statement of **Lala Ushnak Rai,** *B. A., LL. B., Vakil, aged 36 years, Sheikhupura.*

I have been in practice as a First grade Pleader for about 9 years. I have been hereditary "Lambardar" (Headman) for two villages. I own extensive land and house property. I have continuously aided the war functions and, upto April last, never took part in any political movement.

Sheikhupura observed a spontaneous *Hartal* on the 6th of April. At about 6 p. m., a meeting was held to protest against the Rowlatt Act and it finished its business in about 20 minutes by passing only one resolution of protest. It was attended by the Extra Asssistant Commissioner, Naib Tehsildar and a Police Sub-Inspector, all of whom expressed satisfaction and reported to that effect to the Sub-Divisional Officer who, it is said, submitted his report to the authorities. From the 6th to the morning of the 14th of April, all was quiet and nothing unusual happened. On the 14th of April there was another *Hartal*. During the night between the 14th and the 15th, telegraph wires were cut. On the morning of the 15th, the Sub-Divisional Officer sent for me and I most willingly promised to co-operate with the officers in the maintenance of law and order. The same evening at about 8 or 9 p. m., the Sub-Divisional Officer went to Chuharkana, leaving Sheikhupura in charge of the local Extra Assistant Commissioner, who again sent for me at midnight and desired me to keep him informed about the situation. Thereafter, the Sub-Divisional Officer used to remain near Chuharkana during day time and return every night

for rest. I co-operated with the local Extra Assistant Commissioner, supplying him with every information till the 18th, when he was sent on patrol duty to Chichoki Malian. On the morning of the 19th, I, therefore, presented myself before the Sub-Divisional Officer before his departure for Chuharkana, and reported that all was well in Sheikhupura.

A few minutes later, at about 8 a. m., the Sub-Divisional Officer, the District Magistrate, Col. O' Brien, the Superintendent of Police and soldiers with fixed bayonets came to my house and took me in custody without allowing me even to close the doors of my house or to put on my jacket. I was then made to squat on dirty ground, while they were waiting for Gosain Maya Ram, whose office was only a few yards off mine. I had no desire to squat down as I was not tired, but I was made to squat in order to humiliate me. We were then made to march whilst others were being arrested. We were then taken in an armoured car to Lahore. We reached Lahore at about midday, and were kept in the Railway lock-up for two hours. At the time nine of us were made to occupy it, it was totally unfit for habitation, as it had been used previously as a latrine and was reeking with foul smell. We were made to leave our turbans and shoes outside the lock-up. Gohar Singh, being a Sikh, protested against the removal of the turban and wanted to keep his spectacles on, as he could not see without them on account of his age. His protests were disregarded. We were kept without any food the whole of that day. From the lock-up, we were taken to the Central Jail in a prison van, and were handcuffed in pairs. At the jail we were given the evening meals. I observed that even the convicts whom we saw were not handcuffed. The jail gate was locked and we were kept under watch. I could not then, and do not even now, understand the reason for handcuffing, as I and many of my fellow prisoners were thus detained for forty days in solitary cells without a trial and without any investigation having been carried on to our knowledge. We were unnecessarily taken to Sheikhupura handcuffed, and there released before a Magistrate. This could have been done at the Central Jail.

On the 30th of May, 1919, I left for Lahore, but a few days later, I learnt that my employee was made to pay Rs. 26 which was more than one-fourth of Rs. 100 as indemnity required from Sheikhupura without allowing him the time even to inform me.

Several weeks after, I was informed that the collection of the Government revenue dues and water rates, etc., of my "*Moza*," (village) Chahan Bhag Mal, of which I was a 'Lambardar,' was being made by another person and not by my 'Sarbara' as before, from which I concluded that the revenue authorities had also dismissed me from my hereditary 'Lambardari.' I sent for a copy of the judgment which I received after two months. It stated only that I was dismissed and Raja Fateh Singh appointed 'Lambardar' of Chahan Bhag Mal on the 30th of May, 1919. I appealed against the order on the ground of my not having been heard at all and of my not having been informed of the order. My appeal was dismissed within two or three days without giving me any opportunity of being heard, the order of rejection having been sent to my address.

An '*ex-parte*' enquiry regarding the professional conduct of some pleaders (including myself) was started, although they had not yet been released.

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The statement of **Sardar Buta Singh**, *B.A., LL.B., Pleader.*

I am 30 years old. I have subscribed to the War Loan. I was a member of the District War League. I was instrumental in enlisting 25 more members. I assisted in recruiting, and received a certificate for my services.

There was a complete *Hartal*, at Sheikhupura, on the 6th and the 14th of April last. I took no part in either of them. On the 6th, I appeared in three criminal cases in the court of the Local Extra Assistant Commissioner. The day being a Sunday, I could have absented myself from the court. From the evening of the 10th to the midnight of the 13th of April, I was at Gujranwala where I had to conduct cases in the court of S. Amar Singh, Extra Assistant Commissioner, and Sub-Divisional Magistrate, Sheikhupura.

On the morning of the 14th, I was informed by my servant that all the shops were closed. The following night, some mischievous fellows cut the telegraph wires near Sheikhupura; otherwise, perfect calm reigned in the village. No mob was seen collected in any place, no demonstrations were made anywhere, and nothing unusual was done by the people.

On the morning of the 19th, at about 8 o'clock, I was lying in my bed after taking some medicine, when I, along with other local pleaders, all of a sudden, was arrested by the orders of the Deputy Commissioner. All of us were put in charge of some 25 soldiers who carried loaded guns with fixed bayonets. We were made to parade the city in this condition, and were, more than once, made to sit upon filthy ground in the presence of our co-villagers.

After making a full display of our humiliating condition for about an hour, we were marched double speed towards an armoured train waiting on the railway line close to Sheikhupura to take us to Lahore. On the way to the train, I was abused, jeered at and beaten with a stick, on account of my not keeping pace with the others owing to my ill-health.

We reached Lahore at about 1 o'clock in the afternoon after being two hours on the way. During our journey, repeated requests by me, as well as by my companions, to allow me to make water, were bluntly refused by our guards. No food was supplied to us on the day of our arrest till late in evening.

From the Railway Station we were taken to the Central Jail, Lahore, where we were handcuffed and taken to solitary cells. For forty days we were thus detained, thereby suffering the greatest possible discomfort and hardship.

On the 29th of May, a strong escort of police was sent up by the joint Deputy Commissioner, Sheikhupura, to take us back to Sheikhupura, and the hands of Mian Alam Din, pleader, were tied to mine by the loin cloth belonging to one of our village chaukidars. In this predicament we were taken to Sheikhupura, then marched to the Thana and then to the Naib Tehsildar's house and were taken away to the Tehsildar's house. Four of our pleaders were dealt with thus.

487

The statement of **Alam-u-Din**, *B. A., Pleader, High Court, Sheikhupura.*

A *Hartal* was observed in Sheikhupura on the 6th of April and a meeting was also held the same day in which resolutions were passed against the Rowlatt Act. I did not take part in the general *Hartal* nor did I myself observe the *Hartal* or ask anyone to observe it. As my *Muhalla* (ward) was away from the bazar, no *Hartal* was observed there. I did not join the meeting. Later

on, on the 14th of April there was again a *Hartal*. I did not take part even in this one. I remained from morning till evening in the *Killa* which is about 500 yards from Sheikhupura. People came to me for contribution towards a Langarkhana, but I refused to give anything. Notwithstanding that I took no part in the occurrences of those days, Rai Sahib Sri Ram got me arrested only to cause me trouble and dishonour and in revenge, and not because he was ignorant of the real facts. On being remonstrated with for this by Zulfkar Din Munsiff and Sirdar Pritam Singh, he replied that I was very proud and that I did not 'salam' him on a certain day.

When I came back after my release, Pandit Devi Dyal, Sub-Court Inspector, Sheikhupura, who was Rai Sahib's associate, told me that I had been arrested on account of my arrogance towards the Rai Sahib. The above statement is quite true. I remained for 40 days in the Lahore Central Jail and was then let off without any enquiry or trial. Others too, for instance, Lala Udhak Rai, Gosain Maya Ram, O. S. Buta Singh, pleader, were arrested by Rai Sahib out of enmity. No doubt, these people were present at the meeting of the 6th, but Rai Sahib himself reported that the meeting was very orderly and passed off quietly, and that no disloyal speeches were made there. The said gentlemen did not take any part in the observance of the *Hartal*, either on the 6th or on the 14th. I may mention here that all demonstrations were spontaneous and not the result of inducement or pressure by any one. The disturbances first of all began in Chuharkana on the 15th of April. At about 5 p. m. the railway station was burnt, the railway line was damaged and the bridge was set on fire. That day at about 12 noon (midday) Mangal Singh *Z*aildar came from Chuharkana and reported to the Rai Sahib that people were gathering and that arrangements for safeguarding the peace should be made. Then Maula Bax, Secretary, and Sirdar Kartar Singh, M. C., came to Sheikhupura, and they too informed him about the situation. If the Rai Sahib had himself gone to the spot or sent a Sub-Inspector of the 'Illaka', all the people of Chuharkana and its surrounding villages could easily have been dispersed and no disturbance would probably have happened at Chuharkana; and if the distubance had not occurred in Chuharkana, then Momen, Dhaban Singh and other stations would have been saved. I say with confidence that no fatalities would have occurred,

people would not have been imprisoned unnecessarily and Government property not destroyed. In my opinion, only Rai Sahib's incompetence has been the cause of all this desolation and destruction. He did neither go himself to the spot, nor did he allow the Sub-Inspector to do so. He, with his family, shifted from Sheikhupura to the *Killa* and closed the *Killa* Gate to the public.

Sirdar Gauhar Singh was arrested only out of enmity. He was quite innocent. He was absent from Sheikhupura during those days.

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The statement of **Sirdar Gauhar Singh**, *Arora, age 62, retired Inspector of Police, Sheikhupura.*

I am a retired Inspector of Police. I had served the Government for 38½ years. During this period, I had served in different capacities in many districts of the Punjab. My service book may be sent for from the Police Office; it will show my services to the Government.

I shall produce my certificates for perusal. I am about 62 years of age. I left for Haridwar on or about the 23rd of March, 1919, and returned on or about the 11th of April, 1919, and hence I am unable to state what happened during these days.

On the 19th of April, early in the morning, a number of sepoys, headed by Col. O'Brien, came to my house and enquired for my three sons, Amar Singh, Atma Singh and Santokh Singh, a minor. They were not present. I was arrested there and then, and despatched to the Central Jail along with several others. We suffered great hardships and indignities on the way. On arrival at the Central Jail, I was told by the co-accused pleaders that I had been arrested as a hostage for my three sons. I was released the same evening.

Next morning on arrival at Sheikhupura, I found my house locked up and my family and cattle turned out. Two of my sons were under arrest. They had come there of their own accord. My third son presented himself on his return from his usual business before the authorities.

Before my arrival, an order had been promulgated by the beat of drum, prohibiting me from cutting my crops and, if I did, the penalty would be that of being shot or imprisoned. My property

was to be confiscated until the arrest of my sons. This was in addition to the confiscation of the properties of my sons. I have got a certified copy of the order, a copy of which is attached hereto.

In spite of my sons having voluntarily surrendered, as required by the authorities, my house, stables and other quarters remained locked up for about 8 days, and a strong police-guard was placed round our house and the fields, and so we had to remain out, homeless. Our crops suffered a great deal owing to our not being allowed to look after them. Our poor tenants who were to receive 2/3rd of the produce suffered as well. These tenants had to pay full canal dues, without any reduction.

On the 17th of May, I was arrested again and was released on the 30th of May, 1919, when they had made me and my relatives and friends to make statements against the pleaders accused. I do not know for what fault I was put to so much trouble. I was brought from the lock-up handcuffed, and was made to walk in Durbar (public Durbar) in front of the police station, and also many times in the presence of all the inhabitants of Sheikhupura and other places in the burning sun. I was put to all indignities in the burning sun. The Deputy Commissioner, Mr. Smith, used very foul language towards me.

I was a Lambardar of my village for many years. Neither was a notice served on me to show cause why I should not be dismissed from the post, nor was I told that I had been dismissed and another Lambardar appointed in my place. My sons have also been deprived of the hereditary posts. Two of them are police officers. My pension of Rs. 100 has been stopped for two years. On my application for copies of the orders, I was told that the copies of such orders were not to be given.

The indemnity, fixed arbitrarily, was realised from my people in my absence. I do not know why this indemnity has been levied and under what authority and for what loss sustained by the authorities or anyone else.

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The statement of **Sirdar Atma Singh**, *son of Sirdar Gauhar Singh, Retired Police Inspector, Timber Merchant, Sheikhupura.*

I am the 5th son of my father. Two of my brothers are Police Sub-Inspectors and one is a B.A., LL. B. My grandfather too was a Deputy Inspector of Police.

On the 6th of April, there was a complete *Hartal*, but there had been no previous meeting held to arrive at this decision. There was also a public meeting held at 6 p.m. the same day, at which Hushnak Rai, B.A., LL.B., pleader, presided. Before this date, the Sub-Divisional Officer had sent for several of the pleaders and desired them not to attend the meeting, but they said that nothing seditious would be talked there, and if the authorities desired, to prohibit the meeting, it would not be held. The Sub-Divisional Officer was not willing to do this and accordingly the meeting was held. Sirdar Amar Singh, E. A. C., Sirdar Din Mohammad Naib, Tehsildar, and two Sub-Inspectors and two constables attended the meeting. I offered prayers only. Some speeches were made and the meeting was over in about an hour, and the people dispersed peacefully to their homes.

My father is a Lambardar and I was the Sarbarah. In 1918, I was very much pressed by the Sub-Divisional Officer to supply recruits by spending money. I protested that I was not in a position to do so, but on receiving several warnings, I at last paid a person Rs. 300 and had him enlisted in Gujranwala.

There was a *Hartal* on the 14th of April also, on which date I returned to Sheikhupura from Lahore. A 'langar' (charitable kitchen) was started that day for feeding the poor and the travellers. Next morning, I learnt that during the night some wires had been cut. The Tehsildar sent for me and asked me to see that such things did not happen in future. Accordingly, till the 18th I used to go out at night along the railway lines to see that the wires were not damaged. On the morning of the 19th, I had gone a mile or two from the village for a stroll, when a person told me that my house was being searched and that my father had been arrested and was being taken away. I hurried back and saw my father being taken to Lahore. When I reached home, our house was being searched, and the women being turned out. The Tehsildar and the Sub-Inspector told me that if I had not come back, my house would have been burnt. Within an hour after the search ended, I went to the Thana with the Tehsildar. I was kept there till the next morning. At that time both my brothers turned up and my father who had been taken to Lahore also came back. That evening some soldiers came in a military train and took us three brothers away to the Lahore Central Jail. There we were kept in separate cells.

We were taken back to Sheikhupura after 40 days and I was produced in the court of Mr. Penny and charged with obstructing food being taken to the prisoners in the *Hawalat*. This was false, as food had, as a matter of fact, been taken to them.

I was sentenced to six months' rigorous imprisonment, but was released after about four months.

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The statement of **Sirdar Amar Singh,** *son of Sirdar Gauhar Singh, Sheikhupura.*

I am a native of Sheikhupura and I am doing the business of supplying lime. My forefathers and other ancestors have rendered help to Government in several capacities. My grandfather, S. Sunder Singh, was an Inspector of Police, and is drawing a pension from the Government. Moreover, two of my brothers are Sub-Inspectors of Police and I myself have been rendering various kinds of service to Government on different occasions. Unfortunately, two years ago, Lala Sri Ram was appointed Sub-Divisional Officer in Sheikhupura. In those days recruiting for the army was in full swing, but I failed to render help according to the sweet will of Rai Sahib Sri Ram.

It was the desire of Rai Sahib that I should render help in recruiting at any cost, even at the cost of my ordinary business. I represented that having much private work to do, I would try to give such help as was in my power. Accordingly, I presented two recruits, out of which one was selected and the other was rejected. I had to spend nearly Rs. 400 on the one who was selected, but, as Rai Sahib was not still pleased, it gave him ground for injuring me. When last year, my father Gauhar Singh, on his return from Dalhousie, called on Rai Sahib, he was treated badly and asked to go from village to village for recruiting. As my father is an old man, and is suffering from urinary troubles, he cannot ride a horse. So he replied that though he was ready to help and had no objection in doing so, he could not go to outside villages, and added that he had served for forty years in the Police Department and his energy was exhausted. Hearing this, Rai Sahib got angry and said it would be seen to later. After this, Rai Sahib became a deadly enemy of mine and of the other members of my family. He began to look for an opportunity to take

revenge, but he failed to achieve his object for the time being. The days of Martial Law were unfortunate days for us. They proved very opportune to the Rai Sahib to take revenge. He therefore made a common cause with Jiwan Das who was our deadly enemy and a favourite of his. Accordingly, on the 19th of April, 1919, my father was arrested and sent to the Lahore Central Jail without being guilty of any crime, but he was released that very day. What happened to us at Sheikhupura that day is beyond description. All our houses were locked up and all ladies and children turned out. The crop in the fields was confiscated and a guard was stationed there, and we were prevented from reaping them. On this account we suffered a heavy loss, which is well known to the people of our village. We were constantly threatened with getting our houses set on fire. I don't know why this step was taken in my case as the house of no one else in Sheikhupura was searched or locked-up. It was proclaimed by the beat of drum that timber, etc., and bricks of the kiln of Sirdar Amar Singh and Sirdar Atma Singh, sons of Sirdar Gauhar Singh, had been confiscated, and no one should buy them. On the 20th of April, I, along with my two brothers Atma Singh and Sukh Singh, was sent to the Central Jail. We three brothers remained there uptil the 23rd of May 1919. On the 24th of May, my two brothers and some other persons were taken out of the Central Jail and were brought handcuffed to the Lahore Railway Station. Thence at about 2 p. m. we were taken by train to Chuharkana and finally to Sheikhupura. At night we were put into the lock-up where I saw my brother-in-law Gulab Singh. He was confined simply on my account and for one fault of his own. To give me pain, not only was my brother-in-law detained in Civil Prison, but also an innocent friend of mine, named Basawa Singh, had already been sent to the Lahore Central Jail. Sunder Singh, barber, and Umar-ud-din, ironsmith too, were detained in Sheikhupura Civil Prison from 19th of April to 28th of May, 1919. They were made to suffer simply for my sake, as they were my servants. The abovementioned five men, namely, Gulab Singh, Basawa Singh, Sunder Singh, Chatta, and Umar-ud-din were released without trial on the 28th of May, 1919. I was brought to Sheikhupura on the 24th of May, 1919, and on the 25th presented handcuffed before all the residents of the town for identification. This was done merely to disgrace me in the eyes of the public as I had been guilty of no offence. After that I

was again put in the lock-up. Next day, the 26th, I along with others was brought before Mr. Penny, Extra Assistant Commissioner for trial. The Magistrate finding that I had committed no offence released me there and then, and the other men were convicted according to their crimes and sent to the different jails the next day. I think it proper to mention two or three things more in connection with this. Not being contented with injuries that were done to me and my relatives, my father Sirdar Gauhar Singh, Retired Inspector of Police, who passed his time in prayers and religious deeds, was put in the lock-up on a false charge. This was due to Lala Sri Ram and Bawa Jiwan Das who could not bear the idea of release from the Central Jail. By this they had their desires fulfilled, for, on the 28th, my innocent father Sirdar Gohar Singh was publicly rebuked and disgraced by Mr. Bosworth Smith. My father was handcuffed and made to walk bare-footed to the Sheikhupura Police Station. This is a well-known fact.

I was quite innocent and had to suffer detention and imprisonment in the Central Jail for one month and seven days for nothing. Rai Sahib Sri Ram was trying hard to see me in Jail and he tried every means to prepare evidence against me as is well known to the people of Sheikhupura. I am a respected citizen paying tax varying from Rs. 150 to Rs. 200 yearly.

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The statement of **Gian Chand**, *son of Lakha Singh, age 28 years, Arora, confectioner, Sheikhupura.*

On the morning of the 19th of April, about 13 men were arrested. That day Col. O'Brien, Superintendent of Police and other officers had come to Sheikhupura with the military. The houses of Sirdar Gauhar Singh and others were searched. My house was adjacent to his and was also searched. Nobody enquired about me for about 25 days after their arrest. Once or twice Sirdar Feroz Din asked me to become a witness for the prosecution, saying I should prepare myself to be *challaned*, if I did not. On the 14th of May, at about 10 p. m. Hakim Shah, a policeman, came to my house and said that the Raja Sahib wanted some *misri*. The Raja Sahib had an account at my shop. When I came down he said that the asking for *misri* was an excuse, the

real fact being that the Thanedar wanted me. Accordingly, he took me to Baradari where Sirdar Kartar Singh, Feroz Din and other officers had put up. Feroz Din addressing me said that I had also cut wires and that either I should pay Rs. 500, or I would be *challaned* (sent up to the Magistrate). I was made to stand the whole night and had no shirt or '*pagri*' on, because Hakim Shah had not allowed me to put them on before leaving home. Four Choukidars were kept by my side and if I tried to sit, they beat me and did not allow me to do so. All the day long on the 15th, I was troubled and asked to give money, but I was a poor man and had no means to pay it. In the evening I was put in the lock-up. For 12 days I remained in the lock-up. During that time Rai Sahib Sri Ram would come and say that he would secure pardon for me if I became a witness for the prosecution. But as I did not know anything, I did not consent. On this I was *chal'aned* (sent up for trial) before Mr. Bosworth Smith who sentenced me to 4 years' imprisonment. I was convicted in Mr. Penny's court on the charges of cutting wires and promoting *hartal* and sentenced to 6 months' imprisonment and a fine of Rs. 100. On appeal the sentence of 4 years' was quashed. I spent 6 months in the jail and paid the fine of Rs. 100. I had neither cut the wires, nor organized the *hartal*. I was implicated simply because I was a relative of Gauhar Singh.

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The statement of **Mustakim,** *son of Kasim, weaver, age 19 years, Sheikhupura.*

On the arrival of the military, I too was arrested along with Gauhar Singh and others. After all of us were taken to the Station, I, Jahana, Umer and three others were brought back to the Thana. Devi Das Thanedar and others used to say that if we would not give false evidence against Gauhar Singh and his sons to the effect that they cut the wires, we would also be *challened* (sent up from trial.) Rai Sahib Sri Ram also used to come often and taking us aside one by one placed his pistol against our foreheads and tried to compel us to give evidence. We used to be taken to the Baradari during the course of investigation and S. Feroz Din, Sirdar Kartar Singh and others used to tell me that I would be granted pardon if I became a witness for the prosecu-

tion against Gauhar Singh and his sons. As I had seen none of them doing any such thing I refused to be a witness against them. On account of this I was *challaned* (sent up for trial) and sentenced to 4 years' imprisonment and a fine of Rs. 100. On appeal for mercy my sentence was reduced to 6 months' imprisonment, which I have undergone. I was innocent of any crime.

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The statement of **Darbara Singh,** *son of Sunder Singh, Bedi, age 28 years, Sheikhupura.*

On the 14th of May, all the shop-keepers were called by Kartar Singh, Inspector and Feroz Din, Sub-Inspector of Police. I was also called. M. Charan Das took me aside and asked me to depose against Gauhar Singh and others to the effect that they had cut the wires and organized the *hartal.* I said I knew nothing about those matters. On this, they tried to terrify me, and threatened me that if I did not give the required evidence I would be *challaned.* Feroz Din further said that I should either give evidence or pay Rs. 500 to escape being *challaned.* I had no money and would not give false evidence, so they fined me Rs. 50 and *challaned* me, and I was sentenced to 1½ years' imprisonment. On appeal for mercy the sentence was reduced to 6 months' imprisonment which I had to undergo. I had committed no offence.

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The statement of **Mangal Singh,** *son of Lala Kesar Mal, age 28 years, contractor of country-spirit, now shopkeeper, Sheikhupura.*

I arrived in Sheikhupura on the 31st of March. Next day I got a license for the sale of country-spirits. I came to Lahore by the morning train on the 6th of April to buy spirits and returned on the 7th. My shop was open on the 6th, although there was a *hartal.* I was laid up with fever till the 13th. On the morning of the 14th, I found a complete and a spontaneous *hartal.* I heard this was because of the firing at Amritsar and Mahatma Gandhi's arrest. My shop remained open, as I was afraid of my license being cancelled. On the 15th all shops opened. There was disorder on

the 16th and the 17th. On the 18th, I came to Lahore by tonga to buy spirits. Trains were not working then, yet being unable to buy spirits owing to Martial Law, I returned the same evening.

On the 19th, troops arrived with a machine gun. Arrests were made in the city. Proclamation was made in the city that any one cutting crops of Sirdar Ganesh Singh who was arrested, would be shot. Some arrested people were taken by train. On the same day 2 English soldiers, 2 constables and the Sub-Inspector, Ali Mohammad came to my shop and took 10 bottles away. On my remonstrating, I was told it was the order of the Sub-Divisional Officer, and under Martial Law everything could be taken free of charge. Cost of the bottles was Rs. 3.

On the morning of the 20th, a constable came to my shop and told me that the Sub-Inspector, Ali Mohmmad, wanted me at his house. I went to his house. He asked me to give evidence against the people who had been arrested for cutting wires. I said I knew nothing about it, as I was a recent arrival in the place. He told me that it was the S.D.O.'s order, that any one refusing to give evidence should also be arrested.

Baba Jiwan Das then came and spoke to the Sub-Inspector privately. He then said, "Why don't you obey the order of the Sub-Division Officer who sent any one refusing to give evidence to jail?" I was then handcuffed and sent to the lock-up. About 10 others were also sent to the lock-up for this reason. Four or five days later, the Sub-Divisional Officer (Sri Ram) and Babu Jewan Das came to us and threatened us. They said that they had shot down many people in Chuharkana, and if we refused to give evidence, they had got the order to shoot us too. A pistol was shown to us. They came several times, subsequently, and repeated their threats. After about 35 days from the time we were brought to the lock-up, I was taken out handcuffed, and placed before the S.D.O. who again asked me to give evidence. On my refusal he slapped me twice and placed his revolver on my forehead and said he would shoot me if I refused. We were in the court-yard of the *thana*, and the others in the lock-up could see us. I got frightened and said that I would give such evidence as I was asked to give.

I was then taken to the *baradari*, where, for 2 or 3 days, I was tutored by the police as to what I should say. I was then

taken by a Sub-Inspector to Chuharkana and placed before the Deputy Commissioner (Bosworth Smith). The Deputy Commissioner hit me 3 or 4 times with a cane, and I was then taken out and brought to Sheikhupura. Next day I was taken before the Sub-Divisional Officer, and Jiwan Das, and the S.D.O. asked me to repeat my statement. I said I did not remember it well. The S.D.O., Rai Sri Ram, hit me several times with his stick. Jiwan Das said he would dictate my statement which he continued to do for about one hour. The S.D.O. wrote it and I stood by listening. I was made to sign it in Hindi.

Some days later, I was taken to the *kutchery*, and I was told by Jiwan Das that in case I forgot, all I had to do was to answer in the affirmative to the questions asked by the public prosecutor. I was taken to the court of Deputy Commissioner (Bosworth Smith). The public prosecutor asked me. "How many men were standing in the lock-up?" I said "Four." I was then sent away. The four men were also brought soon after and I heard that they were sentenced to 2 years each. Then these four and four others were sent to the court-room. I was taken in and asked the same questions. I answered "Yes." I was sent out and the eight men followed a little later. I heard they had all been sentenced to 2 years each. Later, I saw 5 of them and some others again taken to another court-room (A. G. Penny'). I did not give any further evidence. I heard that the last batch had also been sentenced.

Next day I was taken to the Sub-Divisional Officer, who said that he had saved me from the jail. He wanted me to give evidence against the 4 *vakils* who had been sent to Lahore. I refused it. He hit me with his stick. Jiwan Das tried to persuade me, but still I refused. I was told that my license would be taken away.

Two days later, I and 8 or 9 others were released. Some still remained in the lock-up.

A few days ago my license was cancelled. My security has not been returned.

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The statement of **Bawa Gauhar Singh**, *son of Sundar Singh, shopkeeper, Sheikhupura.*

I live next to Bawa Jiwan Das.

The *hartal* occurred on the 6th of April.

Troops came to Sheikhupura about the 19th, when arrests were made.

In May, for about 10 days every male inhabitant of Sheikhupura was made to go the *baradari*, and detained there from morning to evening.

My brother, Darbara Singh and I were asked by the police and Jiwan Das to give evidence against arrested men, especially against Sirdar Gauhar Singh. We refused to do so, whereupon threats were used. Next day my brother was sent to the lock-up.

Some days later, I was sent for by Thanedar Feroz Din, who said that if I paid Rs. 500, my brother would be realeased. I said he was innocent and could not possibly pay so much. I was told it was no question of innocence. I however did not pay. My brother was tried and sentenced to 1½ years in two summary cases by Mr. A. G. Penny and fined. Two offences were alleged to have taken place at the same time and on the same day at two different places, the distance between them being 1½ miles.

My brother's sentence has been reduced to six months.

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The statement of **Nawab,** *son of Hira, age 42 years, Butcher, Sheikhupura.*

I had been ordered along with others to go to the Thana on the evening of the 18th of April last. The Sub-Divisional Officer asked me why I had closed the shop. First Thakar Das, then Moti Ram, then Karimulla and then I were threatened. I did not slaughter any goat as all the shops were closed and as none would buy. I said that none had asked me to close it. I was abused and a revolver was brought out to threaten me. The Sub-Divisional Officer said he was empowered to hang the people.

On the 19th of April the soldiers came here. I slaughtered one goat of the value of Rs. 11. Of this, meat of only seven annas worth was sold and the rest was taken away by Sub-Inspector B. Ali Mohammad with the help of English soldiers without paying the price, although I demanded it. B. Ali Mohammad threatened me and took away my bed sheet worth Rs. 3 to wrap up the meat. When I again pressed Ali Mohammad for

the money and my bed sheet, he abused me. During the investigation I was pressed by Firoz Din, retired Sub-Inspector and B. Jiwan Das to give evidence against Santokh Singh, Amar Singh and Atma Singh to the effect that they were the cause of the *hartal*, but I declined.

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The statement of **Hari Singh**, *son af Jawahar Lal, Arora, age 56 years, shopkeeper, Sheikhupura.*

At eight in the morning of the 19th of April, 1919, Ali Mohammad Thanedar, Jiwan Das Bhawa, and Nawab, a police sergeant came to my shop at Sheikhupura which is opposite to the Serai, and after abusing me required me to deliver all the Soda water bottles that I had. I gave 12 bottles and asked the price (including the price of the bottles also). Reviling me they said I would not be paid anything, because it was Martial Law regime. The price of 12 bottles is Rs. 7-8. After this Rai Sahib Sri Ram, Sub-Divisional Officer accompanied by the doctor of Sheikhupura, Bawa Jiwan Das and some others, came to my shop and began to abuse me. My son Pratap Singh also was sitting at the time with me in the shop. They forcibly took me from my shop opposite the Serai and led me inside the one which my son Pratap managed, and asked me to pay Rs. 5. On my saying I had not got the money with me, Rao Sahib Sri Ram abused me and declared I would have to pay Rs. 10. I was thus compelled to pay Rs. 10 on that occasion. A large sum was realised as per list. We do not know to the present day what became of the money. On returning to my house, I found that another wrong was being perpetrated. It happend thus.

All the female members and children of Sirdar Gauhar Singh, Inspector of Police, were turned out of his house, which was then locked up and guarded by the police. Two hours later Sirdar Din Mohammad, the Naib Tehsildar, Bawa Jiwan Das, a certain Sergeant Nawab Din, and the policeman Hakim Din sent for me and asked me to help them in searching the house of Inspector Gauhar Singh. I refused to help, requesting them to carry out the search in presence of some relatives of the master of the house. At this Bawa Jiwan Das threatened that if the house

were not searched within 2 hours they were empowered to set it on fire. Being thus coerced I had to yield. The search was conducted most carelessly. Most of the articles were either spoiled or broken. At first it was intimated by the Assistant Sahib that all the property including cattle, crops, lands and shops had been confiscated and that this confiscation order was to remain in force until Sirdar Amar Singh, Sirdar Atma Singh and Sirdar Santokh Singh presented themselves before the authorities. It is however to be regretted that although the very next day all the three above-named gentlemen duly reported themselves, the house remained locked up for full 7 days. All the children and the helpless ladies remained shut out without any bedding or other necessaries. When on 20th of April, 1919, Lala Sri Ram S. D. O. instituted an enquiry to discover the persons who had organised the *hartal* and the disturbances, the whole town was unanimous in saying that the *hartal* occurred spontaneously without pressure from any particular individual. On that occasion, Lala Sri Ram with a pistol in his hand, addressing the whole town (including us) said, "I have already got respectable lawyers of your town and Sirdar Gaubar Singh and his sons, arrested. Now if you do not come forward as prosecution witnesses against them, you shall be subjected to the same treatment and disgraced." Bawa Jiwan Das could do what he liked, for he could get Lala Sri Ram to arrest and disgrace anyone he had a mind. On this account many persons were arrested, although no charge could be possibly framed or prosecution started against them, and then were subsequently discharged without any investigation.

The next day, when I went to the bazar, Bawa Jiwan Das, Thakar Das Mehta, and Har Bhagwan Das, Brahman bade me give evidence against the following persons:—Sirdar Singh, Sirdar Amar Singh, Sirdar Santokh Singh, and Parma Nand son of Kirpa Ram. I replied I knew nothing against any of them; and as far as my knowledge went they were all perfectly innocent. I therefore refused to falsely implicate them. On this I was threatened that unless I consented to depose for the prosecution, my son Santokh Singh who is only 10 or 11 years old would be prosecuted. I however persisted in my refusal. Again Lala Devi Dayal, Court Inspector, said to me that I could be made to become a prosecution witness if I were subjected to some

corporal punishment. My reply was, "Even if you deprive me of my life, I will not give false evidence." At this Bawa Jiwan Das abused me much and subjected me to humiliating treatment. I have been most unjustly oppressed and tyrannised over by these people.

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The joint statement of (*1*) **Gokal Chand,** *son of Jai Ram, Brahman, Shop-keeper, age 23 years and* (*2*) **Gowardhan Das,** *son of Radha Kishen, Brahman, Shop-keeper, age 20 years, both of Sheikhupura.*

We were both witnesses for the prosecution in the "Jhatka" case. We were called by Sirdar Kartar Singh, Inspector of Police and were asked to give evidence against Parmanand, Gokal Chand, Atma Singh, Amar Singh, Mogi, Sundar, Darbara Singh, Gian Chand, Santokh Singh and Jaimal Singh. We said we knew nothing against those persons. On this, we were asked to sit down and were then detained in the Baradari during the night from 5 or 6 p. m., though we had not taken our food, when called together. The Police Inspector threatened to implicate us if we did not give evidence against the said persons. On our refusing to do so, he abused us and called a constable and told him to make us stand for one hour with our hands lifted upwards. On our agreeing to give evidence we were allowed to sit. Again next morning on our refusing to give evidence, we were abused and beaten. A statement had been prepared on which we made our thumb impressions. We gave evidence in the case first before Rai Sahib Lala Sri Ram and then before Mr. Penny.

499

The statement of **Fateh Mohammad** *of Sheikhupura*

During the Martial Law days, I was troubled by the Sub-Inspector like many others and was pressed to give false evidence against the sons of Sirdar Gauhar Singh. I declined to do so, whereupon I was abused and threatened that if I did not give evidence, I too would be arrested and sent to the jail. He told me not to be afraid of those who were arrested as they would not return to their homes, and I might give evidence like many others. I said I knew nothing against them.

Four days later I was again called to the Police Station and was asked if I had prepared myself to give evidence against the sons of Sirdar Gauhar Singh and told I would be treated in the same manner as others had been, in case I refused to do so, but I would not forswear my religion by giving false evidence.

500

The statement of **Lehna Singh**, *son of Sawan Mal, Saggo, Carpenter age 32 years, Sheikhupura.*

A month after the arrest of Sirdar Gauhar Singh and others, I was called to the Baradari where Sirdar Kartar Singh, Inspector of Police, Firoz Din Thanedar, and Mahant Jiwan Das were also present. They threatened me and said that I had given the instruments with which wires had been cut to the accused persons, and that I also stood accused, but that if I would give evidence against the accused I would not be *challaned.* I respectfully said that I had not given any such instruments, but became so terrified that I could not help agreeing to give false evidence. I got my statement recorded as tutored by Firoz Din and Munshi Charan Das. After this I was produced before Rai Sahib Sri Ram, where out of fear I deposed what I had been tutored to do. I next gave my evidence before the Deputy Commissioner and the accused were convicted. I had seen none cutting the wire, nor instruments were given to any one by me. The statement which I made was absolutely false. It was through fear of the police that I told lies against the accused. I sincerely repent that I gave false evidence against innocent people.

501

The statement of **Balwant Singh**, *son of Jagat Singh, Virk, Zamindar, age 26 years, of mauza Virkan, Thana Sheikhupura.*

Some days after the arrests of Sirdar Gauhar Singh and others Firoz Din sent for me at Thathi Balochan and asked me to give false evidence against Gauhar Singh and others for cutting wires and promoting *hartal.* As I did not agree to give such evidence I was ordered to call Munshi Jiwan Das from his house. On my going to his house, Jiwan Das said the Thanedar desired me to give false evidence against Sirdar Gauhar Singh and others. I refused

to give such false evidence. On this they took me to the Thanedar and they both together again tried to persuade me, but to no purpose. Even after this, Munshi Jiwan Das and Sirdar Pratap Singh, when they came to my village, made every effort to tempt me, but they did not succeed.

502

The statement of **Gian Chand**, *petition writer, age 31 years, Sheikhupura.*

I was arrested on the 19th of April last without being told of the charge against me and taken handcuffed to Lahore with other men. I was kept in the Lahore Jail, where I had two or three times fits of apoplexy. I have been suffering from this disease from my childhood and generally get these fits at intervals of a week.

I have got three sons and one daughter who have been brought up simply on the income got from my profession. I possess no other means. After suffering much hardship in the prison for a month and a half I was released. I was not given good food, though I had deposited Rs. 20 with the authorities for that object. I have not been told of my offence even upto now.

503

The statement of **Sardar Pritam Singh**, *Pleader, Sheikhupura.*

The only thing which occurred at Sheikhupura, during the recent disturbances in the Punjab, was the cutting of wires at two places and a little damage to the signal at the railway station, on the night between the 14th and the 15th of April. The 14th of April was the *hartal* day, and Martial Law was proclaimed on the evening of the 19th.

The proclamation was read by the Sub-Divisional Officer, Rai Sahib Sri Ram himself and, after the reading was over the people were told by him that he had been invested with powers to shoot them, in case they repeated the *hartal* a second time. On this occasion he made a thrust at the chins of several old respectable people with the end of his stick.

For about more than a week after the promulgation of the Martial Law, the students of the Local Primary School, their ages ranging between 5 and 11 years, were made to attend twice a day at the *baradari* house of Raja Fateh Singh, 2nd class Hony. Magistrate.

About the end of April, a moving column of British and Indian soldiers made a demonstration of strength of the *Sirkar* (Government), with a number of Machine Guns and Motor Cars mounted with guns. Several iron pieces were placed against a mound facing the machine guns. After the machine guns had been worked, the iron pieces pierced with gun fire, were shown to the people, who had been made to see the *tamasha* by the order of the authorities, and they were told that those persons would be made the targets of these very machines if they rebelled against the *Sirkar* again. This show of power, was, however, preceeded by the reading of a proclamation, issued by the Lieutenant Governor, wherein he had advised the people to co-operate with the Government, in bringing about normal conditions.

After finishing his work, another officer of the *ilaqa* (division) Mr. Bosworth Smigh joined the Deputy Commissioner, who was in charge of our part of the district and reached Sheikhupura on or about the 7th of May. He gathered together in the sun all the people of the place including other pleaders who had not been arrested.

The pleaders were separated from the rest and made to stand in two rows, the front row consisting of those who had not joined the meeting of the 6th of April, and the back row consisting of those who had joined that meeting, but without taking any active part in it. Mr. Bosworth Smith then began his speech and he took the Indian pleaders as his text. He said, among other things, that the pleaders of India were a low class of people (*kaminah*) who agitated against the *Sirkar* and made the innocent zamindars their tools. He asked me personally as to what my father was and where I had received my education. On being informed that I was the son of a school master and had had my education in the Forman Christain College at Lahore, he wondered how I could have at all taken to the agitation. Mr. Bosworth Smith went even so far as to call me a "little worm" in the presence of other pleaders.

After he had done with the pleaders, Mr. Bosworth Smith made Sirdar Gohar Singh, a retired Inspector of Police, parade before the people barefooted and handcuffed in the sun. The Sahib told the people that Gohar Singh was a disloyal subject of the Government and that three of his sons had been sent to jail for their misdeeds. The Government would forfeit his pension and deport him to Burma.

He then advised the peopel generally. He said that they were all "*Suarlog*" and "*Gandi Makhi.*" He actually spat on the ground, saying, '*Kala log, gande log, sub ek rang ka,*' in as much as they had rebelled against the *Sirkar* by the closing of their shops. He told them that they should never listen to the pleaders who always cheated them, but go for advice to their Lambardars, Zaildars, Tahsildars and Deputies.

About the 28th of May, when Mr. Bosworth Smith was staying in the Raja's Baradar, the people of the town, excepting the leaders who had not gone to the Baradari in spite of the call made by drum, were made to sweep a large part of the garden. Even the most respectable people of the town were made to do it.

504

The supplementary statement of the same witness (No. 503).

Lala Sri Ram Sud sent his orderly to my house on the 6th of April. On coming to the bazar, I learnt that other pleaders had already been sent for; one of whom, G. Maya Ram, had promised to refrain from going to the meeting to be held that evening and that Sirdar Buta Singh had been threatened by the Sub-Divisional Officer without any effect being produced on him.

I went to the Sub-Divisional Officer's house along with Lala Thakar Das and Sunder Das, pleaders. The Sub-Divisional Officer told us that according to the conditions of our license we could not take part in a seditious meeting, and he threatened us that if we would attend the meeting of the 6th, he would make a report against us and get our licenses cancelled. We told him that we would join the meeting but, at the same time, assured him that would not go beyond the lawful limits. On reconsideration Maya Ram repented and he sent through me a letter to the Sub-Divisional Officer, in which he expressed his inability to abide by the promise he had made to him in the morning, as an improper use of his name had been made. In the evening the meeting was attended by almost all the adult male population of the town.

The meeting was an orderly one and was reported to be such by the authorities.

505

The statement of **Sirdar Jagat Singh**, *Pleader, Sheikhupura.*

It was probably on the 27th or the 28th of May that Mr. Bosworth Smith sent for the people of the city at the Thana.

The pleaders also were called. All the people were made to stand in the sun. The pleaders were formed in two rows. In one were those who attended the meeting on the 6th and in the other were those who had not attended it. Then Mr. Bosworth Smith addressed the people thus. "What has come over you all? Why do you go to the pleaders? They rob you and trouble you. You should rather go to your Lambardar and Zaildars. The pleaders of this country are mean. There are some exceptions among them. The pleaders of England are very good." Then addressing Sirdar Pritam Sighh, he said, "Your father who was a headmaster, was a good man. What has become of you?. You got good education." Then contemptuously called him a "little worm." As long as the meeting lasted, the pleaders remained standing. Two or three days after, he made the people do the work of sweepers in getting them to clean the garden. During those days little chirdren were also ordered to attend the roll call. When the meeting near the Thana was over, Mr. Bosworth Smith pointing the people contemptuously spat three times on the ground.

506

The statement of **Lala Harcharan Das**, *Pleader, Sheikhupura.*

I don't remember the date on which Mr. Bosworth Smith called the people of Sheikhupura to the Thana. The pleaders were also sent for and all were made to stand. The pleaders were specially ordered to stand in the front and separate from the rest. Then he addressed the people thus, "Pleaders mislead you. Do not go to them. Go to Tehsildars and other officers. Do as they ask you." The pleaders had to stay till the end of the meeting which lasted for one hour or one and a half. He used objectionable language towards them. One day the whole town was caused to assemble and shown the result of machine gun firing on an iron sheet which was pierced and then some one told, I do not remember who, that if such things were done in future, they would be pierced like the iron sheet. Little children were ordered to attend the roll call at Baradar. One day as Mr. Bosworth Smith was passing my house at a time when I was in the court, some water happened to be poured down the spout, so he enquired as to

whose house it was. Some one said it was mine. Whereupon he fined me five rupees which were paid to Rai Sahib Sri Ram.

507

The statement of **Lala Thakar Das**, *son of Lala Ram Dayal Shah, age 68 years, Sheikhupura.*

On the morning of the 19th of April, 1919, to make arrests, troops were brought by a special train and the village was surrounded by them. Some soldiers were let loose in the lanes. Through fear the people kept themselves indoors in closed houses. In the evening all the adult population was called at the Police Station to hear the proclamation. I also went there. An officer proclaimed that Martial Law was promulgated and that he had received the orders to hang the people also. He abused many of the respectable people and thrust the lower end of his stick into the beards of grey headed people. The previous night it had been proclaimed that all the male inhabitants above the age of 10 years should present themselves in the Baradari garden for police investigation. Those who went were daily kept there from sunrise to sunset. The Baradari garden was so guarded by the police that none could go out even for taking meals and other necessaries. The result of these daily assemblages was that the shops remained closed and the harvest was not gathered in. The Sub Divisional Officer used to say all along that we had the *hartal* of our own accord for one day only, but they had compelled us to keep it for 14 days. The school boys were required to attend separately in the Baradari garden twice a day. These boys ranged from 6 to 11 years.

I attended a meeting where people were caused to assemble by the officials to witness how the guns worked and how powerful the Government was. Two or three persons showed the perforated plates to the people to make them understand that if they acted against the Government, they too would be dealt with by the guns as those plates had been.

One day when the people were in the Baradari garden as usual, they were told to go home for their meals as the investigation was over. Suddenly at 1 p. m. the same day we were

again caused to assemble at the Baradari garden and were ordered to clear it of bricks, leaves, refuse etc. I was ordered to supervise the work of a certain gang. Mr. Smith was present there at that time.

On the 26th or 27th of May, 1919, all the male population was again called at the Thana and made to stand in rows in the sun for 2 or 3 hours. There Mr. Bosworth Smith abused and threatened them. He said "*Suar Log*" (You hogs) "*Gandi Makhi*" (dirty flies) etc., "*tum subh ek rangka hai*" (you are all of one colour) and spat contemptously on the ground. He declared that we would have contributed towards the erection of a "*Toba Gah*" (the place of repentance) and my share of the contribution was to be Rs. 1,000.

I am a respectable man and pay an income tax amounting to Rs. 65-1-8.

508

The statement of **Iman Din,** *son of Aziz Din, tailor, age 32 years, Sheikhupura.*

Two or three days after the arrests had been made at Sheikhupura, Ali Mohammad, Sub-Inspector and Rai Sri Ram came to the bazar one morning at about 10 or 11 a. m. When they reached my shop, they enquired of me as to who had got it closed. I replied none had done so to my knowledge; everybody had done that of their own accord. He gave me two slaps on my left cheek and struck me on my left shoulder bone with his umbrella. He also abused me.

509

The statement of **Lakhmi Das** *of Sheikhupura.*

A special subscription was realised from me and others on the 16th of *Jeth*, 1976 (Sw), by Bawa Jiwan Das and Rai Sahib Lala Sri Ram. No receipts were given for the sums thus realised. No government order was also shown in support of this realization and the object thereof.

A list of these subscriptions :—

	Rs.
Barkat Ram, son of Moti Ram, Bazaz, Sheikhupura ...	10
Barkat Ram and Lal Chand, Bazaz, Sheikhupura ...	10
Lakhmi Das, son of Radha Krishna, Bazaz, Sheikhupura	10
Labh Singh and Lal Singh of Sheikhupura	10

Jai Ram, son of Nathu Ram Brahman, Sheikhupura ... 3
Lal Chand, son of Mul Singh, Bazaz, Sheikhupura ... 10
Mangal Singh, formerly liquor vendor 5
Amar Singh and Gohar Singh, Shopkeepers, now proprietor Bhola Nath 2
Saran Das Dalal 2
Fazal, Dyer 1
Ramji Das, Dyer 2
Jagan Nath Wanwala, caste Brahman 2
Permananda, Brahman 2
Moti Ram *Sahukar* (Banker) 10
Labh Singh, son of Bawa Ban Singh 1
Gyan Chand, son of Kirpa Ram, Shopkeeper 1
Diwan Chand, son of Radha Krishna Komboh 1
Barkat Ram, son of Hira Nand, Goldsmith 15
Ram Ratan, son of Hira Das Brahman 2
Tilok Chand, son of Kanshi Ram Malhotra of Sheikhupura 10
Partab Singh, son of Hari Singh 10

510

The statement of **Hara Mal**, *son of Ganesh Das, Arora, Age 45 years, Fruit-seller, Sheikhupura.*

An armoured train arrived on 19th of April and the village was surrounded by the soldiers and the house of Sirdar Gauhar Singh was placed under a guard. At that time I was in the field where I had sown '*khiraz kharbuzas*.' I sent some one to my shop where my brother was working and from him learnt of the stir and terror prevailing in the village on account of the troops. My brother informed me that all the vegetable and fruits were carried by the soldiers. After some arrests were made, the train left. Then the house of Sirdar Gauhar Singh alone was searched.

I had a field of onions, *khiraz* and *kharbuzas* near the Police Station. All these vegetables were dug by the order of the officers and I was put to a loss of Rs. 200 or so. The looting of the shop by the soldiers put me to a loss of Rs. 100.

Mr. Bosworth Smith himself took nearly 1 *seer* of *kharbuzas* with out paying for them.

511

The statement of **Jiwan Singh**, *confectioner, Sheikhupura.*

The articles of food mentioned below were taken from my shop without payment in Martial Law days by the policemen of Sheikhupura

Police Station. The constables used to take these things for the use of the Sub-Inspector and the Inspector of Police of Sheikhupura Thana (Police Station). Upto now I have not received the price of:—

	Names of things.		Price
1.	20 *seers* milk	Rs.	5
2.	*Dohna* (a brass milk-can)...	„	6
3.	Sugar	„	4
	Total	Rs.	15

I have still in possession a receipt of one rupee out of Rs. 4 (the price of sugar), signed by Lala Khushali Ram, *mohrur* of the above mentioned police station. At the same time a big brass dish containing six *seers* of *jalebi* of the value of about Rs. 7 was taken forcibly from my shop by the men of the Gurkha Force. I have neither been paid for the *jalebi* nor received back the big brass dish.

512

The statement of **Man Singh**, *son of Lakha Singh, age 16 years, Arora confectioner, Sheikhupura.*

British and Gurkha soldiers came to Sheikhupura on the 19th of April, and commenced their "*zulum.*" The Gurkhas took away many things from my shop, the price of which amounted to Rs. 4 or 5. I tried to stop them from doing this, but they would not desist; on the contrary they abused me. At that time Ali Mahammad, Sub-Inspector of Police of Sheikhupura came to my shop. He asked me for some sugar; I enquired as to how much he wanted; but instead of telling me that he began to threaten me and was ready even to beat me. Out of fear I gave him some sugar without charging for it. Munshi Parma Nand with two constables took away a very big dish full of curd. This was worth Rs. 2.

The details of the articles taken by the British soldiers forcibly is as follows:—

Things.		Price.
Pakore	Rs.	1
Sweets	„	2
Makhan	„	1
By Sub-Inspector of Sheikhupura Mistri	„	4-8
Curd taken away forcibly by Munshi Parma Nand	„	2
Total	Rs.	10-8-0

513

The statement of **Sirdar Vasawa Singh,** *son of Sirdar Jawala Singh, age 28 years, Zamindar and Pattidar, Sheikhupura.*

I was unjustly arrested along with Sirdar Gauhar Singh and others. I remained in the lock-up for 41 days. After that I was released. My four brothers were kept in the Baradari by Rai Sahib Sri Ram and Sirdar Feroz Din. We have suffered a lot in the matter of our crop. Our arrests caused a blot on our good name. I and my brothers had committed no crime. Our only fault was that we were on good terms with Sirdar Gauhar Singh and carried on our cultivation jointly. The root cause of all this mischief was Munshi Jiwan Das who bore enmity towards Sirdar Gauhar Singh.

514

The Supplementary statement of the same witness (No. 513).

About 2½ years ago we were subjected to much harrassment on account of recruitment. The Tehsildar and Sub Divisional Officer threatened us that if we did not give recruits I and my four brothers would be taken as conscripts. Similar threats were used towards my maternal uncle, Jhanda Singh, Lambardar Chak 11 to make him provide with recruits. I was going to provide one recruit named Karim, son of Allah Pirna of Sheikhupura by paying Rs. 200, but at my maternal uncle's request I allowed him to give the said Karim on his own behalf, for he was being worried every day. He further told me that his beard used to be pulled and he was threatened that if he failed to provide recruits he would be dismissed from the *Lambardari*. When we got Karim enlisted we paid him Rs. 40 out of Rs. 200, being poor. We could not procure the remaining Rs. 160 at that time. On this the said recruit reported the matter to his Colonel. The Colonel sent the application to the Deputy commissioner who handed it over to the Naib Tehsildar. The Naib Tehsildar sent for me and my maternal uncle and told us to pay the remaining Rs. 160. We paid through Sirdar Amar Singh Rs. 60 to the father of the recruit. We were exempted from paying the balance of Rs. 100. I have got with me the receipt for Rs. 60 so paid.

515

The statement of **Pritam Das,** *son of Buta Ram, cook, age 25 years, Sheikhupura.*

At the time Sirdar Gauhar Singh and others were being arrested, I was serving as a cook Munshi Khoshali Ram *moharrir*, Sergeant in

the Thana. Sirdar Gauhar Singh and others were *challaned* to Lahore but Mushtakim, Sunder, Allah Bux and others who were in the lock-up, were kept there and beaten and threatened every day at 10 in the morning. They were asked to give false evidence against Sirdar Gauhar Singh, Amar Singh, Atma Singh and Santokh Singh. They were terrorized by a pistol being placed against their heads. I am an eye-witness to these facts. Munshi Jiwan Das almost always joined the officers in such doings.

LYALLPUR.

516

The statement of Sardar **Sant Singh**, *B.A., LL.B., Vakil, High Court, Lyallpur.*

I organized the District Congress Committee at Lyallpur on the 30th of January, 1919. Lala Bodh Raj Vohra was elected the President, myself, the Secretary and Dr. Satya Pal, the Treasurer of the Committee. The first few meetings of the Committee were entirely concerned with the constitution and organization of the Committee. The first public meeting organized by the Committee was held at Munshi Lachman Das, coal merchant's house to protest against the introduction and passing of the Rowlatt Bills. The resolutions passed were transmitted to His Excellency the Governor General and the press.

On the 2nd or 3rd of April, another meeting of the Committee was called to consider the advisability of publishing the message of *Mahatma* Gandhi and of holding a mass meeting of the citizens of the town. It was decided to hold public meetings on the 5th and the 6th of April. On the 3rd of April, I, as Secretary of the Committee, wrote a letter to the Deputy Commissioner, Lyallpur, asking his permission to hold a meeting in the public garden. On the 4th, I was sent for by the Deputy Commissioner, Lyallpur, and told in his court-room that he had permitted the use of the garden-grounds for the meetings of the 5th and the 6th. At the same time he gave me a written warning and told me that:—

1. No procession would be permitted.
2. No inflamatory speeches should be made in the meetings transgressing the limits of the law.
3. No shop-keepers should be coerced, or undue pressure brought upon them to suspend their business. If there was any disturbance, no resistance should be made to the police, when dispersing the people. In case of any disturbance, myself personally and my committee would be held liable and prosecuted under section 143 I. P. C.

On receipt of the warning, I summoned a meeting of the Committee on the evening of the 4th. The letter of the Deputy Commissioner was read to the members, and a reply was drafted to the effect that the

Committee was prepared to abide by the instructions, but requested the Deputy Commissioner to issue instructions to the police to behave courteously towards the public. We guaranteed the maintenance of law and order in the meeting.

In order to safeguard the members, it was decided that written speeches, which should already be passed by 3 lawyers acting as censors, be allowed to be read, and the members took upon themselves to see that no disturbance occurred in the meeting or in its vicinity. On the 5th, the public, some 5,000 strong, assembled in the garden. Proceedings of the meeting were quite orderly, and the people dispersed quietly. On the 6th there was a complete *hartal* in the town. The Deputy Commissioner had been assured by the title-hunters that there would be no *hartal* and very few people would close their shops. In the morning he went round the town and found the bazars closed. Even the shops of those persons who had assured that *hartal* would not be successful were entirely closed. This exasperated him, and he is said to have taunted such men in the open market. All the day long the police and the city fathers patrolled the town, and not a single instance of coercing the shop-keepers, or putting undue pressure upon them occurred. Two shop-keepers, one a Hindu *Sharbat-seller* and the other a Mohamadan goldsmith, declined to suspend their business. Still no member of the public asked them to close their shops. The day passed off quietly. In the evening, the second mass meeting was held. It was attended by the entire male population of the town, some 10,000 strong. Resolutions were passed. The people were quite orderly and well-behaved. There was not the slightest disturbance, and the people dispersed quietly at about 8 p. m. So the two days passed off quietly. Tikka Rajindra Pal, dditional District Magistrate of Lyallpur, had been deputed by the Deputy Commissioner to attend the meeting. This is what he said in his statement subsequently in the summary court in the case of Crown *vs.* Bodh Raj and others. Describing the tone of the meeting he says, "Witness did not think the audience of the meetings of the 5th and 6th excited." The people dispersed quietly and the whole thing ended peacefully. The town assumed its normal condition from the 7th. It continued in normal condition on the 8th, 9th, and 10th. On the 11th, the news of the arrest of *Mahatma* Gandhi began to filter in. On the 12th, the arrest was reported in papers, and the news of the arrest and deportation of Drs. Satya Pal and Kitchlew disturbed the public mind. The horrible butchery of innocent men and children at Jalianwala Garden at Amritsar, and the firing at Lahore mob later on probably the 14th, created a good deal

of excitement in the town. Dr. Dina Nath came to me in the evening of the 12th and asked, if people should be advised to suspend their business. So did Lala Chint Ram. I considered the matter over in my mind, and after discussing the situation with them advised them to have no *hartal*. I told them that the situation at Lahore and Amritsar was assuming a very delicate shape. *Hartal*, if once set on, would be very difficult to put an end to. My suggestion was adopted. Dr. Dina Nath and Chint Ram opposed this idea of *hartal* after our discussion. Meantime, people came from Amritsar and Lahore and talked the matter over with the Mandi people. The 13th was a *Baisakhi* day. Hindus had to perform their religious ceremonies on the canal side. Naturally, they returned from the canal at about 10 a. m. Mohammadans came in the morning and found the Hindu shops closed. So they did not open their shops. When Hindus returned and found the Mohammadan shops closed, they were reluctant to open theirs. The result was a complete *hartal* on the 13th. At about 8 a. m., Lala Anant Ram an Honorary Magistrate called me and Lala Bodh Raj to his shop in the Mandi. Others were already there. Ikram Ullah, Circle Inspector of Police, came up. We discussed the situation and decided that a meeting of the influential men of the town be convened at 12 noon the same day. The meeting was so held. Some 28 persons attended it. The notice convening the meeting was signed by Anant Ram, Bodh Raj and myself. The discussion about the *hartal* lasted for about 3 hours, when it was decided that a public meeting be arranged, in which resolutions be passed protesting against the highhandedness of the authorities at Lahore and Amritsar and demanding an enquiry. This was expected to satisfy the people and bring the *hartal* to a close. As Anant Ram and Ghulam Bari belonged to the class who only survive in the official sunshine, they would not commit themselves to any course without consulting the Deputy Commissioner. It was decided that Anant Ram should see the Deputy Commissioner and get his permission to hold the meeting. He went there and returned after an hour with the message that the Deputy Commissioner would not permit the holding of any meeting. So the meeting dispersed without doing anything. The day after the 13th passed calmly without any disturbance. In the evening, some riff-raffs of the town had got drunk. They got some boys together and went round the streets, shouting '*Hindu-Musalmanki jai, Mahatma Gandhiki jai.*' They paraded the streets. When they reached the Clock Tower, they found a milk-seller named Amira receiving milk from some villagers. The boys asked him not to sell the milk. He replied that they might drink it, but they refused the offer. Hot words were exchanged, and Amira, being a sharp tempered

man, got into temper and pushed the milk jugs and spilt the milk. It was nothing but a boyish freak. The police force was close by under a Sub-Inspector of Police. They did not consider it worth while to take notice of the affair. The boys dispersed quietly and no arrests were made. No assault took place. Nobody was injured. The additional District Magistrate, S. R. Pal was there. Amira was summoned there. He said he did not identify any person. The matter was so trivial that no investigation was considered necessary at that time. I was told that boys had done this mischief. I at once went to the Clock Tower, and advised the boys to go home to their parents and sleep. They went home and nothing came out of it. In the morning, Dr. Deva told me he had written a letter to D. C. that the last night's affair was due to the selling of liquor to the people and requested him to authorise the closing of the liquor shop, which the D. C. did. The liquor shop was ordered to be closed. The best proof of the fact that the incident was due to the liquor shop is furnished from the result that followed, viz, on the 14th, though *hartal* was as persistent as on the previous day, no disturbance or any demonstration followed.

14TH APRIL.—Early in the morning. I went to the Bazar to take steps to end the *hartal*. I discussed the situation with the shop-keepers. While we were discussing, word came that people were meeting in an informal manner at the shop of Shiv Narain Harkaran to discuss the situation. I along with others went there. Anant Ram came there too. People were dissatisfied with Anant Ram's conduct. It was openly alleged that Anant Ram was playing a double game. He posed as a people's man by advising them to continue the *hartal* till Government was made to feel that they had done a serious wrong to the people at Amritsar, while to the Deputy Commissioner he always went and said that the people were fools in persisting to keep the *hartal* and he was tring to end it. Anant Ram was openly charged with duplicity there and was asked to explain his conduct. He was forced to make a public admission that he was with the people and would act in the interests of the people. There upon, I got up and advised the people to resume their business. Others followed and it was unanimously agreed that the shops should be opened. Even then, people said that Anant Ram should not go to the shop-keepers, and he was excluded. We went round, starting from the Kaisri gate, asking the shop-keepers to open their shops. The doors were unlocked and the shops opened. We had thus got 40 or 50 shops opened, when news was brought that something had been reported about the girl students of the Kairon School, and the Sikhs wanted the *hartal* to continue. Enquiries were made as to what had happened, and the excitement was getting tense. Then I proposed that nothing should be

discussed on a public road and that the people should walk into the Sikh *Dharamsala* close by. Some two hundred people went in. From the opposite door, Tikka Rajindra Pal and Pandit Har Kishan, E. A. C., and some police officers came into the *Dharamsala*. T. R. Pal sent for me. I went to him. He handed me the entire number of the Civil and Military Gazette and asked me to read the news of the release of *Mahatma* Gandhi. I read the news to the people, translated it and advised them to end the *hartal*, as one of the causes for which it was due had thus disappeared. At this time, Dr. Dina Nath shouted that Sant Singh was reading false news. On this, I was hooted by the mob. Hakim Nur Din came forward and pacified the public, saying, "Hindus, Mohammadans and Sikhs are one. There is absolutely no difference in them, and daughters of the Sikhs are the daughters of the Hindus, as well as of Mohammadans. It is a common cause. Before we go into the question, we must know what the real facts are. It will be a folly to do anything without having heard from the persons concerned what had happened to the girls." He added that I was right in what I had said, and that they should listen to me and end the *hartal*. He too was cried down. Sirdar Parman Singh, pleader, happened to be there. He swore that he was for the people and was of the same opinion as myself. But in order to avoid any individual responsibility he advised them to choose their own representatives and abide by their decision about the *hartal*. It was suggested there that Lala Siv Narain's garden would be the best place for a public meeting, where the people should elect their own men to decide the question of *hartal*. After that, people dispersed and *hartal* continued. In the mean time, it is said, the D. C. sent for Lala Shiv Narain and warned him of the consequences of permitting a meeting in his garden. He therefore declined the use of his garden for the meeting. Somehow, it was decided that a meeting would be held at *Idgah* at about 4-30. I saw the people going to the *Idgah*. I went there too. Some 10,000 or 12,000 men gathered. *Daroghe* Nur Din was considered to be the person who had permitted the meeting. He sent for me and told me that he had been warned just then that he would be held responsible for any disturbance of the peace. I assured him that there would be no disturbance. People were quite orderly and peaceful, but he wanted me to act as Secretary for the meeting. At this time, the D. C. surrounded the *Idgah* with cavalry and police. Maulvi Ghulam Bari stepped forward and made a vehement speech about the *hartal*. His language was not graceful and was quite unsuitable to the occasion. He called the people and their advisers fools and idiots, and when people made it clear to him that they did not mean to listen to him, he went into temper and actually

abused the public. The temper of the people can best be judged when, in spite of such a grave provocation, they did not lose their heads and allowed Maulvi Ghulam Bari to leave the meeting quietly. Dr. Dina Nath came forward after Ghulam Bari had finished and gave a very good advice to the people, saying that the public ought to be tolerant towards the persons who happened to hold opinions contrary to theirs. Then the proceedings of the meeting began;. Twenty gentlemen of the town were elected one by one and it was decided that there decision should aid the people. At this time, demand was made that the Kairon girls' affair be discussed, and it was suggested that Master Sunder Singh should be allowed to make a speech. I called for Master Sunder Singh and asked him whether what he intended to describe had been seen by himself, or he had only heard the story from somebody. He replied, "I have not seen the affair myself, but I believe it to be a fact." I suggested to the President to disallow him. The President disallowed him. The meeting dispersed quietly and the people went home. There was no disorder that day. After the twenty men were elected in the *Idgah* meeting, I at once issued a notice to them to meet at my office at 7-30 p. m. with the object of settling the question of *hartal* immediately, so that, the next day the people may be requested to abide by the decision. Only 13 men could be served the notice, who came, and an informal discussion lasted till 11 p. m. in the evening, and the meeting dispersed to meet again the next day at 8 a. m. at my place.

15th APRIL.—The representatives came at the appointed time at 8 a. m. As Dr. Kishan Singh was very keen over the Kairon girls' affair, he was asked to preside over the deliberations of the meeting. He adopted the policy of obstruction. He raised the objection that two of the representatives had not been served the notice—one, on account of his absence from the station, and the other, as he refused to join the meeting, and hence the meeting could not do work till two other men were elected to replace them. Such a suggestion was absurd on the face of it. After a long discussion it was ruled out of order. Even then, after wasting about 3 hours, he took the chair under protest. He was keen about the Kairon girls then. He gave out that it was not right for the persons in charge of the *Idgah* meeting to refuse the people an hearing on the Kairon girls. But, when Hakim Nur Din met him with the observation that the people would welcome another meeting next morning in the *Dharamsala* under his chairmanship, if he had strength of character to convene one, he became quiet and the proceedings commenced. The first matter taken up by the meeting was the question of the Kairon girl-students. As no reliable information could be obtained as to the actual facts, it was resolved that Lala Chint

Ram and Sardar Nidhan Singh be deputed to visit the village of Kairon and get a written statement of the Superintendent who was with the girls at the time of the occurrence, and further to record the statements of the girls, if willing to make them. After the receipt of this information, the question would be reconsidered.

As to *hartal*, it was unanimously resolved that people should be requested to resume their business immediately. Thirdly, it was unanimously agreed that the public should meet for two hours every Tuesday alternately in the local mosque, *Dharamsala* and the temple to pray to God to restore the relations between the rulers and the ruled to their normal state again.

After passing these resolutions, eight copies were written down, and every one of them was signed by the seventeen members present at 3-30 p. m. All marched right to the bazars of the town. The resolutions were read to the public and one affixed on a conspicuous place in the bazar. Uptil then (4. p.m.), none of the members had taken their morning meals; so all went home. I went to court and attended to my professional work. Members of the Bar were anxious to hear the result of our deliberations. I explained to them all the facts. And K. B. Shaikh Abdul Qadir asked me whether the people had accepted our decision. I could not say anything and we both walked towards the town through Kutchery to the Clock Tower. On the way we saw the shops opened, and were met by the people who informed us that the whole town had opened the shops after a short discussion, in which some people wanted to ignore the decision, but the sensible portion of them insisted that the views of the men chosen by themselves should not be treated thus. 15th April passed off quietly.

16TH AND 17TH APRIL.—On the 16th, the bazar opened and the business went on. An attempt was made by irresponsible persons to induce people to suspend their business again. But the attempt failed and the day passed off quietly. A similar attempt with similar result was made on the 17th. There was absolutely no sign of unrest or excitement on both these days. At night of the 17th, the Government *Bhusa* caught fire, and the officials without any reason fell in panic. There was no mob on the 17th; no party of men was seen. This fire was most unlucky.

18TH APRIL.—At about 5 p. m. in the evening, Dr. Kishan Singh sent for me and showed me a letter of the Deputy Commissioner, saying that twenty members professed to be acting for peace and order, enquiries were made as to the persons who had committed the act of incendiarism of the previous night, and he wanted the twenty members

to give him the names of all the persons who were creating disturbance in the town. The letter was most foolish in this that the twenty men were chosen to decide about the *hartal*, and after giving their decision they were *functus officio*. Secondly, the fire was accidental and there was no disturbance in the town. The only conduct of the people, which could under no circumstances be called criminal, though in the opinion of some it may have been open to objection, was to attempt to induce the people to go on *hartal* again on the 16th and 17th. Though I held this opinion, I told Dr. Kishan Singh to convene a meeting of the twenty, so that the authorities might know that we were willing to co-operate with them. The twenty men met again in my office, and the only reply possible under the circumstances was sent to the Deputy Commissioner, viz, that the twenty were for peace and order, and there was no disturbance in the town and that they knew of none who was creating it, and that they did not know who committed the act of incendiarism. On the 18th, there was absolutely no excitement in the town which was in its normal condition.

19TH, 20TH AND 21ST APRIL.—On these dates there was no excitement, and the people went about their business as usual, though the news from Lahore, Amritsar and Gujranwala was disquieting and the people talked of the *zulum* that the officials were perpetrating on the defenceless and unarmed residents of those places. This feeling was more of a pity and sympathy than of active hostility.

22ND APRIL.—This was a red letter day for Lyallpur. At about 6 in the morning, while I was in my night dress, I heard a knock at my door. I opened the door, thinking that as the courts were open that day after Easter vacation, some anxious client had called earlier. To my surprise I found the Superintendent of Police with half a dozen policemen stepping into my room. He at once told me that I was under arrest. I said, "All right". The Superintendent of Police then said, "Will you walk out." I replied, "I am bare-headed and have no payjama on; let me dress myself." The Superintendent of Police then said, "You need not; you walk out as you are." I became indignant at such rude treatment and told him that I was going to dress in spite of his orders to the contrary. He became quiet and I dressed myself hastily. I then, in spite of him, went in, and told my mother and wife what had happened and left my house. When I reached the bazar, I found a large number of cavalry and police with fixed bayonets waiting for me. On beholding such a show of force, I laughed out, and the Superintendent of Police and others with him felt belittled. I thought I was the solitary person arrested, but I soon found that Lala Bodh Raj and Lala Bhagat Ram, pleaders, were arrested as well. Till then we were under th

impression that the authorities probably wanted to deport us. We were taken to the Clock Tower and made to sit on floor in the presence of all the town till 8 a. m., when the arrests were complete. Then we were surrounded by the military and the police, and were marched to the jail in a long procession with fixed bayonets and drawn swords. Till then, we did not know why we were arrested and with what offence we had been charged. On our arrival in the jail, the Deputy Commissioner and the Superintendent of Police retired in a room, and they left the jail after half an hour. We were then informed that we had been charged with an offence under section 143. I. P. C. (being members of an unlawful assembly). The offence is a bailable one. We at once sent word to our leaders to apply for bail. The application was rejected. (A copy of the order is attached herewith.) The order passed is wholly illegal and unwarranted. This shows that an executive officer, who combines the judicial functions with his office, can go to any length of absurdity and overrule the most express provisions of the law of the land. We could not move the High Court, as no person could go to Lahore on account of restrictions on railway travels. So we had to rot in jail. An application was made the same day that we should be allowed the use of our beddings and private food. Beddings were allowed, but food was not, though the jail manual provides that under-trial prisoners can claim their own food as of right. We were to be produced before the District Magistrate on the 2nd of May.

2ND MAY TO 17TH MAY.—We were brought from our place in the jail to the *Deori*. The Sub-Inspector in charge of police force wanted to handcuff us. We pointed him out the risk he was running in handcuffing us, for the circulars of the Chief Court were clear as regards handcuffing the under-trial prisoner (*vide* Police Order No. 853, 15th June of 1908). The poor man went to the police lines and consulted the Court Inspector, who in his turn cycled to the Deputy Commissioner, But the Deputy Commissioner insisted that we should be brought in handcuffs, so we were marched on foot in handcuffs in the gaze of the crowd. I have omitted to mention that Martial Law was declared in Lyallpur two day after our arrest. All the way from Lyallpur Jail to the court was lined by police constables, when we were marched to court. No member of the public was permitted to bid us good day or salute us. When we appeared before the District Magistrate, we told him that he was mistaken about us and we wanted to explain the whole situation to him if he could see us some time in jail. He consented and we were led back to jail, for the police had not completed their investigations till then and wanted a remand

of 15 days. On one of these days, the Deputy Commissioner did come to us in jail and we had a talk with him for over two hours. We explained all the facts narrated above and we repeatedly asked him where lay our fault. He did not say anything with the exception of this that we were responsible for the consequences that followed the meetings of the 5th and 6th of April. We told him that none could foresee the events at Amritsar and Lahore and Gujranwala. How could it possibly be connected with our meeting of the 5th and 6th of April last? He never mentioned that day, in spite of our repeated requests to explain the charge against us, that any one of us was guilty of spreading false rumours or misrepresenting the provisions of the law known as Rowlatt Act, though the investigation had already lasted for a fortnight.

Previous to it, probably the 3rd May, my statement was recorded by a Police Inspector. It took 7 hours. During this long period, it was never suggested that I was being charged for the above offence, in spite of my putting an exprsss question to him about the charge against me. In my statement, I was never asked to explain such a charge, for the simple reason that till then no evidence of this nature had been recorded. I have materials to prove that police diaries as now produced are most suspicious, and could have been prepared after the 12th of May last. We remained in the lock-up till the 2nd of June, when the complaint under rule 25 of Indian Defence Act was lodged in court against us. The charge was read out to us. We asked for the inspection of the record. It is the right of the accused to know which witnesses would be used against him and what they would depose. The presiding officer, one Mr. A. L. Hoyle, declined to grant us the inspection of the record on the ground that he had been informed that one man in another case had been convicted of tampering with the prosecution witnesses (an offence unknown to the Penal Laws of India), and hence the names of the prosecution witnesses could not be disclosed. He betrayed his ignorance about the duties of a magistrate to be impartial, when he remarked further that he had consulted the Deputy Commissioner and the Superintendent of Police (our prosecutors) and they were both of opinion that prosecution witnesses should not be disclosed to the defence. When we asked him how we would be able to cross-examine the witnesses and how we would confront them with any document in cross-examination, unless we knew their names and got copies or secured originals to meet them, we were met with a most funny suggestion that we might make a list of all our possible enemies at Lyallpur and secure all possible documents, and if any of our

possible enemies came in the witness box, we might cross-examine him with the material in our possession. The contrast is brought into a strong relief, when you know that we were forced to disclose the names of our defence witnesses. It clearly indicates that prosecution witnesses, with all the police power at the back of the prosecution, could be tampered with by persons who were detained in jail, and the defence witnesses would not be tampered by the police. However, it clearly demonstrated that the solemn oath, which the magistrate read before resuming the hearing of the case, was merely formal and he was merely commissioned to convict. The prosecution could not risk even the possibility of acquittal or meeting charges. To resume my narrative, after much discussion the magistrate was forced to give us the understanding that he would disclose names, 24 hours before taking up the case. It must be said to his credit that he declined at the last moment. The case was taken upon the 6th June. Thirty six witnesses were examined on behalf of the prosecution and 150 names were submitted by the defence. Sixty defence witnesses had been examined, when to our good luck Martial Law was withdrawn. We knew the attitude of the magistrate and at once applied for time being granted to us to move the High Court for transferring our case to another district. We detailed all our grievances in the grounds for transfer. But Martial Law had affected even the highest tribunal, and the High Court missed an unique opportunity of winning the confidence of the public by dismissing our application for transfer. The case was again taken up on the 16th, and the same hostile attitude governed the actions of the presiding magistrate. He was now trying us as a magistrate, 1st class. The case being a warrant case, he was bound to proceed according to the procedure prescribed in the Criminal Procedure Code. We raised the objection as to misjoinder of persons as well as charge, which was overruled. We asked him to frame charges against us, which he declined. When we asked him to grant us time to inspect the record and obtain copies of the deposition of the witnesses, we met with a strange reply (copies of these orders are appended herewith for reference). We asked him to postpone the case for a few days to prepare for the cross-examination of the witnesses and to engage counsel, but he proceeded to hear the case immediately and issued summonses for the prosecution witnesses, although 16th June was not meant for recording the evidence of the prosecution witnesses. The ordinary rights of the accused, granted even to a murderer, forger, ravisher, were denied to us, who were merely charged with a political offence. It was hopeless to argue with the Magistrate and we declined to proceed with the case. Thereupon

he fixed the next day for orders. On the 18th, he pronounced the order. As a magistrate, 1st class, he had powers to sentence only to two years under one charge. But he in his zeal sentenced us to 3 years under rule 25 of Defence of India Consolidated Rules and one year under section 506, I. P. C. Thus ended this great drama. We appealed, and in appeal the trial was pronounced to be illegal and the case remanded for retrial.

After our conviction, we were transferred to the Central Jail, Lahore Although we were political prisoners, bar-fetters were put on us. We wanted a conveyance to reach the Railway station, a distance of about 2 miles from jail, but our request was refused. In the burning sun of June, we were marched fettered and handcuffed to the Railway station with our bundles of wearing apparel on our shoulders. We reached Lahore, bleeding-body, but cheerfulmind, undergoing all these sufferings quietly, our chief consolation being our innocence. We were, and the public regarded us, the victims of an unjust panic. When Mr. Hoyle, the presiding magistrate, pronounced the order convicting me 4 years' rigorous imprisonment, I told him, "I wonder who is a loser in this game. Whether I, who have lost my liberty for four years, or the British nation which has lost its reputation for doing justice." The remark went straight to his heart. This is, and was, the true position then. I know that I was right and the bureaucracy were wrong. The Indian public, including the masses, have been struck dumb with the atrocities perpetrated during Martial Law regime, and wonder if Germany could beat the Martial Law administration.

CENTRAL JAIL LAHORE.—The treatment here was very harsh. We were treated no better than ordinary felons. We slept on bare grass floor in the tent in the company of the lowest class of criminals, with a chain passing round through iron rings, attached to our legs. Food was badly cooked, the vegetable was as good as grass. Both were uneatable. There was very little water for bath. It was an eye opener for us to find that British administration could treat its political prisoners with such calousness,-political prisoners who had not committed any act of violence, but were charged merely withspreading alarming remours and misrepresenting the provisions of an unpopular Act.

The appellate court accepted our appeal, holding the trial as illegal, and we were released on the 23rd of July at 4 p. m., when we were rearrested, though this time we were allowed out on bail.

As a matter of fact, the appellate court issued warrants of release and sent the record to the District Magistrate to take such action as he may consider necessary. Thereafter, the District Magistrate issued bailable warrants and fixed the date of hearing for our appearance for the 29th

July. When we appeared, we were informed that the papers relating to the case had been submitted to the local Government, that the local Government was expected to take an impartial and just view of the case, it had just then realised that we were quite innocent of the charges and was going to refuse the necessary sanction. We therefore started our practice. Soon after, we were sent for by the District Magistrate and informed that we, being still under-trial men, were guilty of improper conduct by resuming our practice and were required to abstain from it. Though the warning was couched in advice form, still it was an unconcealed warning that to start our practice meant the cancellation of our bail-bonds. We therefore gave in and stopped our work.

On the 1st of October, 1919, non-bailable warrants were issued and we were arrested and put into the police lock-up for one night. We were subjected to the indignity of being made to sleep in a dirty room on dirty mattings on the floor; our request to send us to the judicial lock-up in the jail was disregarded. On the 2nd we were sent to the jail, and our bail application was rejected. I may mention here that originally the date fixed for our appearance before the District Magistrate was in October, there was absolutely no sense or justification in sending us, 3 pleaders, out of 12 accused, to the jail before the due date of the case. However, we were safely lodged in the lock-up. We were brought to the court before the District Magistrate in handcuffs, notwithstanding our protests. Our men there telegraphed to His Honour protesting against the treatment of the District Magistrate. Thereupon, the District Magistrate ordered after much hesitation that, if the police were prepared to accept the responsibility, the handcuffs should not be used. Thereupon the Superintentendent of Police took our word of honour that we would not attempt an escape and our handcuffs were removed.

We were arrested because we are politically minded.

(*a*) I have been told, and I rely upon the sincerity of my informer, though I am bound not to disclose his name, that at the time when arrests were being contemplated, some police officials told the Deputy Commissioner and the Superintendent of Police that there was neither a confidential nor a police station report against us, rather the C. I. D. reports were favourable to our activities. But both of them ruled this question out of order, saying that we were politically minded men and had organized the District Congress Committee and had awakened political sense in the people.

(*b*) I myself suspect that this attitude of the local authorities was due to confidential instructions received from the then Lieutenant-Governor, Sir Michael O'Dwyer, to arrest all who were prominent in politics.

(*c*) I was asked to speak in the Congress at Delhi, criticising the

administration of the ex-Lieutenant Governor and his attitude towards the reform. I was therefore a special object of His Honour's displeasure.

Causes of the *hartal*.—

(*a*) The passing of the Rowlatt Act in opposition to firm non-official opposition gave rise to an alarm in the public mind, I mean the mind of the masses at large, that their leaders were treated with contempt by the authorities. The provisions of the Rowlatt Act may or may not be known to the masses. But the fact that all Indians, irrespective of their caste and politics, had opposed it in the Imperial Council was sufficient for them to know that the measure was abnoxious. The charge that the provisions of the Act were grossly misrepresented to the masses was manufactured later on by Anglo-Indians to explain the success of the *hartal*. The best proof of its fabrication lies in this:no police or C. I. D. report mentioned this fact of misrepresentation on or about the 4th of April and before the 16th. The day when the first article appeared in the Government Military Gazette at Lyallpur, I challenged Mr. Hoyle and the police to produce any report of even the C. I. D., mentioning the fact of misrepresentation by any member of the Lyallpur District Congress Committee.

(*b*) The masses have faith in their leaders, and the bureaucracy's claim that they are regarded as protectors of their interests by the masses in preference to their own educated kith and kin, received a rude shock, when people of all creeds joined in the suspension of their business at the call of their leaders. I know that men who had gone and assured the D. C. that the *hartal* would not be successful had themselves secretly advised their men to observe it. Even the members of the police force were no exception to it.

(*c*) The masses had been treated with great harshness during the war period specially, and generally during the period of Sir Michael O'Dwyer's government, and they found an opportunity to demonstrate it to the wored that they were dissatisfied with their present lot.

(*d*) War Loan was forcibly levied in this District. Title hunters exacted war loan from the masses in order to win honour for themselves. Rs. 33 per square were forcibly levied *en masse*. No exception was made. Even an adjudged bankrupt had to pay it. The history of this levy is interesting. It was proposed that every square holder should be made to give Rs. 33, the value of one acre of land, to the Government. No square holder was consulted. The proposal came from 2 title hunters. It was accepted by the local authorities, but was modified by the Local Government. In place of gift, the Local Government took it as a loan, the interest going to the improvement of the village, and not to the individual contributors. Uttam Singh of Chak No. 26 G. S. was prosecuted for an offence, when he

was reluctant to pay it. The case was withdrawn on his making the payment.

(*e*) Imperial War Relief Fund.

Ten rupees per square were levied. People paid it as they could not help it.

(*f*) *Lambardars* had to furnish recruits on the penalty of forfeiting the *Lambardari* rights. Several were actually dismissed. Thus the value of a recruit goes to Rs. 500. Police sent up people to be bound down for keeping peace. Magistrates refused bail and sent them to the lock-up till they agreed to furnish recruits. Criminal prosecution was withdrawn on the accused agreeing to offer himself as a recruit.

(*g*) The annual Criminal Administration Report issued by His Honour the Ex. Lieutenant Governor of the Punjab, contained remarks that led to the administration of criminal justice being made more stringent. Criminal administration has deteriorated. A comparison of acquittals in police *challan* cases from the last 6 years with the previous 6 years will clearly demonstrate my proposition. This deterioration led to the shaking of faith in the Magistrate's impartiality.

(*h*) Police pressure.

There was no disturbance at Lyallpur. The only thing that caused little anxiety to the authorities was the fire that had destroyed the Government *bhusa*. Fortunately for Lyallpur, the District Magistrate came to the conclusion on 5th of July, 1919, that the *bhusa* was not burnt by the mob. His conclusion clearly pointed out that the fire was rather accidental.

Under these circumstances Martial Law was hardly justifiable. And to continue it for a period of one month and 18 days (24th April to 10th June) was nothing short of tyranny. During this period nobody's liberty or property was safe: Liberty in so far that the policemen could keep a man of any status or position of life detained for any period, without entering the fact of detention in any register: Property in so far that policeman's demand for any sum would be met promptly to avoid the risk of detention.

Though we were in judicial lock-up, we did occasionally meet with new arrivals from the town. They informed us that they were offered a choice between a throne and funeral pier; the former indicated that a person who consented to give evidence as dictated by the police could remain at home, enjoying liberty; the latter, lock-up and conviction. Many were brave enough to accept the latter, and we are grateful to them for sacrificing themselves for us. They were charged with rioting and closing shops forcibly and convicted to various terms of imprisonment.

Even Englishmen lost their character. They helped the fabrication of evidence. My agent was convicted, because he declined to be disloyal to me and perjure himself against me. We all were approached to turn approvers. We were threatened with death penalties and confiscation of properties, but thanks to the Giver of Strength, we all stood very firm and refused to perjure ourselves. In one case, the Superintendent of Police himself asked an accused to relate the story as would be told him by the police. In another case, the Deputy Commissioner sent two co-religionists of the accused to turn him an approver. Such a fall on the part of Europeans was unimaginable before the Martial Law regime. It has shaken the credit of an Englishman in the Punjab.

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The statement of **Lala Bodh Raj**, *Bhora, pleader, Lyallpur.*

I am a pleader and legal practitioner of 22 years' standing and have been practising at Lyallpur since the beginning. I am President of the District Congress Committee, Lyallpur. I am a Director of Punjab National Bank Ltd., at Lyallpur. I am the Vice-Chairman of Dhanpat Mal A. S. High School.

It was proposed by the D. C. Committee to hold a public meeting for the expression of disapproval of and protest against the Rowlatt Act, and to explain the message of *Mahatma* Gandhi to observe the 6th of April as a day of Humiliation and to suspend business. The permission of Mr. F. De Mountworancy, the District Magistrate of Lyallpur, was obtained for holding the public meeting in the King's Garden. On the 5th of April, the public meeting was held and I presided over it. The speeches delivered had been written before hand, and were examined by me. I satisfied myself as to the moderation and legality of those speeches. The meeting passed off quietly and successfully. On the 6th, again, another meeting was held in the same place, at which resolutions were passed, expressing disapproval of the Act and praying His Majesty the King-Emperor to veto that law, and further, requesting His Excellency the Governor General of India to appoint a commission to enquire about the disturbances at Delhi. This meeting also passed off successfully. It is a fact that in consequence of the message of *Mahatma* Gandhi, who is held in universal respect throughout India, there was complete suspension of business on that day. It was spontaneous, and persuasion or pressure was not used by any one. From the 7th to the 13th morning, normal condition prevailed throughout. On the morning of the 13th, in consequence of the news of the arrest of *Mahatma* Gandhi which had reached

the principal stations of the Punjab, the people spontaneously suspended business. They closed their shops. As it happened to be the Bishakhi Day (a great Hindu Annual festival) the whole Hindu population had gone to bathe at the Canal in the morning, and found on their return that the shops were being closed; they also followed suit. It must be stated that neither at Lyallpur nor in the interior of the District, did any disturbance of any kind take place excepting the breaking of an insulator by some miscreant at a distance of 5 miles from Lyallpur. Some boys, including school boys, were punished for that (but they are generally believed to be innocent).

The *hartal* continued till 2 p. m. on the 15th, when the shops reopened and normal condition began to reappear. On the 17th, as the misfortune would have it, hay belonging to Government and in charge of a contractor accidentally caught fire from a spark from one of the neighbouring ginning factory chimneys. The enquiries made into the cause of the fire resulted in the finding that it was an accident, not mischief. This can be verified from the report of Mr. Mountworancy, District Officer, to the Local Government in the proceedings under section 15 A of the Police Act (Act 5 of 1861), disallowing the claim of the Government against the citizens of Lyallpur for compensation.

From the above, it is evident, that there was really no justification for introduction of "Martial Law" in the Lyallpur District. I forgot to mention that somewhere near Tobha Tek Singh, which is some 40 miles or more from Lyallpur, some miscreants had done some damage to the Railway, but Mr. Mountworancy admitted that this incident had no connection with agitation at Lyallpur. Martial Law was introduced on the 24th of April.

Two days before the introduction of Martial Law —*i. e.*, the 22nd April I was arrested along with two other pleaders and 9 other respectable citizens of Lyallpur. The way in which the arrests were made ought to be placed before the Committee, and it is as follows:—

The whole city of Lyallpur was surrounded by military and police accompanied by guns and machine guns, fixed bayonets and all kinds of military and police display.

Each of the 12 gentlemen was arrested with a similar display and taken to the Clock Tower. The underlying object was to humiliate and disgrace those who had taken part in the meetings of the 5th and the 6th, though in perfectly legitimate and constitutional manner, and with the permission of the Deputy Commissioner. From the Clock Tower, all the 12 gentlemen were marched off surrounded by military and police and taken to the jail with the

fullest display of military strength. The curious part of the episode is, that at no time from the time of arrest were we told as to what offences we were arrested for. In the jail we learnt from the date-slips that all of us were charged on account of the formation of an unlawful assembly (under section 143 I. P. C.), and thereupon, I desired my relatives to apply for bail, which they did on behalf of three lawyers accused. The application for bail was rejected on the ground, that it was under contemplation that some serious charge or charges should be fastened upon us. All of us remained in the jail as under-trial prisoners until the 16th of June or so, when Mr. Hoyle convicted us under the Defence of India Act 25, for circulating false rumours, and sentenced me to four years' rigorous imprisonment and also to pay a fine of Rs. 100 under P. C. 5-6,143. On the 24th of June, we were sent off to Lahore Central Jail as convicts.

TREATMENT.

The treatment of all of us from the date of arrest till the end of trial can be briefly summarised thus :—

(*a*) As a rule, we were handcuffed with iron chains like common prisoners from the jail to the town and back, notwithstanding our protest to the contrary.

(*b*) Although, under the jail rules, under-trial prisoners are entitled to have their own food from their houses, or at their expense in the jails, our prayers to the District Magistrate fell on deaf ears, and were peremptorily rejected with a taunt, that when at the suggestion of *Mahatma* Gandhi we could observe fast, we should be satisfied with jail food.

(*c*) During the trial, the trying Magistrate, Mr. Hoyle, kept us standing from 10 a. m. to 7 p. m., and when a request was made to him for some refreshment at our own expense, the first day he allowed it, but, subsequently, he disallowed it with a remark that we were not entitled to it.

(*d*) Mr. Hoyle entirely refused to allow us the inspection of record before or after the commencement of proceedings, so much so, that we were entirely kept in the dark as to the charges against us, and to the evidence which the prosecution proposed to produce against us The only reasonable inference deducible therefrom is, that Mr. Hoyle, the trying magistrate, as well as the prosecution, deliberately hampered the accused in making a proper defence.

(*e*) Mr. Hoyle, when asked what were the charges against us, said "You must know your charge; you created disturbances in the Punjab."

(*f*) Although the offence under section 143 was bailable, we were not allowed to be set free on furnishing reasonable bail.

(*g*) It was not until the 2nd of June, 1919, that Mr. Mouatworancy lodged a fresh complaint against all the 12 accused, who were being tried under section 143 I. P. C. only, and charged us with offence under Rule 25 of the Defence of India Act for spreading false rumours.

(*h*) Mr. Hoyle at the commencement of proceedings against us, notwithstanding that the inspection of record was disallowed, and charges were not stated, and the prosecution evidence not disclosed, compelled and forced us to name the Defence witnesses, obviously, with a purpose, that the unscrupulous police employed in the proceedings may have an opportunity of threatening them and compelling them to desist from giving true evidence. The result was that some of the defence witnesses ultimately withheld truth.

(*i*) On the 24th of June, we were transferred to Lahore Central Jail, handcuffed and with chains, with fetters on the feet, and with heavy iron bars on the legs from which I bled; and, although it was difficult for us to do so, we were made to walk from jail to the Railway station, which is a distance of about two miles.

(*j*) On the 9th of June, Martial Law was withdrawn and the case was again made over to the same Mr. Hoyle, as the first class magistrate, who even refused the inspection of record and gave us four days' time to move the High Court for the transfer of the case, which we asked for. On the 14th June, my application of transfer having been refused by the High Court, Mr. Hoyle declined to try the case '*de novo*', and retained the evidence recorded by him as a Summary Court under Martial Law, and passed the orders of conviction of the accused on or about the 16th or 17th of June.

On appeal, the orders of conviction were set aside as being irregular. I may be allowed to state that all the troubles I was put to were due to the fact, that I was President of the District Congress Committee and a member of the Arya Samaj, against both of which the police and the authorities have a strong bias. As a matter of fact, the authorities have always shown a great dislike of the educated classes and their just political aspirations.

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The statement of **Hakim Noor-ud-din**, *aged 50 years, Government Physician and Ex-Sanitary Inspector, Lyallpur.*

I came from my native place on the night of the 12th of April. Next morning a *hartal* was observed. The reason of it was to express sorrow, as *Mahatma* Gandhi was not allowed to come to the Punjab, and also because of the occurrences in Amritsar. I was at home, when Khushal Singh, *Chaprasi* of Sardar Anant Ram, Honorary Magistrate, brought a list of names, both Hindus and Muhammadans. The notice was to the effect that as some arrangements were to be made with regard to the ending of *hartal*, we were requested to attend at his house at 12 noon. I signed against my name and reached the Honorary Magistrate's shop exactly at 12 o'clock. The proposals made there were not satisfactory, but, at last, it was decided that a letter should be written to the Deputy Commissioner, requiring permission to hold a public meeting with a view to terminate the *hartal*. Accordingly, B. Anant Ram himself took the letter to the Deputy Commissioner, who refused permission to hold a public meeting and said that whoever had any grievance should personally see him at his *kothi*. Hearing this reply, the meeting dispersed and I went home. On the morning of the 14th, I was just standing outside my house, when Nand Lal, forestor, came and requested me to try my personal influence to get the *hartal* ended. At once, I took my bike and went to the Chauk. There I met Sant Singh and Bashesher Nath and asked them the reason as to why the *hartal* was not terminated. I requested them to try and get it ended, and ask B. Anant Ram and other respectable persons to cooperate with us. They replied that the majority had lost faith in B. Anant Ram, because he was playing a double game. We should take other respectable men and begin our efforts. Accordingly we three, and one or two others, went to Shiv Narain Harkaran's house. Many others joined us. A short while after. B. Anant Ram also came there. I told him that people had lost faith in him, and before he could get any hearing he should clear his position. B. Anant Ram expressed his regret and people accepted his apology. After a short discourse, it was decided that we all should start and get the shops opened. We started and succeeded in getting all the shops opened from the Railway Gate upto Chauk Raja Sahib. In the Chauk, we met one B. Jai Singh who said that the Kairon Sikh girls had been maltreated at Amritsar station, while we

Hindus and Mohammadans were trying to get the *hartal* ended. He further said that they would not join us. He was evidently much enraged. We thought that it was not proper to talk about this matter in an open place like that, and it was decided that we all should go into a *Dharamsala* and settle what proper course to adopt. When we reached the *Dharamsala*, Tika Rajenrapal, Extra Assistant Commissioner, gave us a pamphlet in which it was published that Mahtma Gandhi was released and that people should be satisfied. This paper was read by Sardar Sant Singh, and he addressed the people, saying that he was their well-wisher and that they should hear him patiently. There was excitement among the people over the Sikh girls' affair. In the mean-while, Sardar Parma Singh, pleader, proposed that a public meeting should be held, and the public should form a sub-committee and then abide by its decision. While seconding it, I said that the investigation about the Kairon Sikh girls should be placed in the hands of that sub-committee, and whatever they would decide would be final. I further urged that as that was an affair about girls, which was common to us all and in which young and old would join hands, we should hold a public meeting and select a sub-committee. Accordingly, was decided that a meeting should be held in Shiv Narain Harkran's garden, and then the meeting in *Dharamsala* dispersed. At about 4 p. m, I was informed that a meeting would be held in Idgah instead of in the garden, as the latter place was far off. Immediately, I went to Ghulam Bari Sahib, pleader, and told him to come to the meeting and propose a resolution or two, and then the people would end the *hartal* and the credit would be due to him. Hearing this he accompanied me. In the meeting he delivered a lecture, but the public did not agree to what he said and bade him sit down. On this, the Moulvi Sahib used strong words against them, but the audience remained quiet and no trouble occurred. In the end, the Maulvi Sahib said that we should do whatever we liked, and that he would go to the Deputy Commissioner and say to him that the meeting was peaceful and orderly, and gave him every satisfaction. After this, the proceedings were begun by Sant Singh. I was elected President. I said that we should lose no time, because the Deputy Crmmissioner had sent word that if any disturbance were caused, I would be held responsible. In short, 20 men were selected and I was one of them. Dr. Kishan Singh's name was also included Dr. Kishen Singh's servant, probably, Karam Singh, rose up and said that no mention was made about the Kairon girls' affair. I said that only that man would be allowed to speak who was an eye witness to that incidence, and

none else. M. Sundar Singh spoke out from the front benches that he was not an eye witness, but he could give true facts. I disallowed him on the ground that it was hearsay, but I assured him that the sub-committee would consider the matter and the decision would be final. We assembled in the night, but owing to the insufficiency of attendance we postponed it to the next morning. Next morning, on the 15th of April, at about 8 a. m., we assembled in Sardar Sant Singh's office, and after full discussion uptill 3 in the afternoon, it was decided that the *hartal* should be ended, but that every Tuesday the shops should be closed for one hour, and that all should go to their respec ive worshipping places and pray, God to he may destroy the dissatisfaction and ill will between the rulers and the ruled. And further, it was resolved that Sardar Nidhan Singh and Chint Ram should both go to Amritsar to investigate the matter of Kairon girls' affair and, when real facts are known, a representation should be made to the Government. I myself wrote the six notices and posted them in six places :—Wheat market, Railway Bazar, Gole Bazar, Workshop Bazar, Chauk Kalan and Jang Bazar. After this the *hartal* ended. On the 15th and the 16th the shops remained open, but again on the 17th the *hartal* was resumed, I don't know why. Then I did not take any part. Early in the morning on the 22nd of April, it was dark yet, when Jehangir Khan, Sub-Inspector, brought me from home to the Chauk. The Police and other officers were present there. Lala Bodh Ram, Lala Baghat Ram and Sardar Sunder Singh and others were brought after me, turn by turn. When we were 13, we were taken to Jail under police and military guard with naked swords and machine guns. We were arrested under Section 143, a bailable offence. Then we wrote a letter to the Deputy Commissioner to explain to him the real facts. The Deputy Commissioner came and we explained to him everythig. But, to our deep regret, he did not accept our explanation, and I was sentenced to $1\frac{1}{2}$ years' imprisonment on false and fabricated evidence.

Akrom-ul-Haq, Police Inspector, and Smith came to me in Jail and told me that they would save me, if I would give false evidence. To this, I replied that I was ready to state real facts, but considered it a moral crime to state false ones. I asked them to record my statement, which they did.

Then two men came from the Deputy Commissioner requiring me to give false evidence against my companions. They said the following words, "You should give false evidence against B. Anant Ram and Sardar Gulab Singh, and you will save yourself. See, yesterday, 9 men were put on gallows, and their property confiscated. You have got only one son, have pity on him." To this I replied, "Although my earthly liberty has been taken away from me, my religious faith still remains in me. May God give me strength enough that I may not swerve from my right path. To me there is no fear of death or confiscation of property. Of course, God will

have mercy on me and my son. Give my message to the Deputy Commissioner that if he wants me as a witness, then I would depose the real facts, otherwise, he should excuse me." Then they left me in the Jail.

We were taken handcuffed to the court on the days of hearings and chains were also put on our feet, when we were *challaned* to Lahore.

In the Jail owing to bad food, I used to spit blood and I remained ill from various troubles. Then I was allowed wheat bread and some milk daily.

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The statement of **Lala Bhagat Ram**, *B.A., LL.B., Vakil, High Court of Judicature, Lahore, age 30 years, practising at Lyallpur.*

I was a member of the District Congress Committee, Lyallpur, which was organized at Lyallpur in January, 1919. When *Mahatma* Gandhi's message was read in the newspapers, a meeting of the District Congress Committee was called to consider it, and it was decided to hold a public meeting and read out the message to the people. Accordingly, the Secretary informed the Deputy Commissioner and got permission from him to hold public meetings in the King's Garden on the 5th and 6th of April. In the meeting of the 5th, Sardar Sant Singh, Secretary, explained the Rowlatt Act from the text as printed in the Government Gazette. I read out the message and explained it in a short speech to the audience, which was translated into Urdu by the Secretary afterwards. Short speeches on passive resistence etc, were made by Mr. Ram Das Chokra, Bar-at-law and Mehta Jamni, Pleader. The speeches that were delivered had been submitted to the Committee in writing beforehand and considered, and no objectionable speech or passage was allowed. No one from the audience was permitted to speak. The meeting was quite orderly and there was no excitement. On the 6th, there was a general *hartal* in the town and every thing passed well. On the 6th, there was another meeting in which resolutions were passed against the Rowlatt Act and the Delhi riots. This meeting also was orderly and passed off without any excitement or commotion. After this the activities of the District Congress Committee came to an end. Its members did not make any misrepresentations about the Rowlatt Act.

On the 13th, there was again *hartal* in the town. This was not organised by the District Congress Committee. It was spontaneous, due to the fact that

the news about the arrest of *Mahatma* Gandhi and the affairs at Amritsar and Lahore reached the people, who in sympathy went into a strike. At noon, I received a notice under the signature of Anant Ram, Honrary Magistrate and the Municipal Commissioner, Lala Bodh Raj and Sardar Sant Singh, pleaders, about the meeting to be held at the shop of Lala Anant Ram to consider the means to end the *hartal*. I attended the meeting to which about 28 respectable people of the town had been invited. There the question of ending the *hartal* was discussed, and it was agreed that the Deputy Commissioner be requested to allow a public meeting in which the people would be advised to open the shops. Lala Anant Ram went to the Deputy Commissioner to get permission. He came back and said that the Deputy Commissioner had not given it. So the meeting broke off. I was against this second *hartal*, as I conscientiously believed it to be injurious in the interests of the country. After this meeting I completely withdrew and did not take any part in the subsequent events at Lyallpur. On 14th April, I went to the Court and appeared in all my cases. I did not go into the city and did not see what took place on the evening of the 13th, the 14th or the 15th. On the 17th, when I was playing bridge at the house of Pandit Lachman Dass, Vakil, I heard that the Government *bhusa* (chaff) had caught fire. We continued playing bridge and came home after finishing the game and did not go to see the fire. This burning of the *bhusa* was subsequently found by the Deputy Commissioner to be accidental and he was unable to connect it with the city disturbances. During these days I had been regularly attending to my business in courts. No meeting, private or public, of the District Congress Committee was held after the 6th of April, 1919. The town assumed quite a normal state after 17th April.

On the 22nd of April, I was told by a servant, early in the morning that the *Thanedar* was waiting below and I was wanted by him. I went down undressed and saw the Circle Inspector and the D.S.P. at my gate. I was at once told that I was under arrest. I asked them to allow me to dress myself, but was not allowed. I called my servant to bring clothes, which I put on standing in the street. I asked permission for easing myself, but was refused. I was taken to the Clock Tower and left where other arrested persons were gathered together. At the entrance of my lane stood armed mounted cavalry with the Deputy Commissioner at the head. We remained standing at the Clock Tower for an hour with a cordon of police constables round us. At 8 a.m. we were marched to the jail and put in the midst of mounted cavalry and a large police force. Outside the *Katchery* gate I saw, while passing, arm-

ed motor cars, all round, with English soldiers. At the time of our arrest we were not told for what offence we had been arrested, and no warant of arrest was shown to us. When the Deputy Commissioner and the Superintendent of Police left us in the jail, we learnt from our under-trial tickets that we were confin ed on a bailable charge under section 143,I.P.C. Application for bai l was put in, on the same day, which was refused. Application to the D eputy Commissioner was made to allow us to get our own diet; it was re fused. We were given jail diet and were treated like ordinary prisoners. Remands after remands were taken by the prosecution and we did not know what the case against us was. We were brought to the court in handcuffs, and on the days of the first two appearances in court, we were brought to the court escorted by armed cavalry and policemen with loaded guns. On the 2nd of June, we were told the charge and were asked to file a list of defence witnesses. We asked for inspection of the file and the nam es of the witnesses against us. This request was refused by the tryin g Magistrate. The trial commenced on the 6th of June. During the days of the trial we were kept standing handcuffed throughout the whole day. On the first day of the trial we requested the court to allow us milk in the noon, as we have had to stand for trial from 8 a. m. to 6. p. m. The court allowed it on the first day, but on the second day the milk was disallowed in the noon. We were allowed pure water in the hot days of June. We asked the court that our handicu ffs might be removed, while we stood in court for trial, with the armed police all round in the courtyard. But our request was refused.

After our conviction, we were carried to the Lahore Central Jail with iron bar fetters and handcuffs. At mid-night in the month of June, we were made to walk on foot from the jail to the station, in the above state. We were bleeding on account of the use of bar-fetters. When we reached the Lahore Central jail in the evening, we were put in a barrack of about 70 prisoners and were made to sleep on the floor with iron-fetters. Before the special arrangement, we were kept as ordinary prisoners in the Lahore Central Jail. We were kept in tents and had to sleep with iron chains. The diet was hopelessly bad. The bread was quite uncooked, and when Mr. Kitchin, the Commissioner, Lahore Division paid a visit to the jail, we showed him the diet we were given.

All through this period we were subjected to great humiliation and put to all sorts of trouble and indignities.

The declaration of Martial Law at Lyallpur was quite unjustified. There was no state of rebellion or organized conspiracy of any kind

against the Government at Lyallpur. There was ordinary *hartal* as had happened throughout India.

Police pressure to manufacture evidence against the persons arrested was very great during this period. Large numbers of people were called to the police station, detained there for days together, and subjected to all possible humiliation and threats. I am a member of the Arya Samaj and was secretary of Dhanpat High School, Lyallpur.

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The statement of **Ramdas Chhokre**, *L.L. B., (London) Bar-at-Law, Lyallpur.*

The local District Congress Committee was founded early this year, largely as a result of the enthusiasm and new spirit that some of the members of the local Bar brought from the last session of the Congress at Delhi. The stirring times provided plenty of material for this new body to work upon. But we had hardly a couple of meetings —one regarding self-determination, and the other to discuss the provisions of the Rowlatt Bill, when the *hartal* campaign of *Mahatma* Gandhi was launched. In order to make proper arrangements for the observance of the Day of Humiliation and Prayer, we held two private meetings of the members of the Congress Committee, at the office of Sardar Sant Singh, and Lala Bodh Raj respectively. These meetings were held openly and publicly; good sense and sobriety characterized all their proceedings. It was particularly impressed upon members that in view of the happenings at Delhi, no force or pressure of any kind should be brought upon any one in the observance of the *hartal*. It was further decided that as a precautionary measure the permission of the District Magistrate ought to be obtained for the public meetings, which were to be held on the 5th and 6th of April, and permission was accordingly obtained. The public meetings of the 5th and 6th of April were largely occupied with reading the message of *Mahatma* Gandhi, advocating *hartal*, explaining the provisions of the Rowlatt Act and passing resolutions regarding the last named measure and the happenings at Delhi. The meetings were very largely attended, but were absolutely models of moderation and sobriety in public conduct. They dispersed quietly and nothing untoward happened to mar their unique and tremendous effect. The *hartal* of the 6th of April was a complete success and will ever remain

memorable in the annals of Lyallpur. There was no riot, no disorder, no impropriety of any kind. The town on the other hand passed, along with the rest of the country through a strange spiritual wave; people felt new stirrings of the soul and an elevation into higher atmosphere.

This was all the work done by the District Congress Committee, and with the *hartals* and meetings which followed after an interval of a few days, the Congress Committee as a body had nothing to do. I was only associated with the work of this Committee and had no part or share in anything that happened after the 6th of April. I was a member of the Committee from its very inception, and the head and front of my own particular offending was that at the meeting of the 5th of April I read a paper on *Satyagrah*, which, with the exception of a few introductory remarks, was nothing else but a literal translation of a few extracts from an article on *Satyagrah* by *Mahatma* Gandhi, recently published in the form of a pamphlet by Messrs. Ganesh and Co, Madras. For this high misdemeanour against the state, I was subjected to the following punishments, apart from what I had to suffer with the general public from the enormities of Martial Law.

1. On the 26th of April, two days after the introduction of Martial Law, I was interned by the Officer Commanding, within the Municipal limits of Lyallpur and this internment lasted till the abrogation of Martial Law. Within this interval, I had twice occasion to go out of Lyallpur, and although on each occasion I was given permission for a limited period, the process of obtaining it was one which involved a great deal of trouble and humiliation. To begin with, I had to get the recommendation of the District Magistrate; this was taken to the Officer Commanding, who in turn sent me on to the Superintendent of Police to inform the last named officer of the permit.

2. An order which was harder than the one of internment was one regarding the fixing of Martial Law notices at my office in the Kachehry Bazar. My office is at a distance of at least half a mile from my residential house and to guard Martial Law notices from such a distance at the risk of one's complete liberty was a very hard job. I made a modest request to the Commander in regard to this matter which was not, however, granted. I said to the Commander that as my office was at a considerable distance from my house, the Martial Law notices might be handed over to me personally instead of being fixed at my office during my absence; for in the latter case they might

be torn away before I came to know of their existence. I also made a second request to him that I might be allowed to paste the notices on to a board which I would make arrangements to exhibit at my office during the day time, but which could be put away during night, and so I could be saved the night watch of notices. The Commander said those were quite reasonable requests and he would consult the Deputy Commissioner and let me know. The next day I was informed that I could go to the office of the Superintendent of Police every evening and find out if there were any Martial Law notices. As regards the second request he kept perfect silence.

I saw the Deputy Commissioner after these orders had been passed against me and asked him bluntly why I was being prosecuted. He said he had not been receiving good reports about me. I said, "That is exactly what I have come to know. Will you kindly tell me specifically what it is that you have against me?"

He promised to look up the police papers. I went to him twice after this but each time I was informed that he had had no time to do so. And I do not know till now the reasons for the strange action of the authorities.

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The statement of **Lala Chint Rama Thapar,** *Proprietor of Shop named Chint Ram Ram Lal, Gol Bazar, Lyallpur.*

I have been having my shop here for the last 18 or 19 years. My shop pays an income tax of Rs. 104. I am a member of the District Congress Committee. It was decided in a meeting of the said Committee to hold a public meeting to explain the message of *Mahatma* Gandhi. Accordingly Sirdar Sant Singh, Secretary of the Committee asked permission of the Deputy Commissioner to hold a meeting in the Company Garden on the 5th and 6th of April. He gave the permission, but at the same time gave a written warning that no procession should be led, and neither exciting speeches against the Rowlatt Act should be made nor any one forced to close shops, etc. A meeting of our committee was held on the 4th to consider this warning. There it was decided that a committee of three pleaders should be formed to censor the speeches to be made in the Hall. The Deputy Commissioner was informed that his directions would be duly carried out and nothing untoward would happen, and was requested

that the police be directed to behave in a gentlemanly way. Meetings were held on the 5th and 6th and passed off quietly. No speech was made which was resented by the authorities. On the 5th *Mahatma* Gandhi's message was read out and on the 6th there was a complete *hartal* except for two shops which remained open and nobody forced them to close up. Then on the 7th, business was resumed.

On the 12th, people heard about the indiscriminate firing and cruelties perpetrated at Amritsar, the firing at Lahore, the arrest of *Mahatma* Gandhi, and the deportation of Drs. Kitchlew and Satyapal. So on the 13th, there was a strong inclination of resuming the *hartal* in the city. On this I went to Sirdar Sant Singh's house where Dr. Dina Nath, Bhagat Ram, and Pandit Lachmandas, pleaders were present. We all except Dr. Dina Nath were against the resuming of *hartal*. We reasoned with Dr. Dina Nath that it was no use closing shops, rather there was a probability of some mischief brewing owing to people being idle. Dr. Dina Nath accepted this view and we all went to the Bazar to stop people from closing shops The shop-keepers agreed to keep them open. After 10 a. m. the whole city observed *hartal* and we also closed our shops. After this 28 Respectable men were sent for at B. Anant Ram's house. There it was decided hat a public meeting should be held wherein shop-keepers should be requested to open their shops and for this a permission should be taken from the Deputy Commissioner. A question was raised as to what persons should sign the letter. Anant Ram and Ghulam Bari were asked to sign, but they refused Anant Ram, however, said he would go personally with the letter, to which some men objected that he was not a trusworthy man. Not minding that, he took the bike and went to the Deputy Commissioner. A few minutes after he came with a negative reply although it was quite false, as later on the Deputy Commissioner's statement proved. He had said to Anant Ram that people should go to his *Kothi* and discuss the matter there. If Anant Ram had delivered the true message of the Deputy Commissioner, everything would have been settled that way and shops opened. Then we all dispersed and went home. On the 14th, we again tried to end the *hartal*, and assembled at Shiv Narain's house as people would not like to go to Anant Ram's. Anant Ram also came uncalled. People looked upon him with contempt and said that unless Anant Ram would retire shops would not be opened. When we had got about 30 shops opened some people were loudly talking about the incident of Sikh girls at Amritsar. The Sikhs said that as their Sikh sisters had been maltreated, shops should remain closed. On this all went to *Dharmasala*. There it

was decided to hold a public meeting in the eveing and therein to get a committee elected by the public. Its decision should be final. So meeting was held that evening in the *Idgahs* and 20 men were selected, I being one amongst them. We assembled at night at Sant Singh's but owing to the absence of some members it was postponed to the next morning. Again we assembled next morning *i. e.*, on the 15th and we decided that shops should be opened at once and that two men should be deputed to enquire into the truth of the Sikh girl's affair. We wrote eight posters of our decision to be pasted in the Bazar. It was read out and all opened their shops without any reluctance. On the 16th, shops were opened and business resumed. On the 17th, some people tried to bring up the *hartal* but it was a partial success. The same night Government *Bhoosa* caught fire but the city was all quiet and people were non-plussed to see the fire in these disturbed days. It was a pure accident, although all the public, the officers and the police were terrified for their own reasons. Upto the 21st the work went on as usual. On the 22nd, people were not even out of their beds when machine guns were placed all round the city and British soldiers surrounded the city. About 12 people were arrested, I being one amongst them, and taken to jail. There the Deputy Commissioner and Superintendent of Police after consultation charged us under section 143 Indian Penal Code and handed over the warrant on blank paper to us in the jail. Excepting two or three pleaders and *Darogha* Nur Din who were kept together, we were kept in solitary cells. We were refused our own food, but were given beddings. We were asked what we would do after we were imprisoned and further told that we should habituate ourselves. From these words we gathered that we were doomed. For two days I did not take anything except water, as the food was very bad. On the third day, I got renal collic, but was most inhumanly treated by the Superintendent of Jail. On the 2nd of May, we were produced before the Court handcuffed in twos. We protested and sent a policeman to Court Inspector, who went to the Deputy Commissioner himself on bike to lay our protest before him. He replied that we should be brought in handcuffs. No man was allowed to pass the road, all being picketed. In this way we were taken from jail to court and from court to jail again, and as long as we remained in the court we remained handcuffed and were not allowed to sit. I bore all the troubles and calamities with courage. 'Efforts were made to make me an approver and an autograph letter of the Deputy Commissioner was brought to me through a friend of mine to that effect. Threats of transportation for life and hanging were given to me. I could not bear his talk any longer and replied him, "You

want to save me at the cost of so many lives. My religion does not allow me to save my own life and put other innocent persons on the gallows." Then he went away. At another time, Mr. Smith, the Superintendent of Police, and Akram-Ul-Haq, Inspector, remained with me for three hours and tried to hire me, but I was resolute. They tried to make me approver through my own relations but I heeded none. At last when they failed to get any approver in the city they sent the case to Mr. A. L. Hoyle, D. C., charging us with waging war and conspiracy. The police *challaned* us on June 2nd under section 25 of India Defence Act and under 506 and 143 of the Indian Penal Code. The magistrate was illegal in methods and inhuman in treatment. If our counsel questioned any witness, he was given the threat of Martial Law. The list of witnesses was not given even on demand, nor were the records allowed to be seen. When one of the accused appealed for mercy on the score of his having young children, he was asked, what about the children of the Englishmen murdered at Amritsar. The magistrate did not leave any stone unturned to humiliate us. On the 10th, the magistrate had to pronounce the judgment, but Martial Law was withdrawn on the night of 9th. The magistrate was very sorry for the withdrawal. Now our case appeared before him in the capacity of 1st Class Magistrate. We sent a petition for transfer to the High Court but failed. Now we thought that every respect would be shown to the legal procedure, but we were wrong. We objected many times on the ground of illegal procedure but were overruled. Then we left the case unargued under protest. The magistrate convicted us all, I being sentenced to 1½ years imprisonment. To our regret the magistrate pronounced the judgment without going through the file. The magistrate had himself said in the judgment that I had dissociated myself from the movement after the 6th of April. The police produced against me two or three witnesses with regard to the 5th or the 6th. When the acts of the 5th and 6th were not considered objectionable by the authorities, I ought not to have been convicted. Harnam Das, accused No. 6 was sentenced to two years under section 506, although no witness against him was on record and further on the magistrate says in his judgment that Harnam Das dissociated himself on the 16th of April. If he had read the file he would not have done so. But the decision was pre-meditated and given after consultation.

After our conviction we were taken to the Lahore Central Jail. At about 11 a. m. in scorching heat we had to walk from the jail to the station with handcuffs and fetters on. Our ankles were wounded

owing to the fetters. These fetters were taken off a day after our arrival in Lahore. We had to bear a lot of trouble in the jail. The food was very bad.

CAUSES OF HARTAL.

1. The Rowlatt Bill passed in the face of strong opposition of the whole of India.

2. Illegal methods adopted in recruiting. Lambardars and Zaildars were forced to supply recruits. People, therefore, purchased recruits from other districts. Lambardars and Zaildars were dismissed but re-instated when they supplied recruits.

3. Inhuman methods adopted in raising the War Loan. Rs. 33 per square were realised without the consent of Zamindars, and the realization very cruel. I was myself a member of the War-Loan Sub-Committee. I had received a first class *sanad* from the Government for my services some months before the disturbances. The people could not pay, but the authorities realized it by resorting to all methods as a result of which a criminal case was started by Pokhar Das, Shopkeeper in Gol Bazar, vs. Anant Ram, Jawala Das, myself and the Tehsildar. Pokhar Das had made an application for insolvency which is still on file. In spite of that, he was compelled to pay. When he did not pay, Lala Anant Ram beat him with shoes and disgraced him much. He filed a defamation suit against me also as I was a member of that Sub-committee. Afterwards it was compromised. In Chak Jhumra a respectable man was handcuffed. Besides this, another deprecatory method was adopted in Jaran Wala and Chak Jhumra and in fact in the whole of the Lyallpur district. It was this—a magistrate who was in charge of the War Loan was also an income-tax collector of that *Ilakha*. Any one who would not give the War Loan was highly taxed. In Chak Jhumra and Jaranwala the War Loan realised was less than expected, and the difference was made up by the increase of income tax.

4. The Deputy Commissioner of this place had, in accordance with the Government orders, consficated the wheat of the people, which the people resented. People would not have resented it much if Government instructions had been carried out. In one case the wheat was confiscated when it had been bought only one day previously.

5. Income tax was rigorously imposed and people objected to the income tax form as they could not fill it up.

6. Government flatterers and specially Lala Anant Ram had adopted very unbecoming methods. During the days of *hartal* he played a double game—on one hand he excited the people to continue

hartal, on the other reported to the authorities otherwise. He had organized the *hartal* and he went to the Settlement Officer, Mr. Young, and told him that he was trying to close it. As a reward he got 10 squares of land from the Government.

7. As to the police, a letter was sent to the Deputy Commissioner by the District Congress Committee, the mention of which I have already made in my statement. The police was directed by the Deputy Commissioner, and in my opinion the police took greater interest in exciting the people to bring up the *hartal*. In our case one Mr. David, an Honorary Magistrate had deposed that the *Tumtumwalas* (Hackney carriage drivers,) had told him that the policewalas (policemen) had taken them to the police lines and incited them to observe *hartal*, so that some disturbances might follow and give the police an opportunity.

8. When Major Polike came to know on the 9th of June that Martial Law was to be withdrawn, he sent for three men on that night at about 10 p. m. and arrested them and on the warrant inserted 6 p.m. instead of 10 p. m. I have come to know from a reliable source that the police told the D. C. that there was no evidence against me, to which he replied that they should go to Anant Ram and he would make some. He procured three witnesses against me.

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The statement of **Harnam Das**, *son of Abinashi Ram, Khatri, age 40 years, Lyallpur.*

I have been a cloth merchant for the last 25 years in Lyallpur. I pay Rs. 156 as income tax. I am a member of the District Congress Committee.

On the 14th of April, I received a notice from the District Congress Committee requiring me to attend a meeting to consider the letter of the Deputy Commissioner, Lyallpur, to the Secretary, The District Congress Committee. I attended the meeting in the evening. There the Deputy Commissioner's letter was read out and a reply drafted. It was decided that speeches in the public meeting should be read after being censored by a committee and that the arrangements of the meeting should be in the hands of the members of the District Congress Committee themselves.

I attended the meetings of the 5th and the 6th of April. The Secretary read out a passage from the Rowlatt Act and translated it. *Mahatma* Gandhi's message was also read out. People were calm and quiet. Although it was a gathering of 4 or 5 thousands yet the meeting passed off quietly and people went back home quiet calmly. On the 6th there was a complete *hartal* in the city. Only two shops, one of a Mohammadan *saraf* and the other of a Hindu *sharbat* seller, were open and none compelled them to close. In the evening a meeting was held, the audience approximately reaching 10,000. Resolutions were passed and transmitted to higher authorities, and the meeting wss orderly. The shops remained open upto the 12th, but *hartal* was resumed on 13th owing to Mahatma Gandhi's arrest, and cruelty and severity perpetrated at Amritsar. The Congress Committee was against this *hartal* and I dissuaded people from resuming it. It being *Baishaki* day on which people returned late from the canal, no body took the lead and the shops remained closed. From that time I was trying my best to get the shops opened and through the help of Bodh Raj, brother of Sant Singh, pleader, and B. Anant Ram, all respectable citizens were called at B. Anant Ram's shop. I was also present. There it was decided that with the permission of the Deputy Commissioner, a public meetting should be held and people should be requested to open shops. A letter was written to the Deputy Commissioner and L. Anant Ram and M. Gulam Bari, pleader, were asked to take the letter personally. But Anant Ram and Abdul Bari after some consultation between themselves refused to sign it. Anant Ram said that he would go alone to which Sirdar Sunder Singh of the wheat market objected. However, B. Anant Ram went on the bike with the letter to the Depnty Commissioner. He returned with a nagative answer, saying that the Deputy Commissioner would not permit a meeting, but said that he would see personally any one who wanted to see him. Later on in the jail, we came to know from the Deputy Commissioner that Anant Ram had misrepresented him and that he had said that all people should go to him personally and discuss the matter. When on the 14th, we went to get the shops opened, we came to know that the people had lost faith in Anant Ram. They said that he was playing a double game—on the one hand, telling us not to open the shops, on the other, telling the authorities that we would not open them. Then a meeting was held in Shiv Narain's house on the 14th in the morning. Anant Ram also came there. Some people asked him to retire, as the public had

no confidence in him, and he went away. Then we 30 or 40 started to get the shops opened. About 30 or 40 shops were opend, when some Sikhs objected, loudly saying that Sikh girls had been irreligiously treated at the Amritsar station, and therefore the *hartal* should continue. This attracted a big crowed and thinking it unsafe to stand in an open place, asked them to go into the *Dharamsala*. There we decided to hold a public meeting in Shiv Narain's garden to consider about the ending of *hartal*. In the evening I came to know that the meeting would be held in Id-*gahs*. I went there. There Ghulam Bari made a speech using strong words against the people. But the audience remained quiet and said only this much, "We don't want to hear you, please sit down". Then Nur-ud-Din was elected president and Sardar Sant Singh, pleader, as Secretary. It was proposed that a sub committee consisting of 20 men whose decision would be final should be formed by the public. Then 20 men were elected by the public, I being one of the elected. Fifteen of us assembled that night at Sardar Sant Singh's house. Dr. Kishan Singh said that unless all the members were present, we could not decide. The meeting was postponed to next morning. We assembled again at 9 a.m. next morning. We were 17 and again Dr. Kishan Singh objected, but all overruled his objection. Then we proposed him as president so that he may not put any obstruction in ending the *hartal*. He was made president and it was decided that shops should be opened and two men to be deputed to enquire into the truth of the Sikh girls' affair in order to satisfy the public. We wrote our decision on notices and pasted them in the bazar. The *hartal* ended and usual work began. Again on 17th April, efforts were made to resume *hartal* (I do not know who were those who wanted to bring up the *hartal* again, but this much I know that there was none from amongst the leaders or respectable gentry), but there was only partial *hartal*. On the 17th night the *Bhusa* got fire by chance. The city was quiet on the 18th, 19th, 20th, and 21st and people had resumed their usual work. On the 22nd morning the arrests began. Civil Officers, Police and Military Sowars began to parade the city with guns and rifles. I was also one of the arrested. No reason was told nor any warrant shown. Before our arrests there was no report against us. We were taken to the jail and their the Deputy Commissioner and the Superintendent of Police consulted for half an hour and went away. The jail authorities gave us warrants written by the Deputy Commissioner himself in which we were charged under section 143 of the Indian Penal Code. I was put in a solitary cell and did not

take anything for many days except water, because the jail food was very bad. Upto the 2nd of June we remained there. It was a bailable offence and still we were kept in jail. We were subjected to various sorts of troubles. The attitude of the magistrate showed that he was there only to convict us, We were refused to see files, and the names of the prosecution witnesses were not told. Copies were not given. Our counsels said that they were helpless. Everything was done in consultation with the Deputy Commissioner and Suprintendent of Police. On the 18th of June, I was sentenced to 2 years rigorous imprisonment. The magistrate pronounced the judgement without seeing the file, because he was predisposed to imprison us. I was charged under sections 106, 25 and 143. In the judgement the magistrate had himself said that I dissociated myself after 16th April. I was charged under section 106 in connection with the *hartal* on the 13th, although there was no evidence against me.

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Th statement of **Khushbi Ram Varma**, *late station master Lahore Cantonment East, Supply Depot, resident of Lyallpur.*

On the 10th of April, 1919, at about 12-15 p. m. when I was packing my luggage in my house opposite the well of Lala Gager Mal owing to my transfer from Amritsar to Lahore, all of a sudden I heard the hoops of horses and the noise of people. I looked down from my upper story and I saw about 20 military armed *sowars* running away. Behind them were running some 10 to 15 boys and 20 to 25 men. I stopped those boys and enquired from them the reason. They all stopped and began to say that Drs. Kitchlew and Satyapal had been arrested, they were going to the Deputy Commissioner's bungalow to request him to release them. I told them that their conduct was against the preaching of Mr. Gandhi. While we were talking the said *sowars* stopped in the Chauk and the Officor-in-charge was asking Mr. Slowlain to be allowed to open fire, and was saying to him angrily that if he would not allow him to open fire he would be held responsible, etc. Then all the *sowars* went to Ram Bagh and boys and men sat down on the place D to take rest. A short while after, all those *sowars* came back again

to the place C. On their arrival the boys and men stood up saying, " They have come back, they have come back". On this one of the *sowars* stepped forward and fired blank cartridges. On the fourth shot all men ran away and the road was cleared off. While blank cartridges were being fired, the officer-in-charge was still asking Mr. Slowlain to be allowed to open fire and was threatening his own men as well. Then all of a sudden one British soldier fired four shots from place C towards place A, and another alighting from the horse fired from place E towards place A. Two or three minutes later I saw wounded persons being carried back from place B. I said to myself, " Alas ! unarmed people are being fired at. " At once I came down from my house and went to place A. There I saw two men who were wounded on the back and buttocks, one of them was a Hindu and the other a Mohammadan. On enqu ry I came to know that three more had been already taken to the city. In all, five had been wounded. No sooner did the wounded enter the city than the people attacked the Telegraph Office. As I was standing there still, a Sikh telegraph peon came and asked the officer in charge for help and all the *sowars* went towards the city side. I then went towards the station. On reaching there, after a short time I came to know that the godown had been set on fire but the fire had been extinguished with the help of B. Ganga Ram, Chief Goods Clerk within two hours. In the evening two Gurkha soldiers beat my servant and broke the *ghee* and *muraba* vessels for which I made a report to the officer-in-charge on the station. Next day I left Amritsar and reached Lyallpur in the evening of the 11th of April. I remained there till the 14th and on the 15th I reached Mian Mir station and resumed my duty.

On the 29th of April, I received a letter from home that all my four sons had been arrested by the police on the 25th and taken to the *Kotwali* and that I should go soon. I was arranging for my leave when I myself was arrested at my house at Lahore on the 1st of May at about 8-30 in the night and put into the lock-up at 9-30. For three days I remained there and suffered much from obnoxious smell. On the 3rd I was produced before the Deputy Commissioner, Lyallpur, at his bungalow. On enquiring my name he caused my handcuffs to be taken off, but ordered me to stay in Lyallpur. I came home and heard about my sons. On the 26th of April my house was searched. Accordingly, after great difficulties, known only to me and to God, on the 9th of May at 11 p. m., I got my sons released. Interment orders that were served on me and

celled in June. After this, I wrote with the permission of the Deputy Commissioner to my officers to take me back on duty. On the 14th of July I got a reply that I had been dismissed from my post. I appealed but got no reply. I came to know that the police getting annoyed with me, reported to my superior officers. The result was that a sum of Rs. 1,250 has been withheld from me. Repeatedly I requested them but got no reply. I sent my representation to the higher authorities, the Lieutenant Governor and to the Viceroy but none took notice. Uptill now I do not know for what offence I had been dismissed.

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The statement of **Amir Chand**, *son of Ram Chand, Kalra, of Lyallpur.*

On the 5th of April, 1919, I arrived at Lahore from the Coal Company office at Calcutta to inspect the business of our Lahore Branch. On the 13th, I left Lahore along with my family for Lyallpur, my permanent residence, thinking that my wife who was then pregnant might have to undergo much trouble at Lahore on account of *hartal*. I reached there at about 2-30 on the 14th. There had been *hartal* before I reached that place. when I was yet asleep the Sub Inspector of Police called at my house on the 22nd. I was awakened by my wife. when I came down the Sub Inspector was standing at my gate. Just when I reached there the Deputy Commissioner and the Assistant Superintendent of Police also appeared. All the three came into my house with pistols in their hands. They threatened my wife and made her stand on one side. The Deputy Commissioner and the Assistant Superintendent of Police began to search my books. when they had finished this they took me with them to the Clock Tower of Lyallpur. On both the sides of the street armed soldiers were posted. Some six or seven men were already present there. After some time I was escorted to the jail with these people by armed soldiers and police constables with unsheathed swords. We were kept standing in the porch of the jail for about an hour and the police officers who had come with us held a secret conference. When they come out they asked the Jail *Daroghe*-

to whom they had given a blank paper after inserting something upon it, to keep us in confinement. we were kept there till the 2nd of May. The bread provided to us was uneatable. Whenever we requested the Superintendent of Jail to allow us to go for meal to our houses, as we could not eat the bread supplied, he would say in reply that we should try to accustom ourselves to the bread for we would have to eat it later on.

We were produced, with handcuffs on, before the District Magistrate on the 2nd of May. He ordered that we should be produced on the 8th When on the 8th we went there with handcuffs, we were ordered to be taken back to the jail and to be produced on the 23rd. When we went on the 23rd it was said that we should come on the 6th of June. We were told that we were guilty of bringing about the *hartal* and that the prosecution witnesses would be examined on the 13th and 14th of June.

But we were called on the 5th of June and were awarded three months, after tho prosecution witnesses had been heard and no opportunity was given to us to produce our defence witnesses.

On the 6th of June, along with other persons who had been arrested on the 22 nd of April, I was again produced in the court as one of the accused in the case of the Lyallpur Leaders. On the 18th of June, after hearing the witnesses the court awarded me two years.

While under arrest I underwent great trouble and contracted the Urinary Disease of which I have not as yet been cured. My wife suffered great mental pain which had a very pernicious effect upon the fætus. It died before delivery and an operation had to be performed in the course of which her life was in great danger. She has not as yet recovered completely.

My mother aged 80 years used often to come to see me in the court. One day she began to weep when she saw my distress on which Lala Thakar Das, Sub Inspector of Police, slapped her.

When I was released on the 18th of September, I was charged with a fresh offence and was made to furnish a security, but shortly after the police withdrew the case.

It was afterwards that I came to know that I had been arrested on the suspicion that as I had come from Bengal I might have brought bombs or other destructive instruments

with me. This was why officers came with pistols in their hands to my house to arrest me.

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The statement of **Vaishnu Das**, *son of Nathu Mall, Gold smith, of Lyallpur.*

A *hartal* was observed in Lyallpur, on the 6th of April. As I am illiterate, I did not know the reason of *hartal*; but I enquired from the people, who said, that it was observed to express sorrow for the Rowlatt Bill, which had been passed by the Government. The leaders thought it an unjust law and opposed it in the Legislative Council. I also kept my shop closed. On the *Baisakhi* day, at about 8 a. m., I was standing neer the Clock Tower–all the shops, of course, were closed–when one man brought a vessel full of milk to sell it, but no one bought his milk. When he failed in selling it, he enquired of the people about me, saying, "Where is that goldsmith who is serving the public?" People sent him to me. He gave me that big jug full of milk and one rupee for buying sugar saying, "You do social service. Serve the Public with my milk to day, making it *lassi*". I took the jug and one rupee from him and adding two rupees from my pocket, was going to buy sugar, when others also followed me and paid one or two rupees each. I got some more milk and more sugar and made *lassi*. It was about 10 or 11 a. m. It was very hot. I enquired of the Sub Inspector of Police who was on duty with other constables at the Clock Tower, whether I could be allowed to serve with *lassi* those policemen as well. He readily gave permission, and I began to serve *lassi* to them as well as to the public. When we were serving *lassi*, to the policemen, the Superintendent of Police reached there and enquired what I was doing. I replied, "Sir, I have made *lassi* to serve to the general public and am serving my police brethren as well". He approved of it and added that if I could get food for them as well, I should; because they were hungry and thirsty. Some body told Ladha Mal *Saraf* that he being a philanthrophist, should give meals to the policemen. Lala Ladha Mal brought loaves of bread and gave them to the police and the general public. It was about 2 p. m. when I heard that my brother's son 6 or

7 days old, had died. I and many others went to bury him and came back at about 8 p. m. People came for condolence. At about 10 p. m. I went to bed. Next morning, I woke up and went to the *bazar*. The *hartal* was continued. When I enquired of the people why the *hartal* was prolonged, they replied, that many people were shot dead by the military on the *Baisakhi* day; so the *hartal* was resumed. I had a small shop in the Railway Bazar which I also had to close on the 14th. I heard that a meeting was to be held in the *Dharamsala* for the ending of *hartal*. People reached there about 10 or 11 a. m. There Sirdar Sant Singh read from a paper that *Mahatma* Gandhi had been then released and exhorted the people to open shops. People said that many persons at Amritsar had been shot dead; and that they did not know whose relations had died; so unless they got some information, they would not open shops. After this the whole town assembled in *Idgah*. I also went there. A short while after, the Deputy Commissioner along with the military came up there. I got afraid and came home. But I returned from home and opened my shop for some time and some others also did so. On the 15th, when I came to my shop, the *hartal* was continued. I again enquired from the people the reason for the prolongation of *hartal*, to which they replied that it was to express their indignation at the action of British soldiers, who took off *Kripans* from the Sikh girls at Amritsar station. They further said that girls, whether of Hindu, Mohamedan, Sikh or Sweeper were all alike to us, the *hartal* must be continued for the common cause. That day, my shop also remained closed. On the 16th, the shops opened and people began their usual work. I had also opened my shop.

On the morning of the 22nd, came to know that military had surrounded the city and that pickets with bayonets and machine-guns were posted everywhere. I became nervous. After a short while, two sergeants came and told me that the Inspector wanted me. I at once followed them. When I reached the Clock Tower, I saw that respectable people, pleaders and others, were standing there. I was also asked to join them. After a short time, a trumpet was blown, and all the military, on horse and foot with naked swords and bayonets, surrounded us, and took us all to the jail and locked us there. The pleaders asked the reason of their arrest, to which the Deputy Commissioner quoted a section, which I do not remember and did not know. The pleaders again said that the offence was

bailable, and that they would give bails. The Deputy Commissioner said that he was not allowed by higher authorities to release them on bail. Accordingly, we were taken to the jail and kept there for about 20 or 25 days. Then we were produced before the Court. I was charged of throwing Amira confectioner's milk and causing disturbance before Bulaki's shop. The date for hearing was fixed for the 14th, but I was called 6 or 7 days before the fixed date, and sentenced to 3 months' rigorous imprisonment with a fine of Rs. 800. All the prosecution evidence brought against me was tutored by the police with threats. I had stated in my statment that I had not known what the Rowlatt Bill or the Rowlatt Act was. I had closed my shop because others had closed, Neither had I thrown any one's milk nor had caused any disturbance before Bulaki Ram's shop. I had been quite innocent and for a long time had been serving the Government servants and public. I had got *sanads* in recongnition of these services. I was unjustly treated. In the Lyallpur leaders case, I was unjustly sentenced to 9 months. We were much troubled in the jail. We were taken out under strong guards with bayonets. No one heard us nor was any defence evidence taken. No one liked to eat the meals that were giving to us in the jail. The *hartal* on the 6th was due to the Rowlatt Act. The next *hartal* was owing to *Mahatma* Gandhi's arrested. When the judment in leader's case was pronounced all the roads were picketed. The *hartals* were spontaneous. Sardar Sant Singh and myself tried to get the shops opend. I am a public servant and I have got certificates to that effect. For this service I was put in the leaders group case. I always used to serve the army by giving them water at the Railway Station. I have been unjustly prosecuted.

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The statement of **Sohan Lal**, *son of Ram Kishan, Arora, Contractor, age 30 years, resident of Chak No. 28, Jhang Branch, District Lyallpur.*

I held a contract at Adah near Marwar Bungalow. I was sleeping in the inner court-yard at about 4. 30 a. m. on the 23rd of April, when my servant come in and informed me that a few English men were

waiting outside and calling me. I was just getting up when four Englishmen, including the Deputy Commissioner and the Superintendent of Police, came inside and, pointing a pistol at me, ordered me, to get up. I saw that British and Indian troops in good numbers were present. I was made to ride a motor car without being questioned anything. After this, the troops marched to Kamiala. I was made to accompany them. The village Kamiala was surrounded and all the villagers were turned out. 10 men were selected, put in the motor cars and brought back to Norwalal. On reaching there, people from other villages were also arrested. At 2 p. m., we were allowed to answer the calls of nature under the supervision of the British soldiers. After that, we had to walk in a line under an armed British guard to Lyallpur. When we reached Lyallpur, I was locked up in the police quarter guard and the rest of us were sent to jail. I had to remain there for 15 days. I was produced before the Police Superintendent every day, and there efforts were made to induce me to give evidence to the effect that, Dr. Dina Nath's sons had gone to Kamiala, and that such and such persons of Kamiala participated in the crimes. I, however, refused to give such false evidence. I came to know from a constable of the quarter guard that my brother Sundar Singh had come to see me and that he also had been arrested. I was detained in the quarter guard for 15 days, and on my refusing to give false evidence, I was sent to jail. I remained in jail for 15 or 16 days. On the 22nd of May, I was produced before the Deputy Commissioner who ordered my release.

3 or 4 months after, orders were communicated through the Revenue Palwai that, the house of my maternal uncle Hakim Rai, that of my brother, as also mine had been confiscated by the Government. We petitioned to the Deputy Commissioner, but to no avail. We were simply told that we harassed all men of the army and we cannot therefore be heard. Mazhabi Sikhs employed in the army reside in Chak No. 28. Their Commanding officer, Harrison, was the officer commanding here during the Martial Law days, and Sundar Singh, who is a Mazhabi Sikh of the same Chak, was his clerk. Through his mischief some thing (we do not know what) was written by the Officer Commanding to the Deputy Commissioner, upon which these drastic orders had been passed.

We have pretty good dealings in that viliage and a pretty good amount has been spent on the houses. We have been living there

for the last two years. The orders passed now cause us much trouble. It is expected that the Deputy Commissioner or the Punjab Government may be moved to cancel the order of confiscation.

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The Statement of **Gopal Dass**, *son of Devi Ditta Mal, Sethi, Arora, of Akalgarh, Tehsil Hafizabad, District Gujranwala, age 19 years, now residing at Lyallpur.*

I have been serving in the Telegraph Office, Lyallpur, as a peon for the last one year and eight months. During this period of service, I went home twice or thrice, but have been resuming my duties as peon. On Thursday the 23rd of May, 1919, I went to the *Kothi* of the Deputy Commissioner, Lyallpur and delivered to the Commanding Officer a telegram addressed to him. The Sahib began to read the contents of the telegram and I having *salamed* him went back. I had not gone away far, when the Colonel asked me, "Why did you not *Salam*"? I told him I did *salam*. He said, "You did not *salaam* me," and noted down my name and full address and asked me to go away. I had not gone far when he called me again, and ordered me to *salam* him once more. I repeated, "*salam* Sahib" and then he ordered me to go. On the 25th May I again went to the Library to deliver a telegram addressed to the Commanding Officer. In a room, with one door lying open, I put my step on the footpad to see whether the Sahib was in. At that, the Colonel came out, and I *salamed* him. He asked my name and address, and I gave them to him. Before leaving, after delivering the message, I asked him if I had committed any fault. He answered, "You were going to step in with your shoes on." I Said, "I was only trying to see you" He said "No, go away". and I went away. Again on 26th, I went to the Library with a telegram for the Colonel. The Sahib inquired, "How many more telegrams have you got for delivery?" I answered, "I have got four." He ordered me to go and so I left. On the 27th a constable came to arrest me but I had gone out for delivering telegrams. A second time the constable came with handcuffs, and in the meanwhile I had also reached the Telegraph Office. The policeman handcuffed me and took me to the Libarary before the Commanding Officer. The Commanding Officer ordered the constables to show me the canes with which a

Purbhaya was to be flogged and then to confine me in the lock-up and to bring me up at 11 o'clock the next day. On the next day at 12 o'clock he took me before the Commanding Officer. The Colonel explained everything about me to the Commanding Officer in English. Then the Commanding Officer said to me, "When you went to the *kothi* of the Deputy Commissioner to deliver a telegram, you did not *salam* the sahib, and still the sahib pardoned you. You went into the library without taking off your shoes. You are a Hindu, can you go with your shoes on where your father or some other elder is sitting?" I replied, "Sahib, No." The Commanding Officer ordered that I should be given five canes and asked the constable to take me to the jail.

I was on the way when the Commanding Officer along with the Civil Surgeon came in a motor car from behind, and took me up in it to the jail. I was bound to the flogging post, made quite naked, and then given five stripes by the executioner, and then released.

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The statement of **Hari Chand,** *son of Kishan Chand, watch maker, age 35 years, Lyallpur.*

I was arrested by Amir Chand, head constable of police, on or about the 21st of May, 1919, Before actually arresting me, the said Police Officer asked me to illegally gratify him with a bribe, on refusing which he said, I was to be taken to the lock-up. I was then taken to the police station, where Inspector Akram-ul-Haq after abusing me ordered me to be put into the lock-up. I repeatedly asked what offence I was being charged with, but they only replied that I should know it in court. After 24 hours, I was taken to a magistrate, and a remand of 8 days was granted. The case then proceeded and the principal prosecution witness who deposed against me was Mohamad Hussain, draughtsman. This man had personal enmity against me, as he and my younger brothar Gian Chand had a quarrel between them on account of being rivals in a love affair. This man Mohamad Hussain at once availed himself of this opportunity and asked Akram-ul-Haq to *challan* us all three brothers (myself, Gian Chand and Dewan Chand). Gian Chand and Dewan Chand were not at Lyallpur on the 13th, but had gone to Lahore on urgent business. I alone being at the station, I was *chaltaned.* The prosecution story, as I came to know it in court, was that I was one of the men

alleged to have been loitering in the city between 7 and 9 p. m. on the 13th of April. But the fact is that I was present constantly from 6 p. m. to 10 p. m. at the bungalow of Lala Shankar Das. B. A., LL. B., the acting Government Advocate of the district, who had sent for me, as his son had been ailing at Lahore and his servants had all left for Lahore. This gentleman, who was also counsel for the crown in the Martial Law cases, bore testimony to my presence at his bungalow during those days. He was further corroborated by an equally respectable witness, Sardar Jagat Singh, M. Sc., Professor of Chemistry, Agricultural College, Lyallpur. But the Court overruled the defence for reasons known to itself. Moreover, the principal prosecution witness Mohamad Hussain had deposed that he had reported the alleged fact of my being a member of the unlawful assembly on the very night of the 13th of April. It is curious that the police did not see its way to arrest me before the 21st of may, i. e., 40 days after the alleged offence. Astonished by the respectability of the defence witnesses the presiding magistrate, Mr. Hoyle, I. C. S., twice asked Mr. Shankar Dass whether he was certain about my presence at his residence between the hours 6 and 10 p. m. Upon Mr. Shankar Dass saying so, being bent upon incriminating me, he remarked that I might have joined the mob after 10 p. m. It should be noted that the prosecution i. e., the police itself never alleged that the mob continued to disturb the peace or do any such similar act after 10 p. m. I am now released, my sentence having been reduced by two and half months, but I am still harassed by the prosecution witnesses and the police, who threaten to incriminate me, whenever they get a suitable opportunity.

I may add that I was one of the twelve accused, who were all told that their cases would be tried on the 9th and 10th of June. But the cases were suddenly tried on the 5th June and finished in two hours. No witnesses were examined for the remaining eleven on behalf of the prosecution.

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The statement of **Nathai Khan**, *clerk of Sirdar Sant Singh, B. A., LL. B., Vakil, High Court, Lyallpur.*

I respectfully state that I am the clerk of Sirdar Sant Singh, B. A., LL. B., Vakil High Court, Lyallpur. I have been in his

employment for more than six years. I was sent for by Ikram-ul-Haq Sahib, Inspector of police, through a constable on the 20th of May, 1919, after the pleaders had been arrested. He insisted through the agency of a few persons, that I should give false evidence against Jai Singh, brother of Sardar Sant Singh and Harnam Singh, his nephew, by deposing that they had burnt a few papers in English and a register containing notes against the Government. But I refused to give such false evidence against these innocent men. They both (Jai Singh and Harnam Singh) were absent from Lyallpur on the day of the arrest of Sant Singh. They had reached Lyallpur 5 or 6 days after. Upon this, the Inspector personally pressed me to state that the papers and the register were burnt by Sirdar Sant Singh and other leaders in my presence. Still I refused to do so, as I was ignorant of all this.

This displeased the Inspector and he sent for the District Superintendent of Police, just then at the *Kotwali*. Saheb Bahadur came and pressed me hard to obey the Inspector. On refusal, I was threatened. I did not lose courage and refused to do so as before. I was then offered a bait of being given a loyalty certificate from the Government, in case, I could prove a case against the pleaders by giving evidence, as my evidence was very reliable. I still refused. Thereupon after getting my pugree removed I was put up in the lock-up for two hours, after which I was brought out and asked if I had come to my senses. Still I refused. As I had displeased the officers by disobeying their orders, I was told I would be *challaned* along with them so that I might enjoy their company in jail.

Thus I was *challaned* and Mehta Jamini and Munshiram, the persons, who had persuaded me to give false evidence, were taken as prosecution witnesses, against me, and on the instructions of the police officers, they gave false evidence against me and were the cause of my punishment for six months rigorous imprisonment under section 201 I. P. C. under Martial Law.

I have been released now after three and a half months through the clemency of the Lieut-Governor.

On the day of my arrest I was kept thirsty and hungry, though it was a very hot day.

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The statement of **Amar Singh** *son of Ganga Sing, Sikh, tailor, age 28 years, Lyallpur.*

Two or three months before the introduction of Martial Law, Nathu Ram, Sergeant, had given me one piece of cloth for sewing. But I fell ill and could not give him the sewn cloth. I came back to my shop after two months. Nathu Ram came and treated me harshly, and said that if he found any opportunity he would take revenge. At that time Deputy Hari Singh was at the shop. I asked him to note that. Thereafter I went to Bangala Saliwala, where I had fixed a coal kiln during the days of *Baisakhi*. I was not present in Lyallpur. On the 12th I had received money from Lala Ganga Ram for some coal in Dichkot. I was not present on the day on which *hartal* was observed. On 24th April, Kirpa Ram, Sergeant, had come there to arrest Hira Nand. He saw me there. Accordingly on Nathu Ram's instigation, he took me also. Soon on my arrival in the *Thana*, I was produced before K. S. Akram Ul-Haq. He enquired as to where my *Niswari* coloured turban was, although I have never used a coloured turban. After this, he asked me to sit in the *Thana*, and I remained there the whole day. Next day he sent me to Mohammad Syad, Inspector, Police Lines. He questioned me and considering me innocent, released me that very day. I came to the *Kotwali* to get my bedding and was stopped by Nathu Ram and Kirpa Ram and again produced before Akram-Ul-Haq. He again bade me sit down. I remained there for 5 or 8 days and none questioned me. The witnesses would come and sit down on the *charpais* with other policewalas and identify us. We were not allowed to go to our homes to take meals, and if we asked permission, we were abused. Some, who had been kept in the Thana, like me, were made witnesses and some, accused. On 9th May, we were going to be *challaned*, when we raised an objection. Then three days time was given to produce our defence. The defence witnesses came, but they were put quite irrelevant questions and they went back. A day before we were *challened*, the Inspector sent for us together, and keeping the witnesses before us said," *Ya Takht lo, ya Takhta milega.*" We could not understand him. We were afterwards made to understand that if we would become prosecution witnesses, we would get '*Takht*', i. e. we would be let off; but if we would not become prosecution witnesses, we would get 'Takhta' i. e. *challaned*. (The meaning of the whole was that if they would become witnesses, they would lead an easy and peaceful life, otherwise they would be harassed and troubled).

On the 13th May, we were *challaned* and brought before the Court. We were again produced on the 28th, and the hearing was fixed on the 9th, 10th, 11th, 12th and 13th June. We were told that prosecution witnesses would follow defence witnesses, and judgment would be pronounced on the 13th. But instead, we were called on the 5th of June and I was sentenced to 2 years and 7 months imprisonment with Rs. 50 fine. No defence was taken. On appeal, the sentence was reduced to 6 months and Rs. 50 fine. I never committed any crime. The Police bore ill-will against me. I was *challaned* and sentenced, because I had refused to give false evidence against other innocent people.

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The statement of **Gian Singh**, *son of Hara Singh, Khatri, fruit seller, age 22 years, of Lyallpur.*

Nathu Ram and Kirpa Ram used to buy fruit at my shop for their own use, and often we were on bad terms. Kirpa Ram generally used to trouble the people and was once degraded for mischief; he had beaten one man and had snatched money from him. He saw in Martial Law a good opportunity and got me arrested. I was innocent and had not committed any crime. Nathu Ram and Kirpa Ram got me arrested simply for old ill-will, which had arisen on account of fruit buying. I was sentenced to 2 years and seven months' imprisonment with Rs. 50 fine. The rest of my statement confirms that of Amar Singh, son of Ganga Singh, (No. 530.)

The prosecution witnesses that were produced against us were either *badmashes*, or those who were in conspiracy with the police.

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The statement of **Ram Datt Malhotra**, *age 16 years, son of Umra Mal, Clerk in the office of Walkish Company, Kacheri Bazar, Lyallpur.*

I was a student of the Government High School, Lyallpur, and appeared last time for the Matriculation. After the examination and

before the Matriculation result had come out, I used to work at the shop of Master Ranbir Dev. On the 25 of April at about 3 p. m., Dina Nath, Sub Inspector, came to the shop and asked me to accompany him as the *Thanedar* wanted me. He took me to the *Kotwali* where my elder brother, Ram Chand, was also present. I was taken to one room where the Inspector and *Thanedar* were sitting. The Inspector asked me whether I knew anything about the disturbance in "Chakla" on the night of the 13th. I replied in the negative. On this, they began to threaten and intimidate me, and said, "If you would not tell us, we would send a telegram to the University and get you plucked; you would be imprisoned; your whole life would be marred." They further said, "If you will tell us what we want, you will get a reward and we will try to get you successful through the University Examination. You have to choose between these two alternatives." Then he told me to sit outside in the veranda. Again I was called at night and asked whether I knew what people had taken me to Jhumra to cut wires. I said that I did not know anything about it. On this, they got angry and told me to go and sleep, and that I would be asked the next morning. The next day, they called me and said that if I would depose in the court as they told me, they would release my brother. I replied that I would depose as taught if they released my brother. On this, they released my brother and from time to time taught me what was to be deposed. After 10 or 12 days they took me to Jhumra with other boys and brought us back after two days. Seven or eight days after, they got a remand for 15 days from the Magistrate against me and Amar Nath, and sent the rest of the boys, after one day and night, to the lock-up. Then we were told that out of us two, whoever would repeat the tutored statement better, would be given a pardon and released. After 14 days, both myself and Amar Nath were taken to the Court Inspector. We were told that he was a Magistrate and that I should give the tutored statement and get pardon. I said that I would not give false evidence. Then they sent both of us to Jail. On the 27th of May, orders were pronounced against me, sentencing me to two years. In the jail, for the first three days, I was given cotton yarn to pick and for the other 4 or 5 days I was ordered to make a rope of reeds and then *challaned* with other boys to the Lahore Jail. A day before our *challan* at about 12 o'clock, we were chained. For one day and night fetters remained on our feet and we were much troubled. Next day by the 2-30 p. m. train, we were sent to Lahore. At Lyallpur from the jail to the station we came on foot and blood came out of our ankles. We reached Lahore at 7 p. m and after taking our meals we were taken on foot with fetters on from the station to the Jail which is about 3 miles.

That night we slept with fetters on. On the next day at about 10 a. m. the chains were removed. After medical examination, I was locked in quarantine and given 12 *seers* grain to grind daily. One day I was given a bag weighing 2½ *maunds* of grain to grind. One day I left *2 seers* grain unground, for which I was pulled by the ears and given a beating with a shoe. After 8 days I was taken out of quarantine and yoked at the well. For 22 days I did that labour from 7 in the morning to 6 in the evening, with only an interval of 15 minutes at noon. If we slackened a little we were beaten with shoes. Then I was given the work of repairing the cane-seats of chairs, which I did for 2½ months. On the last day I was given clerical work. On 17th of September, I was released.

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The statement of **Ram Rakha**, *son of Bharilal, Brahman, resident of Amritsar, at present in Lyallpur.*

On the 6th of April, a *hartal* was observed in Lyallpur, and I was here then as I had to get Rs. 190 from Saddar Din, son of Umar Din carpenter. I went back to Amritsar on the 8th. On 14th May Nathu Ram, Head Constable, came to me in Amritsar. He said that a warrant had been issued by the S. I. Police Station, Lyallpur against me and that, I should accompany him to Lyallpur. I asked him many times the reason for the warrant. He remained in Amritsar for two days, and took Rs. 270 as a bribe from me, promising that he would save me from the S. I. Lyallpur. I was brought to Lyallpur on the 16th and kept in the *Thana*. On the morning of the 17th, I was produced before Karam Ul Haq, Inspector of Police. The Inspector required me to give evidence in the Pleader's case, which I refused flatly, saying that I did not know anything about that and I was not prepared to give false evidence. Then he kept on threatening me and I continued refusing to depose falsely. On the 21st, I was put into the lock-up. On the 22nd, I was taken to the court and was sent to jail after remand for one week. In the jail, Akram Ul Haq came to me twice and said that there was time even then and that if I would depose falsely against the pleaders I would be let off. I again said that I would not tell lies and hence would not give evidence. The police bore ill will against me, because once, when Lyallpur memorial was being erected out side Railway Gate, a policeman had stolen a Government wooden sleeper and I had given evidence against him in the court and got him sentenced

to 6 month's imprisonment; and at another time, one Shiv Ramdas was arrested under the Gambling Act and I had appeared as a witness against him, the result of which was that he was punished by Mr. Phillip. That constable was a favourite of Jahangir Khan, Sub Inspector, who was posted in Lyallpur at that time. This is why he got me arrested at Amritsar, and unjustly put me in Martial Law cases. On 28th May, I was taken to the Deputy Commissioner, Mr. Hoyle's court, and was told that defence evidence would be heard on 9th and 10th June and orders would be pronounced on 14th and 15th. The order against me was pronounced on the 5th instead of on the said date, without informing my relations and my counsel engaged by my relations.

On the 5th, I was called in the court and was sentenced to one year and seven months' rigorous imprisonment. I repeatedly asked the court to inform my relations and pleader, but Akram Ul Haq, Inspector, was present in the court, and he bade me keep silence saying it was Martial Law.

Very hard labour was I given in jail. As long as I was in the lock-up, my servant Bakshi Ram brought my meals both times and paid 2 each time to Kirparam, Head Constable, because he would not have allow my meals, if my servant had not paid him. I am innocent and was unjustly sentenced.

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The statement of **Bahgwan Singh,** *son of Ghulab Singh Mehra, cook, age 40 years, Jhatkai Shop-Keeper, Kutchery Bazar, Lyallpur.*

I was arrested by the Sub Inspector Police, Jahangir Khan. The Police first asked me to give evidence against Deva Singh and Bhan Singh, I said I would not make false statements. Jahangir Khan pressed me, but I refused to do so. I was put into prison at two o'clock. On the 8th, I remained in the prison cell at the *Kotwali*. On the 9th, I was taken to Polly Sahib's Office, but the Sahib had gone to Sangla. I had appointed Sardar Khazan Singh, Bar-at-law, as my pleader. During these days, I was not presented before any Magistrate. At 11 p. m. on the 9th of June, I, as well as Deva Singh and Bhan Singh, were taken to the Library, where the Martial Court used to be held. No statement was taken at all. No enquiry was made of me. The Sahib Bahadur only ordered six months imprisonment, afterwards commuted to three months.

The other two received 6 months each. I was then taken to the prison cell at the *Kotwali* and not the Jail. The next day, the tenth, I was taken to the Jail. The Sepoys were asked why they had not come on previous evening, to which they replied that they could not do so as the punishment was inflicted after 11 p. m. The jail was closed at that time. I asked my wife and Bawa Hukam Singh to call for the Barrister at 11 p. m. They told me that the Barrister could not come. No court could be held then. I in vain cried for statements to be taken.

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The statement of **Dyal Singh**, *son of Hardat Singh, age 24 years, tailor, Rail Bazar, Lyallpur.*

At about 12 noon one day, Manna Singh, an old customer of mine came to my house, and on the pretext of giving me some clothes for sewing took me to the police lines. Asking me to stay outside he went inside and talked to the Police Sub-Inspector. Then he came out of the room and said, "Look here, you are an old associate of mine and I am an old customer and dealer of yours, please be good enough to confer a personal obligation." I asked him what he wanted. He said that I should give evidence to the effect that I, (Dyal Singh), with some others had been deputed by the members of the District Congress Committee and particularly by Sirdar Sant Singh, B. Bodh Raj, Lala Harnam Das, Cloth merchant, Lala Bhaght Ram, and Lala Dina Nath and others to go to Khiola, a Sikh village of some importance, and make known there the story or rumour of the kairo girls (who were alleged to have been closely searched by the authorities at Amritsar) in order to create merely some excitement among the Sikh community of that village. I flatly refused to do so. Thereupon he asked me to depose against Dr. Dina Nath alone. I refused that also. Manna Singh is a Zaildar in or about the village of Khiola. Then I was detained there for 12 days and was not allowed to go home or any where else except on 2 or 3 occasions during the whole of that period. From time to time, they would squeeze my hands under the legs of *charpaies* (cots) with a man or two seated on it. whenever I cried, I was severely chastised. They constantly kept on asking me to depose against the above mentioned gentlemen. I always refused. They threatened more than once to torture me by making a peacock of me. I never knew what that process meant. Then I was sent to the Lyallpur station lock-up near the Tehsil building. After two days in the lock up, I was, sent to the Lyallpur jail, with

some others. I was then charged under section 143 I. P. C. along with the Khicla accused, and was not allowed the opportunity to produce defence evidence. I was convicted and sentenced to 6 months rigorous and Rs. 500 fine Though I am an extremely poor man and unable to pay such a heavy fine. As a result of this punishment my relatives had to incur debt on my behalf at a high rate of interest in order to pay the amount of the fine.

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The statement of **Lachhman Dass,** *son of Shankar Dass, Goldsmith, resident of Lyallpur.*

There was a *hartal* in Lyallpur city. I did not join any meeting. I did not ask any shop-keeper to close his shop, nor did I instigate any one to make a row. I was not allowed by the Proprietor of my shop to go anywhere after closing it. On this account, I did not go anywhere. On Saturday, the 25th of April, at about 4 p. m., when I was busy at my shop, Nathoo Ram and Amir Chand, Head Constables came to me and said that I was wanted by the Inspector of Police for a few minutes in the *thana*. I did not make any excuse. I simply asked them as to why I was wanted there by the Inspector. They replied that I was to be consulted on a matter regarding the *hartal*. When I went to the City *Kotwali*, I saw many people sitting in different places. I also was asked to sit by them. Nearly 10 or 12 minutes after that the Inspector of Police called me and said, "Tell me on oath, who has made the shops close in the Rail Bazar." I replied that I know nothing about it. The Inspector of Police said that as far as his knowledge went the shops of the Rail Bazar were made to close by Dr. Dina Nath and Vaishnu Das, Goldsmith. I said I knew nothing about it. He again said that I should make a statement in writing that the shops were closed at the instance of Vaishnu Nath, Goldsmith, and Dr. Dina Nath and that after giving this sort of statement I could go. But if I did not make such a statement, I should be taken to the lock-up and kept there. He asked me, "why should you therefore suffer any more trouble and not go home after giving the statement in the way you are asked." I replied, "I don't like to tell lies. Thereon he said, "Do whatever you like." Again I was sent for by Jehangir Khan, Sub-Inspector, and he said, "Why should you not save yourself from all this trouble? Where was the harm if the state-

ment was given like that of other people. Better give your statement as we suggest, otherwise, a very bad treatment would be accorded to you." I was in the *thana* continuously for 19 days, and was not allowed to go home in the interval. My relatives used to bring my food there, and insisted on my giving a statement as desired by the police, under penalty of imprisonment in jail. They also said that in the event of my not doing so, I would be made the subject of some other case. It was therefore natural that I should accede to all this. But I did not agree inspite of their repeated requests. I told them that I should not tell a lie. After 19 days, I was put in a lock-up in the evening time, and after keeping me the whole day, they again came to me and said there was still time for me to think over, otherwise it would be too late after I was *challaned*, and further added that, if I made a statement according to their wishes, I would be taken out from the lock-up all at once. The policemen further insisted that I should give my statement before the court as suggested already, for which they would help me on some other occasion. That was the time for me to help them, and also save myself from the trouble. On my refusing to do so, they closed the lock-up. I was brought before the Court and I was told I was to be tried for the following offences:—

(1) That I was one of the party in the funeral procession of the Rowlatt Act.

(2) That I looted the shop of Dewan Chand, syrup-seller of Jhang Bazar, and broke his bottles and beat his servant.

(3) That I looted the shop of Pathama, Shop-keeper of Aminpur *bazar* and spoiled his milk, etc., and beat him.

A date was fixed, and I was sent to the jail. On my appearing before the Court on the day fixed, I gave my statement to the effect that I had never joined any meeting. I had no knowledge of anything and I did not know anybody. Then the case was fixed for the 9th and 10th of June. But four or five days before the date fixed for the next hearing, i. e. on the 5th of June, I was called before the Court which sentenced me to rigorous imprisonment for 20 years, without taking any defence evidence, or any statement of mine. On my applying for mercy, the sentence was reduced to 6 months. After undergoing rigorous imprisonment for 6 months in jail, I was released on the 4th of December, 1919 at about 11·30 a. m.

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The statement of **Sahib Singh**, *son of Sundar Singh, age 19 years, Flour seller, Montgomery Bazar, Lyallpur.*

On the 26th of May, when I went from home to my shop after taking breakfast, one Nathu Ram, constable in plain dress, was sitting in a shop opposite to mine. He came to me and told me that the *Thanedar* wanted me to tell him the rate of flour. I told him the rate there and asked him to tell it to the *Thanedar*, but he told me to accompany him there. I could not avoid going. There I was kept for 5 days and nobody enquired anything of me. After 4 or 5 days, the Inspector called me alone and asked me whether I knew the names of those who were sitting outside. I replied that I knew none, and I knew of no occurrences. Then he said that he would himself tell me the names, and having told them, said that he wanted me to say that these men had caused disturbances in the *bazar* in my presence. I replied I would not speak lies. Then he said that one could speak lies to save oneself. To that, I replied that my conscience and religion did not allow me to speak untruth, and if I had been there, I would certainly have told him the names. Then he called me '*haramzade*' (base-born), threateningly bade me sit outside; and I went outside. I was confined for another four days. After this, my father and Sardar Gulab Singh came to the *Thana*. Sardar Gulab Singh said to the *Thanedar* that I was a quiet boy and should be let off. After that, the Inspector and the Saheb called me into the office. The Inspector told Sardar Saheb to ask me to give evidence against some whose names he would tell, and then I would be let off. Gulab Singh asked me to give evidence. I replied that I had known nothing, and would not give false evidence. Then he threatened me and told me that, if I would not yield, I would have to remain there. I remained in the *Thana* till the 12th of the next month. On the 12th, I was put in the lock-up, and on the 13th produced before the Court. Then I was again presented on the 28th and was told that orders would be pronounced on the 14th of the next month, i.e. June. But, instead of 14th June orders were pronounced on the 5th of June. Our statements were not recorded. On the 5th, we were asked to bring our defence, to which replied that we were called earlier. After that, I was taken out of the court. After one hour, I was again called in and order was pronounced against me sentencing me to six months. I was charged

under sections 506 and 147 of the Indian Penal Code, the punishment being 8 months under each section. Then I was sent to the jail in prisoner's clothes. On the 17th, quite early in the morning, I was chained and brought to the Lahore jail by rail.

The reason of Nathu Ram's ill-will against us was this. One day in the evening, he came to our shop and said that the *Thanedar* wanted a bag of flour, but would give the price later on. My father replied that he was giving the bag of flour without any profit, but that he would give it only for hard cash. On this, he had got offended.

During the days I was in the *Thana*, my meals used to come from my house, but the sentinels would keep them with themselves. Sometimes they would give them to us, and sometimes not. I fell ill, being kept hungry for 2 or 3 days. When I went to Pandit Rishi, Kesh to get some medicine, I was given a constable to keep an eye over me. Next day, I went to take medicine, but the Pandit's shop was closed, and I took it from Dr. Nana Lal.

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The statement of **Indar Singh,** *son of Sardar Kishan Singh, Zamindar Bajwa, student, 8th High Class, aged 17 years, resident of Narowal now at Lyallpur.*

One day before Martial Law had been introduced, I had a quarrel with Nathoo Ram and Kirpa Ram, constables. Both of them wanted to take water first from a pipe, and, as I had to go to school, I was anxious to have the water before they could take it. The constables said that perhaps I did not know what powers they had. Being a student, I did not care at all for their threat. I went back home after taking the water. Many days after Martial Law had been proclaimed, I was one day coming home after purchasing some vegetables. Nathoo Ram met me and said, "Accompany me to the *Thana*, you are wanted by the Sub-Inspector." I asked for a written letter to that effect. He gave me two or three blows and pushed me on to the *Thana*. There he said to Jehangir, Sub Inspector, and also to the Inspector that I might serve them in some way. I was weeping at that time and was made to sit before Jahangir, who made me keep

quiet and threatened me with punishment, unless I deposed against such people as Dr. Dina Nath and Sardar Sant Singh whom I consider to be leaders. I replied that I had been ill and had therefore no knowledge of anything. Thereupon, he threatened me with imprisonment or transporation for life. I was made to sit in the sun for two days in a lonely place. Two days after that, I got frightened and said, "Very well, I will say whatever you dictate to me." I was sent home with orders that I should present myself before them every day. After two days, I thought to myself, why should I give false evidence against any leader. Accordingly, I requested Ikramul Haq, Inspector, to have pity on me, and to better take evidence from some other men and leave me. On that, he called me bad names and said that I would be *challaned.* I was again taken to the *thana* and made to sit there for three days.

On my not agreeing, I was sent to Mohammad Said, Sub Inspector of Police Line, where I was kept in custody for 4 or 5 days. Efforts were made to produce evidence against Khiala people. There I saw many boys and some Zamindars treated very badly by the policemen. They used foul language and beat me also. It was very seldom that I could take food from home. Four or five days after this, Sardar Manha Singh came and asked me to depose as desired by the police, and also threatened me. I got frightened and prepared myself again to give evidence as suggested by the police.

I was again sent to Ikramul Haq, Sub-Inspector of Police, and was allowed to have my food after I had given them to understand that I would depose according to their wishes. The following, day, I was again sent for, and asked with regard to the way of my giving evidence. I said, "I had told you once that I would depose as you say. I need not therefore be bothered on this account any more." I further that added that, I would depose to the best of my recollection. Thereon, the police suspected that I might not depose at all. I was again taken to the lock-up. was brought before the court on the 21st of May. There were other accused with me at that time. 29th was fixed for hearing. On the 29th, prosecution witnesses were heard. They were all false and tutored, and their statements were contradictory. The court did not take any note of their statements. Summonses were served on the defence witnesses, but their evidence was not taken at all. I had respectable persons of the town for my defence. The case was decided by the court on the 30th, and I was fined only Rs. 100, (which I paid

there and then), as I was a mere boy, and might have committed the crime at the instigation of some body. At the time of removing the handcuffs, the court Inspector said that I had to be arrested in another case. Accordingly, I was sent to the jail again. I came to know the particulars of my first case only in jail, and the charge was that I went to Khiala and spread agitation. I never went to Khiala. I did not know anything of my second case even in jail. I was in jail for 9 days, and was told that the 9th was the date of my case. They took me to the Deputy Commissioner's Court on the 10th, instead of the 9th, and by that time Martial Law has came to an end. Accordingly, I was released and not given any particulars of the charge for which I was arrested.

Now, I am neither allowed to read in the School nor is a discharge certificate granted to me. My father has sent several petitions to His Honour the Lieutenant-Governor, but has received no reply. My life has been wasted. I wanted to prosecute my studies, but am not allowed to do so.

I have not committed any crime, and have received this treatment simply on account of the highhandedness of the police.

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The statement of **Ram Lok**, *son of Lala Daulat Ram, aged 18 years, Khatri, late student of 5th Class, Government High School, Lyallpur.*

I appeared at the Matriculation Examination held in 1919, but, as our result was not out, I used to spend the day either at my house, or at the shop. On the 25th of April, at about 6 p m., Nur Ahmad and Amir Chand, constables, came to our house. (Nur Ahmad had enmity with me). They called me by my name. I appeared at the door and asked them if they called for me, and if so, what business they had with me. They asked if I knew that both my cousins had been arrested and were in the lock-up; and that Dr. Satyapal was also there. They further told me that Dr. Satyapal wanted me to take over the beddings and food for both of my cousins, and that he wanted me there for a few minutes to tell me something. I then accompanied them to the *Kotwali* (Police Station), Ikram-ul-Haq, Inspector of Police

was standing outside. The police presented me before him. He asked me my name and profession. I told him the same. He then enquired if I knew the names of the persons who had been making a noise in the *bazar*, and those who were responsible for the *hartal*, and if I knew anything else. I replied I knew nothing. Hearing this reply, he asked Nur Ahmad to take me to the Police Station. I was made to sit on the floor. Food and bedding were provided from my house, and we had to sleep on the floor during the hot days. No enquiries were made into my case for some four days. On or about the 5th of May, I was called by the Inspector. He told me to depose as he required, and that on doing so, I would be released But, as I had no knowledge, I declined. In the meantime, Jehangir Khan, Sub-Inspector also arrived there. Ikram-ul-Haq asked Jehangir Khan to persuade me. Jehangir Khan took me to his room and addressed me thus, "Look here, your father is an old and poor man. He has brought recommendations from big persons to us, and if you tell us all that we want, we shall release you. We are making all these enquiries to please our officers and do not want anything else. You may fearlessly tell us all about the city." I replied, "I do not know anything about it. What can I tell you?" Nathu Ram, Sergeant (Head Constable), who was sitting quite near me, abused me and sent me out of the room on hearing my reply. Nothing again was asked of me for 6 or 7 days. Once again, the same question was asked, and I gave the same reply. One day, I told the Sub-Inspector that I was quite innocent, and he told me that the investigation was being made, and, if I were found innocent I would be released. Thus, I was kept under arrest for some three weeks. On or about the 17th of May, at about 9-30 p. m., the Inspector sent for me, and told me to go to my house, and that I should present myself again the next day at 8 a. m., before him. For three days, I regularly went there and sat outside the Police Station from 8 a. m. till evening, excepting the few minutes, when I left for my meals. One day, I was told by Jehangir Khan that my presence had been insisted on, that I might not find time to go to city and tell anything to the people. On or about the 20th or the 21st I was presented before the Court Inspector by Ikram-ul-Haq. He told me that I was free, and that I could go to my place, and my presence was not required. I was at my place for 7 or 8 days, i. e., till the 28th of May. On the 27th, my father gave evidence for the defence of Ram Datta. On the 28th, a policeman came to my house and told me that

I was wanted by the Inspector of Police. I accompanied him to the Police Station. My person was searched, and I was handcuffed and was presented before the Magistrate. The Court Inspector told me that I had been charged under section 147 for creating disturbances in the street. He told me further, that the prosecution witnesses against me would appear on the 9th and 10th of June, and the defence witnesses would appear on the 11th and 12th, and that the judgment would be delivered on the 13th or the 14th. I was then removed to the jail with other accused persons. But, instead of the 9th, I was called before the Magistrate on the 5th, without any previous information either to me or to my relatives, and then without giving me any chance of presenting my witnesses, and without even taking any statement, I was sentenced to one year and seven months' rigorous imprisonment under section 147, 506 and 426 of the Indian Penal Code. I was kept in the Lyallpur jail like an ordinary criminal for one week Fetters were then put on my feet, and I was removed to the Lahore Borstal Jail, where, for the first ten days, I was required to grind 18 *seers* corn every day, and then for a week, I worked at the pipe drawing water; and then for a month, I worked at the well. I had to go to the well for work at about 7 a. m., and had to work there till 6 in the evening, with about half an hour's rest at noon. I worked as a clerk after this, for a few days, when I received the order for my release. Now, I am neither admitted into the school, nor given any certificate. Consequently, I cannot enter any service, nor can receive further education. My parents are old and poor.

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The statement of **Kaka Ram**, *son of Tulsi Ram, Brahman, Hawker, aged 19. years, Lyallpur.*

On the 26th of April, I was arrested by a policeman on the orders of Nathu Ram, *Havaldar*, and taken to the Police Station. There I was beaten and threatened, and then told that I would be let off, if I would say that we hed gone to cut wires at Jhumra, on the instigation of the pleaders. I replied that from 13th to 21st of April, I was laid up in bed and did not stir out of my house; so I did not know anything about it. When we were going to Jhumra, the Inspector wound my turban round my neck, and tying that turban to the saddle, dragged

me on, while he spurred the horse, saying he was going to investigate the matter on the spot. We were kept at the Jhumra station. People were brought from the village, handcuffed, threatened, and ordered to say that some boys had come from Lyallpur to Jhumra. Whoever would not give evidence as desired was beaten. Then we were brought back to Lyallpur. I was told that I was a rich man, and I should ask my father to give something to the police. I said I was a poor man and had no money. They harassed me, beat me, placed me in the sun, and did not even allow me to take my meals. I was then 19 years of age, but the Doctor recorded 24 by mistake. I was sentenced to 6 months, and have come back after finishing it. In the *Thana*, Nathu Ram, Kirpa Ram, and Amir Chand would take me into a separate room at night and beat me severely. They bore some ill-will against me, because in a previous case, wherein Amir Chand's sons, Ishar Dass and Karam Chand, had got me arrested. I was subsequently acquitted.

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The statement of **Dev Datta,** *son of Khushabi Ram Varma, of Lyallpur.*

On Saturday the 25th of April, 1919, Nathu Ram came to my house at about 2-30 p. m. with Amir Chand, a Police Head Constable, and took us, five brothers (Vishwa Karma, Zaildar, Vidyadhar, Dharam Bir and myself), accompanied by the Head Constable, to the *Kotwali*. Dharam Bir, my youngest brother, who is 8 or 9 years old, had been suffering from fever. We begged Nathu Ram not to molest us, but he did not pay any attention to our entreaties and began to show Martial Law papers to our mother, and thereby terrified her. In answer to our several entreaties, he threateningly replied that he could not help, as the matter was beyond his power. At last, we covered Dharam Bir, the ailing brother, with a cloth and took him to the police station. There we were placed before Inspectors, Jehangir and Ikram-ul-Haq. On our entreaties, our youngest brother was sent back, while we were detained and kept separately. I was prevented from going a little aside to pass urine, and profusely abused for attempting to do so. That night we were obliged to sleep, where we had been sitting during the day.

Our statements were taken after long delay. They were followed by that of a hawker (*Chhabriwala*). Before recording his statement, Nathu scolded him in order that he might give his statement as Nathu desired. On the 27th of April, Vidyadhar and myself were called at 4 o'clock. We were given ink and pen and were asked to write," *Gandhiki Jai, Angrezonki Khai* ", (Victory to Gandhi and defeat of the English.) I wrote it out, because I knew something of Urdu, but Vidhyadhar could not, as he did not know Urdu. Then Akram-ul-haq got very angry and threateningly asked whether we had posted any notices. I replied in the negative. Then he again said, "Do you speak the truth or a lie." I replied, "Sir, I speak the truth". On the 3rd day our elder brother was called. On the second of the next month, a motor car stopped just near the door of the Police Station. It contained two Englishmen and one *Tongawala*, (Tonga Driver). I knew the man to be a *tongawala*, because my place was situated near the door of Munshi Khana. The Englishmen came forward and Ikram-ul-Haq greeted them with a *salam* (salute). The boy, arrested, was a *tongawala*, who had not saluted the Englishmen in accordance with the Martial Law regulations. Leaving the boy at the Police Station, the Englishmen went away. The boy in my presence explained the matter, weeping, to the Police Officer. He said that he could not salute the Englishmen as his attention had been engaged in carefully going by a winding road, and that he had been taking his *tonga* on a curve, when the motor passed rapidly. But this explanation was considered unsatisfactory and he was pushed into the lock-up, after his pockets had been searched. After 4 p. m., he was taken away handcuffed. On the next day, we heard he was given five stripes. Two days more passed in the same manner. We were neither called nor asked to do anything.

On the 5th of May, at about 5 p. m, another motor car stopped at the door of the Police Station. Two Englishmen and one telegraph office peon (whom I know well), alighted from the motor. Having searched the telegraph peon, they kept him confined in the latrine for the whole night.

On the 6th of May, he was taken handcuffed to the Martial Law Court at about 11 a. m. We came to know, through those very policemen that this man also was punished with 5 stripes and some fine. On the 6th instant at about 10 a. m., I was called, and a notice was dictated to me. I do not remember all the contents. I wrote it as they went on

dictating Then they began to compare my hand writing with that of another notice. Then I was sent out. At 4 p. m., Amir Chand, the Head Constable, came to me and my elder brother, and asked me to go with him to our house in order to hand over our school copy books to him for the comparison of the hand-writing. The constable further added that, if we made it worth his while, he would get the matter hushed up. We did not know what he meant. The constable also threatened that there was an office in Calcutta which was meant for identifying hand-writing, and, if the Calcutta Office gave its opinion that the hand exactly resembled that of the notice, the punishment would be very heavy. He advised us to admit the truth. As we were right, we did not make any reply to this, and on reaching home, my brother handed over all the copy books to the Head Constable and they were brought to the *kotwali*. On the 7th of May, an Englishman who seemed to be a Captain came to the *kotwali*, and making us stand in a row, began to identify us. After seeing all other men, he came to me and asked, "Were you at Chak Jhuhmra ?" "No Sir", said I, "I was not there." Then coming to another boy, Ram Ditta, who was standing by me, he said, "O, I see. I think he was not there, but you were there. Now I am sure you were certainly there." Having noted down a few names, he went away.

On the 8th of may, 1919, in the morning, our places were changed. Vishvakarma, Zaildar and myself, all three, were shut up in separate corners in one room guarded by two policemen. No one was allowed to speak. Between 11 and 12 a. m., two Englishmen, whose dress showed that they were police officers, came to the Police Station. They came to our room and began to speak to my elder brother. They said that once such a disturbance had happed in England also, when Martial Law was proclaimed and the leaders were arrested and punished. He went on saying that the leaders were fixed to a wall and killed. Saying that the same would happen to us, he went away.

About 12 o'clock on the 9th of May, we heard that many men were coming to give their evidence against us. But as a matter of fact, all of them said that they knew nothing about us. At 1 p. m. three Englishmen came to our barrack. They called out two or three names which were noted down by Ikram ul Haq. Upon seeing a Sikh, one of the Englishmen said, "Oh, he was also there." But Ikram-ul-Haq said, "No, Sir, he is our Sub Inspector. Then the Englishman, pointing out to me, said to Ikram-pul-Huq in English, "I think, he was also there at Cha

Jhuhmra." I spoke out at once, "No, Sir, I was not there." "Do not chatter," said he, and I kept silent. Ikram-ul-Haq noted down my name also. About 4 p. m., Ikram-ul-Huq came to us and said that probably we all would be released that day. My brother told him that we were very much frightened by the conversation the Englishman had with me. But Ikram-ul-Haq said, "They go on speaking in this fashion. It does not mean much." After a short time, many men were seen coming to the Police Station. Some of them were petition writers and some retired Sub-Inspectors. As they had stopped their work during the general *hartal* day, they were required to give their explanations. After 6 30, they all went away. Then they began to search each individual, and after a short time, it was made known that all of them would be pushed into the latrines. Their beddings were also sent back home. The scene was a horrible one, and its horror came out all the more, when they were pushed in, after closing all the doors of the *kotwali*. Then the men of the city party were also pushed into the Jail, after a good search. Hiranand, a tailor, cried out, "Justice, Justice, you are not doing justice, as we are innocent." They all cried out that they were innocent and had nothing more to say. They were pushed into the Jail for nothing. Ikram-ul-Haq then told them to speak the truth, and they would be let off. He added that one night was given to them to say the truth, otherwise the cell would be their residence.

On the 9th of June, Ikram-ul-Haq came to us and allowed us to go home, but directed us to present ourselves at the Police Station both in the mornig and the evening. This continued for two days. On the 11th of June, we received orders of internment within the Municipal limits.

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The statement of **Pandit Bhuru Mal**, *son of Pandit Molar Mal, agent of Sardar Hir Charan Singh, of village Bardian, district Hissar, now of Lyallpur.*

Two or three days after the proclamation of Martial Law in Lyallpur, I went on business one day early in the morning to Sardar Bishan Singh, resident of Chak No. 213. I was coming back from there at 8 o'clock. As it was late, I thought it desirable to perform my *sandhia* (morning worship) on the way. With this object, I seated myself on the bridge over the water course opposite the station. I was in a state of meditation.

One man came and shouted loudly. I was still fixed in my meditation. Soon after, another man came, stood by my side and cried, "Stand up." I asked him what the matter was. He said, "Stand up and put on your clothes." I begged them to allow me to finish my *sandhia*. Then he forcibly seized me and asked me to put on my clothes. After this, one constable took me to the camp of British soldiers and left me there in their charge. The Sahib Bahadur went away. About an hour after, the same Sahib Bahadur came once more in a motor and took me in it to the jail. Here the Sahib Bahadur worked for some time. Then he took me to the Tehsil Thana and put me in the lock up. This motor car was closed up. It had glass panes. I was put in the lock-up at about 11 a. m., and remained there upto 3 p.m. Then the police handcuffed me and took me to the building, where the library is situated, and then brought me back, as the Sahib Bahadur was not there. I was told that the hearing would come off the next day. I had eaten nothing upto that time, for the police had given me nothing. Food from my house came at 3 p. m.. The place of custody was very dirty. The latrines were exceedingly unclean. I asked the constable there to get them cleaned, but they paid no heed and told me that they were cleaned only once in the morning. In such unclean surroundings, I could not take my food even at 3 p. m. I asked the police to take me out for taking food. But they did not consent to it. I was very thirsty also, but being a holy Pandit, I could not take water inside the lock-up. I, therefore, asked the policeman to allow me to take water outside. They replied that they were not allowed to give such a permission. On my repeated requests, I was allowed to come out in the evening. In despair, I took a little food. There was a bad smell, with many mosquitos in the lock-up. I could not sleep the whole night. I remained in the lock-up till the next day upto 3 p.m. I took nothing. In the morning, the sweeper cleaned the latrine, but still the bad smell was intense and unbearable. At 3 p. m., I was brought to the Library *kothi* again in handcuffs. There another Sahib Bahadur fined me Rs. 10, and directed me to go. The Sahib who arrested me was also present. The other Sahib Bahadur asked me if I knew the reason of my arrest. I replied in the negative and pointed at the Sahib Bahadur, who had arrested me as the best person to reply to this question. Then the Sahib told me that I did not *salam* him, and that was the reason of my arrest. I replied, "I am innocent, as I was busy in *sandhia* at that time." Rs. 10 were realised from me on the spot and I was released.

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The statement of **Amar Nath**, *son of Ralla Ram,*
Khatri, vegetable seller, age 25 years,
resident of Lyallpur

On the 25th of April, 1919, I was sitting after arranging things for sale, when Nathoo Ram, constable, took me to the *Thana*, saying that I had to bring food for somebody. Accordingly, I went to the *Thana*. Then Ikram ul Haq, Inspector, told me that I was the man who was making a row. There were other people also, who were neither allowed to talk to each other nor to face each other. The Sub Inspector stood by us with a pistol in hand. We were made to sit in this way for 12 days together. Afterwards they took us to Chak Jhamia. Twelve men were seated on the Railway station. The policemen went to the city and brought with them Chaudhri Barkat Shah of that place, and asked him in our presence to name some of the people amongst us who were guilty of cutting telegraph wires. He said that he did not know any of us. On this, handcuffs were sent for from the *Thana*, and he was told that, if he did not recognize any of us, he would be handcuffed. Hearing this, he said, "These were the men who went there to cut the wires". After giving us food, we were taken to the *Thana*. The next day, we were taken to the city, in order that people should see us. After that, we were taken to the post of the telegraph wire and told to throw our turbans on the wires. I asked, "Why so?" Whereupon, Kundan Lal, Sub Inspector beat me severely, and I succumbed quietly. After this, the police people went away to their houses and brought us to Lyallpur on foot, after beating us with sticks and making a show of us from village to village. At night, we were confined to one separate cell in the *Thana*. The whole night, we were made to sit on the *charpais* with our legs stretched straight and hands vertically upwards. If there was any neglect on our part, we were beaten by Nathoo Ram and Kirpa Ram. The next day, my mother was called and told that she should ask me to appear as a prosecution witness. My mother insisted on my doing so, but I did not agree. After this, the boys were *challaned*, and I and Ram Dutt were made to sit as usual. Sometimes we were entreated, sometimes given sweets, and at other times threatened and asked to depose to the effect that we had been sent by the pleaders to cut the telegraph wires.

Being hard pressed (after 14 or 15 days), I said, "Very well, I will say whatever you ask me to say." On this, we were taken to the court Inspector. There we again said that we would not give false evidence. On this, we were *challaned* with the result that a sentence of 1½ years was

passed against me. Defence witnesses were produced but to no effect. In addition to this, the police brought a case against me for posting notices. Master Tirlok Chund, the writer of the notice, was made a prosecution witness. The case had not been decided, when Martial Law was withdrawn. The police withdrew the case. I had been in jail for 6 months.

I paid Rs. 13 to Kirpa Ram to be sent to my mother, but he never paid her anything.

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The statement of **Gurdevi**, *widow of Ralla Ram of Sialkot, now a resident of Lyallpur.*

My son, Amar Nath, was a hawker. One day, when he was selling *kakries* (vegetables), a policeman named Nathu took a *kakri*, and, when he demanded the price, the policeman took him to the Police Station and confined him there. In the evening, I came to know that my son had been imprisoned. I went to the Police Station, where the policeman asked me to induce my son to stand witness against the pleaders. I consented to it, but my son gave a flat refusal, as he said the pleaders were innocent. Afterwards, I was asked to bring bedding and food for him. I did the same and requested them to allow me to stay with him, but in return, I was threatened by the policeman and was asked to go away at once.

Again I went to Kirpa, a policeman, and requested him to save my son. He told me that his punishment would be reduced, after judgment was passed. I served in the house of Kirpa for a full month. After a few days my son was sent to Gatti. On his return, he was charged that he had cut the telegraph wires and forced the shop-keepers to observe *hartal*. But the day on which he was charged with cutting the wires, he had been attending on me the whole day, as I was severely ill. As he was quite uneducated and an ordinary man, no one would obey him in observing the *hartal*.

My son was sentenced to 1½ years imprisonment, but now it has been reduced to six months.

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The joint statement of (1) **Hukum Sing**, *son of Gendamal, age 35 years* (2) **Harnam Sing**, *son of Sher Sing*, (3) **Sobha Ram**, *son of Devidas Khabu, Malhotra, age 25 years, dealer in shoes, &* (4) **Behari Lal**, *son of Tek Chand, age 30 years, Arora, Lyallpur.*

The Lyallpur police authorities arrested four of us, namely Hukam Singh, Harnam Singh, Lala Behari Lal and Sobha Ram, on the early morning of the 10th of June, 1919, under Martial Law; but as Martial Law was withdrawn on the midnight between the 9th and the 10th of June, 1919, so police released us from their custody on bails of Rs. 500 each, on the 10th of June, 1919. We were required by the police to give evidence against other arrested persons under Martial Law in Lyallpur, to which we did not agree. We are ordinary shop-keepers without any knowledge of English or Urdu, and hence are being dragged to the Police Stations and Courts by the heartless and unjust police.

The police served us with bailable warrants for Rs. 500 and took personal securities of Rs. 500 each, on 16th September, 1919, full four months after the withdrawal of Martial Law. We had to appear in the Court under Sections 24 and 29 Indian Defence Act, and 143 I. P. C., on the 8th of October, 1919. The charges against us were that we prevented the Canal and Railway clerks from going to work on the 14th of April, 1919. One canal office only was closed on the 15th of April, for the whole day, and that by, the express order of the English Officer in charge.

The hearing was to take place on October 27th, but we were asked to attend court on October 15th, and our cases were withdrawn.

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The statement of **Pyar Singh**, *son of Shiam Singh, Arora, aged 23 years, carriage driver, Lyallpur.*

My brother Deva Singh was arrested in the days of the Martial Law *regime*. He was arrested towards the end of April and was confined in the police lock-up for about 20 or 22 days. Boota Ram, agent, and Sardar Dalip Singh, Barrister-at-law, met me in the *bazar*, and Boota Ram enquired of me about Deva Singh. On my telling him about his arrest, he consoled me and told me not to be anxious, and that he would try to get

him released. He asked me to see him at his house. I went to his house, where Nathu Ram, Sergeant, C. I. D., and two others were present. Nathu Ram took me aside and said, "Do not be anxious. We shall bring back Deva Singh, but do as Boota Ram tells you."

When the two men left after ten or fifteen minutes, Boota Ram and Nathu Ram said, "If Deva Singh will utter two or three words, he will be set at liberty." Boota Ram demanded a liquor bottle and I bought one at my own expense. I went to them again the next evening. They both said, "If your brother will say a few words against the accused, we shall get him released." Five or six times they asked me for drink and I had to supply them with liquor bottles only to get my brother released. I was told again that, if Deva Singh would make a statement against the pleaders and Dr. Dina Nath, he would be released. I asked him to allow me to see my brother to explain it all to him. They told me again in the afternoon, that the Inspector did not allow an interview, and that I should give a chit to my brother. I wrote it in Gurmukhi as follows:—

"If you think proper, give evidence." Thereupon, Nathu Ram said, "Deva Singh neither gives any answer nor is he prepared to give evidence. Now we cannot do anything." After that they began to prepare evidence against my brother.

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The statement of **Banwari Lal**, *son of Sukh Dayal Khatri, betel seller, aged 25 years, Lyallpur,*

On the 26th of April, 1919, Nathu Ram and Kirpa Ram took my elder brother Amar Nath to the *Thana* on the plea of taking his evidence there. He was made to sit there. At about 9 o'clock at night, Kirpa Ram came to me and said that I should take a bedding and food for my brother to the *Thana*. I went to the *Thana* and told the *sepoy* that I had brought food for my brother. In reply, he gave me two or three blows with his stick. Again I took food for my brother at about 9 a. m. the next day. The main gate of the *Thana* was closed. I peeped through the window and saw that most of the people were standing in the sun. Their faces were turned towards different sides. I stood outside with the food in my hands till one o'clock in the afternoon. Ikram ul Haq came and abused me much. After this the Captain came. I had to wait outside for a long time. My brother and the other people were taken to Chak Jhumra. I too went to the Railway station. Nathu Ram beat me there and made me run away. I came back from Chak Jhumra after three days. Then I went to the *Thana*

again. There I was given an assurance that my brother would be released soon. But he was *challaned*, innocent though he was. On the day my brother was brought to Chak Jhumra, Kirpa Ram took from me Rs. 10, and two cigarette boxes in the name of my brother, but he kept those for himself and never gave anything to my brother.

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The joint statement of (*1*) **Ganga Singh**, *son of Ishar singh, Bhagu Jat, Zaminder, resident of Chak No. 57, village Khiala Kalan, District Lyallpur.* (*2*) **Sant Singh**, *age 60 years, son of Jawahir Singh, caste and residence as above, and* (*3*) *Sham Singh, age 28 years, son of Natha Singh, Sindhu Jat, Zamindar, resident of Munda Pind, Chak No. 49, District Lyallpur.*

Itar Singh Zamindar has been on inimical terms with our village for a long time. He used to come to the village and indulge in drink, and then in abusing the village people. His friend, Pal Singh, used to come and drink with him. We used to remonstrate with them. They were thus in search of an opportunity. During the Martial Law days, they brought a charge against our village that there was a conspiracy in the village, and also, that a meeting had been held against the Government. In fact, there was neither a conspiracy nor a meeting in the village.

In the morning of the 23rd of April, our village was surrounded by British troops, and a machine gun was posted. The village people, with cloth round their necks and with folded hands, presented themselves. The Zaildar then put his hand on 13 men, viz: Jagah Singh, Sohan Singh, Ranga Singh and Maya Ram, and others. These persons were put in motor cars and taken away. After this, the police arrested 10 or 12 persons more on different occasions. The Sub-Inspector came for investigation, got up some false evidence by means of threats, and *challaned* the case. The witnesses were made to sit in the sun for the whole day and were subjected to much torture. They were made to stand on the hole of worms.

In the case, 11 persons got six months' imprisonment and Rs. 500 fine, and the remaining 5 got two and a half year's imprisonment and Rs. 150 fine.

Whatever was done was done owing to the enmity of the Zaildar. The people of our village were quite innocent.

The village supplied three recruits viz: Shankar Singh, Ralla Singh and Bhagat Ram, and it had to spend money and had also to contribute to the War Loan.

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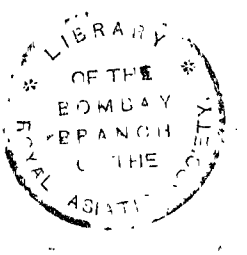
The statement of **Hara Singh**, *son of Hukum Singh, Khatri, fruit-seller, age 55 years, Lyallpur.*

My son, Gyan Singh, was arrested on the 28th or 29th of April, 1919, while he was at my shop, and was placed in the police lock-up, where he remained for some days. Then he was sent to jail. During the period he was in the lock-up, I went to ask the Sub-Inspector what charge was made against my son. He did not give me any information, and asked me to give him a big sum to get my son released. I did not afford to do so. The 9th and the 10th of June were fixed for the prosecution witnesses, the 11th and 12th for the defence, and the 13th was fixed for the judgment; but the Court took up the case on the 5th of June. It was finished in an hour or two, and in the same period, the cases of about 16 accused persons were decided. No chance was given either to the accused or his relatives to give any statement or to cross-examine the prosecution witnesses. One accused wanted to put certain questions, but the police threatened him; thus all the accused were deprived of their rights of defence.

ADDITIONAL STATEMENTS.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The Statement of **Dr. Kitchlew**, *B.A., (Cantab) Ph.D., Bar-at-Law, Amritsar.*

I am an old boy of the Aligarh College, a B.A. of the Cambridge University, a barrister-at-law and a Ph. D. During my five year's stay in England used to take part in politics. I came back from England in the Summer of 1912. I started practice at Rawalpindi. In 1915 I came to Amritsar, which is my home. Since 1916 I have been attending the annual Sessions of the Muslim League and the Congress and taking active interest in these national organisations. Since 1915 I have been practising at Amritsar, where I found a new wave of life among the masses ; but they needed the lead of some persons to work for their motherland. There were some citizens in the city—some title-holders—who were disposed to thwart them. The bureaucracy also tried its best to suppress the new born aspirations of the people. In the Municipal Committee Hindus and Mussalmans used to fight with one another, not on any question of principle, nor on any matter vitally affecting the rate-payers, but on petty matters of detail regarding municipal administration. They turned these petty disputes into Hindu-Muslim cases. thought that such a state of things should not be allowed to continue and I made speeches that in future the rate-payers should return to the Municipal Board men who would truly represent them.

At the last election of the Municipality I was elected one of the Commissioners. The rate-payers, it seemed, understood their duty and most of those who were returned were their real representatives. At the very first meeting of the Municipal Board I proposed the name of an elected Hindu Commissioner for the chairmanship. Hitherto the Deputy Commissioner used to be the chairman of the Municipality. Some nominated member proposed the name of the Deputy Commissioner and he was elected by a majority of 3 votes only. This

was the first time in the history of the Amritsar Municipality that the name of an Indian non-official gentleman was proposed for chairmanship. This caused a flutter and resentment in official circles.

Amritsar has got an Anjuman Islamia which was being run by a few title-holders, place-seekers and tle-hunters. I found they were sacrificing the interests of the Community for the attainment of their selfish ends. I became a member of the Anjuman but they avoided taking me on the Managing Committee. I was, however, elected to the Managing Committee by the Association of the old boys of the Islamia School, which had the right of sending one member to the Managing Committee. As a member of the Committee gradually came to know the method of the working of the Anjuman and I tried to bring about a better state of things, but when I failed I exposed the self-seeking members in speeches that I made in public meetings. At a meeting of the Managing Committee they proposed and carried a vote of censure on me for the speeches that I had been making outside the the Committee, but they had not the courage to remove me from the Committee as they knew that the public was with me

Some members of the Anjuman formed a plot against me in order to put me to trouble. Some three of them took a boy and his father (also a member of the Anjuman) to the local police and caused them to make a statement that I had asked the boy to make preparations for driving the English out of the country and given him instructions as to how to make bombs, etc. Accidentally, met the Superintendent of Police who informed me of what had happened about me and he told me that he did not, of course, believe the story as he knew that there was enmity between them and me.

Not only in Amritsar but throughout the Punjab the officials in general were in the habit of believing what the title-holders and sycophants represented to them as to the feelings and aspirations of the people and so they were never able to be in touch with popular feelings and sentiments. The attitude of the Punjab Government was, either through misrepresentation or otherwise, hostile to the aspirations of the people. In the name of prestige and efficiency they ruled the Province with an iron hand, killing altogether the freedom of the Press and applying the Defence of India Act in every possible way. In addition to these, during the war, Sir Michael O'Dwyer and his Government brought every pressure to bear on the people for recruitment of soldiers

and for the war loan. I along with some other friends invited the Provincial Conference to hold its sittings at Amritsar. The Conference was held in August 1918, under the presidency of Mr. Dunichand, Bar-at-Law, who in his presidential address dwelt on the iron rule of Sir Michael O'Dwyer and expressed horror at the fact of having a ruler like Sir Michael O'Dwyer as the head of the Province. The Conference was a great success and the result was that the pent up feelings of the people got an outlet ; they were no longer in terror of the bureaucracy and began to take active part in politics. Their enthusiasm to serve the country became so great that they thought of inviting the Congress to hold its Session at Amritsar. The invitation was extended by me to the Congress at its Delhi Session and it was accepted. Soon after my return from Delhi we started work for the Congress and formed a Reception Committee which at that time consisted of 1,000 members. Dr. Satyapal joined us in the movement. When we were thinking of doing propaganda work for the Congress, such as sending out emissaries to every part of the Province to educate the masses as regards the movement for self-government, the Rowlatt Bill was passed and the Satyagraha movement came in. We were much engrossed in that movement and Dr. Satyapal and myself took a leading part in the agitation. I went out and addressed meetings at Lahore, Multan and Jullunder. Meetings were held at Amritsar also and the number of attendents at some meetings rose to 40,000 according to official estimates. *Hartal* and fast were observed on the 30th of March and a mass meeting was held on that day at Jallianwalla Bagh, attended by some 30,000 persons. Women also observed the fast on the day and took interest in the movement. On the night of the 29th, Dr. Satyapal was served with orders from the Punjab Government, under the Defence of India Act, not to address any meeting. But we did not announce it at the meeting on the 30th that the people might not get excited. I presided at the meeting. Pandit Kotumal, Swami Anubhavanand and Mr. Dinanath addressed the meeting. The speeches were within the bounds of law and constitution and everything passed off smoothly and quietly. On the 4th of April while I was coming from Jullunder I and the three persons who had spoken at the meeting of the 30th received orders under the Defence of India Act, prohibiting us from addressing or attending public meetings. We, of course, obeyed the orders. Before this I had a talk with the Deputy Commissioner and I told him about

the propaganda work and the aims and objects of the agitation and told him clearly that our object was the attainment of self-government under the ægis of the British Crown. I also informed him of the differences that I had with certain persons who had access to the authorities and who were trying to poison the minds of the authorities against me. He promised that if he received any complaint against me either from the C. I. D. or from the so called loyalist class he would inform me of it and have an explanation from me as to the truth or otherwise of the complaint.

On the 6th of April there was another *hartal* throughout the town. This was spontaneously observed in conformity with Mr. Gandhi's wishes and without any effort on the part of any local leader. Everything, however, passed off quietly. The Police did not interfere at all.

The 9th April was observed as Ram Navami day. Mussalmans took a genuine interest in the festival. I was watching the procession from the top of a house and when it passed by me I found bands playing the National Anthem—"God save the King." The National Anthem was also played in front of the house where the Deputy Commissioner was sitting at the time. On this day too, the police did not interfere and everything passed off smoothly. The friendly relations between Hindus and Mussalmans in Amritsar were the result of some speeches that I had made at some Mohammedan meetings held from time to time.

On the 10th I was called to the Deputy Commissioner's house, between 10 and 11 a.m., and was shown an order from the Punjab Government deporting me to the hills and I was taken in custody then and there and deported along with Dr. Satyapal to Dharamsala. We reached Dharamsala on the same day in the evening. There were no arrangements made for our bedding, clothes, etc., and we had to borrow them from a pleader friend. We were kept in the Dak Bungalow for two or three days and then I was sent up to upper Dharamsala, while Dr. Satyapal was detained in Lower Dharamsala. We were not allowed to see, or correspond with, each other. I was given Rs. 100 as a loan for my expenses by the Deputy Commissioner of Dharamsala. The Punjab Government issued no instructions to the Deputy Commissioner as to our expenses. I was given a lot of trouble by the C. I. D. men who had been shadowing me from place to place.

After a few days my letters began to be censored under the orders of the Punjab Government. Later on police were posted in the compound of the house where I was staying. On the 5th or 6th of May I was taken to Lower Dharamsala. Dr. Satyapal and myself were then taken to the Sessions Court where we were formally arrested under Sec. 124A. of the Indian Penal Code and taken in custody. We were brought to Pathancot in bamboo carts and there we were put in the prison van attached to the railway train and brought to Lahore. From the railway station we were taken to the Central Jail and there our handcuffs were removed. I was put in a solitary cell which was extremely dirty, full of mosquitoes and terribly hot. I had just my warm suit on. I was given a pair of dirty warm blankets and a piece of mat. There was no bed, cot, or chair in the cell. I had to sleep on the floor and on the first day I had to take the ordinary Jail food. On the first day four Englishmen, presumably the Deputy Commissioner, the Superintendent of the Jail and other officials, came to see me. Their attitude showed that they had come to amuse themselves at my expense. I told them that they were not right in keeping me in a solitary cell as I was only an under trial prisoner. They said that the orders were from the Government. I came to know afterwards from some Jail authorities that the Superintendent of the Jail had passed special orders in my case under instructions from the Punjab Government, to keep me aloof from other prisoners. After some days I was allowed to have my own bedding, clothes, and utensils. I was allowed only 10 minutes in the morning to go out of the cell in the company of a convict officer to have my bath, etc.

I was kept in the solitary cell for about a month and a half. When I was first put in Jail the Superintendent was an English man and his behaviour towards me was rude and harsh. My Counsel applied to the Superintendent to have instructions from me. The Superintendent insisted that the interview with my counsel should be held within his sight and hearing. The result was that I could not give proper instructions to my counsel. As a matter of fact, throughout the hearing of the case I had no opportunity of giving full instructions to my counsel. About a month and a half after my detention in jail Mr. I. C. Lall was placed in charge of the Jail in place of the European gentleman. He ordered my removal from the solitary cell to a big room where Lahore and Gujranwalla leaders were kept.

The trial was a huge farce. The attitude of the presiding Judge was obviously hostile to the accused persons. Prosecution witnesses who deposed in our favour were bullied by the court. Our counsel were often told that they were allowed to appear for the defence only as a matter of courtesy, otherwise they had no right to be there. They were treated not only with scant courtesy but were not even allowed to cross-examine prosecution witnesses at length. Even answers given by the prosecution witnesses were not recorded fully. The defence witnesses were maltreated by the Police as well as by the presiding Judge. In short, Mr. Broadway behaved not as a Judge but as a prosecutor. On the day when the judgement was delivered we were brought from the Jail to the court house, handcuffed two together. After conviction we were taken back o the Jail in the same condition.

When I became a convict I was kept in the European ward in Lahore Central Jail. I was put in charge of the carpet and durry factories as supervisor. The attitude of the Jail Superintendent, Mr. I. C. Lall was quite sympathetic, although the Commerce Industry Department resented this attitude.

When it was announced that the Hunter Committee would examine witnesses at Lahore, Mr. Duni Chand, Dr. Bashir, Dewan Mangal Sen, and myself were quitely taken away to Montogomery Jail. We were kept there in a building, the outer door of which was kept locked day and night, and a convict officer was put on guard outside the door. No one was allowed to see us, even other prisoners were not allowed to come in contact with us. We expressed a desire before the Superintendent to appear before the Hunter Committee, both as witnesses and also to look after our own cases. When the Hunter Committee was sitting at Lahore I was told by the Superintendent that I was wanted by Lord Hunter to appear before him as a witness. I expressed my willingness to appear as a witness on condition that I should be allowed to cross-examine the Government witnesses and also to lead the defence evidence. The Superintendent said that he had no instructions as to the details and that I might settle terms with the Hunter Committee at Lahore. So I was transferred to Lahore. As the Hunter Committee did not accept my terms on certain objections raised by the Punjab Government I refused to appear before the Committee as a mere witness.

After the Royal Proclamation I was released on the 26th December, 1919.

I must say that the charge of conspiracy brought against me was absolutely baseless. As a matter of fact there was no conspiracy in Amritsar or in the whole of the Punjab. The agitation against the Rowlatt Act was conducted on perfectly constitutional lines. It was the government who exasperated the people.

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The Statement of **Dr. Satyapal**, *B.A., M.B., Physician and Surgeon, Amritsar*

In order to ameliorate the condition of the Punjab, and to revive political activity in the Province, leaders of political thought held a Provincial Conference in Lahore. To keep up the continuity and to formulate a definite opinion of the Province on the Reforms a Special session of the Conference was held at Amritsar.

The enthusiasm that prevailed in the session clearly indicated that though the Province was being governed with an iron rod and even the legitimate aspirations and activities of the people were treated with repression the people had a sense of their responsibility and showed that they could and would stand for their rights.

The Congress had been overdue in the Province, and so with the consent and express permission of Lahore and other Punjab leaders invitation was offered by Amritsar. This happened in December 1918. As Amritsar is a backward town and as the number of English-knowing people is small it was thought absolutely necessary in order to popularise the principles of the Congress, that public meetings should be held and political ideas promulgated broadcast. It was with this intention only that public meetings were held in Amritsar.

I must here mention the hostile attitude of the then Lieutenant-Governor towards the progress and political emancipation of Indians. He was the most repressive and reactionary Governor in whose hands the destiny of the Punjab has ever been placed. Reaction, repression, coercion, suppression by force of any public opinion unpalatable to him, however, legitimate and fair, were his chief characteristics. His

relations with the educated people of the Province were very strained. He never missed an opportunity to hurl abuse at them. In season and out of season, he by his words and deeds sorely offended the educated Punjabis. By insulting the Hon'ble Pandit Malaviya in the Legislative Council, he had sorely offended the educated classes who cherish the most respectful feelings of reverence for the Hon'ble gentleman, their trusted leader. It is needless to multiply instances of the oft-repeated, open and cruel outrage on the feelings of the Punjabis in general and the educated community in particular. It is sufficient to say that every hour relations grew strained and His Honour began to openly abuse political workers in his speeches. In private talks, in garden parties, etc., he vehemently decried the political awakening and literally gnashed his teeth at the so called 'political agitators.' His attitude in connection with the Reforms added another grievance to the already lengthy list. It would be easy to follow properly what followed if the above remarks are kept in mind and the most important fact remembered that the head of the Province was actively hostile towards all such activities and no measure was too stern to gag the speakers and to punish the writers. During this period certain local questions had also sprung up, and it was incumbent on the workers to tackle them and get them solved. The most prominent of these and out of which much capital has been made is. "The Platform Ticket Agitation."

I admit that it is a shame that after 150 years of British rule in India there should arise occasions when one has to agitate for such an ordinary thing as to get p rmission for Indians to get on the railway platform even on payment while a European or Anglo-Indian has free and unrestricted access to the platform. Indians no matter how rich or influential they be, were not allowed to see off their wives or children, who had to shift for themselves unprotected and unhelped. The grievance was genuine ; it was sorely affecting the hearts of the Indians and it was impossible to stand aloof and to let the mischief continue. It was with this intention that I took up the matter and started an agitation. t is needless to say that it was neither anti-European nor anti-Government. At its worst, it can be called a protest against the high handedness of certain railway officials and, this too, when all gentle measures had failed miserably. Luckily the matter was settled amicably and the relations between the people and railway authorities were as agreeable as before. To term this agita-

tion as seditious, to attribute to this the alleged attempt to murder the Station Superintendent, or to style it as one of the indications of rebellion or revolution is a preposterous idea.

The second local cause was high prices. Starvation was staring in the face of thousands of families. Prices had gone very high and the bare necessities of life had grown very scarce. Meetings held in that connection were also considered to be objectionable by Government officials.

To add to this hardship, the Government had increased the Income-tax and had imposed Super-tax, which burden eventually fell on the shoulders of the poor consumer already oppressed by heavy prices. This was another cause of unrest. To understand the operation of these causes one must picture to oneself the state in which we were at that stage. There was war weariness ; speculation had paralysed, if not actually killed, many persons The war loan had been extorted ; fair and unfair means had been used to force people to subscribe to it beyond their power and capacity. The termination of the war was a relief, and the people were in an expectant mood to get a decent reward for services rendered to the British Throne so unstintingly. Our disappointment was very poignant, when instead of taking a step forward, the Government passed one of the most reactionary measures, ever passed.

If proof were needed of the danger of transferring the centre of control of individual liberty from the Judiciary to the Executive, the working of the Defence of India Act had amply provided one. Under the cover of that emergency measure, hundreds of respectable and law abiding citizens were either interned, externed or gagged ; scores of newspapers roughly handled, books proscribed and many men hanged or transported for life without a fair trial. People who had a taste of these things knew full well what such an Act would mean and, therefore, necessarily, there was a strong resentment at the passing of such an Act. It has been alleged that I and other speakers misrepresented the nature and scope of the Act. I hold, and it is my sincere belief, that the Act is so bad that it needs no misrepresentation to get condemned. I assert that there was no mis-statement or exaggerated statement made in that connection. It has been said by the Government that its provisions were not explained to the people. It is neither possible nor practicable to explain each and every section of a comprehensive Act to a mass

meeting of thousands, but I challenge any body to say that its essential features were not explained.

To express this sentiment, Mahatma Gandhi announced a general *Hartal* on the Sunday following the passing of the Act. Amritsar wanted to take a share in that, and so, 30th March was to be observed as a *Hartal* day. A meeting was held on 29th March, to explain Mahatma Gandhi's orders. As usual, the speakers made it a point to explain to the audience that in order to express our resentment we must adopt strictly constitutional measures, and that any violence or offence to the feelings of any community should be altogether avoided. There should be no out-burst of anger. Strictly peaceful methods should be adopted to convey to the Government here and in England that we Indians as a body strongly disapproved of such a measure. Everywhere-else such meetings had been allowed, but the Punjab Government was too autocratic for this.

At 11 P. M. on 29th March, 1919, I was called by the Inspector of Police and served with an order under the Defence of India Act, prohibiting me from taking part in any public meetings, or writing to the press, and ordering me to report my movements to the Police like a criminal. There was a universal *Hartal* on 30th March, 1919, and in order that the people might not show any active resentment against the unjustifiable check and restraint on my liberty, imposed without a warning or any chance to explain my conduct, I kept the news to myself. The day passed away absolutely quietly. People paraded the streets and bazars, but there was no disturbance of any sort. The wrath of the Government increased owing to the successful *Hartal*, followed by a very successful meeting on the 30th.

All those who took part in it were interned in Amritsar and stopped from public speaking, etc. An absolute stranger to this town, Swami Anubhavanand, a religious recluse and preacher, who spoke on Hindu-Moslem unity was also similarly handled and put to much inconvenience. The restraint on Dr. Kitchlew and other workers including myself could not possibly have been a source of delight to my townsmen, specially because they believed us all to be perfectly innocent and, as all our public activities were most orderly, constitutional and perfectly within the bounds of law. Still we put up with the insult in the hope that gradually the atmosphere would clear up and the Government would be eventually convinced of its high-handedness.

Meanwhile, a general *Hartal* was proclaimed on 6th April, 1919. Amritsar was in no happy mood, because, besides general grievances, it had the misfortune of being handled very mercilessly, the *Hartal* was therfore absolutely spontaneous and was universally approved.

There was not even the shadow of any pressure on the part of the leaders. The Govern ent did not act wisely in appointing Honorary Magistrates and Municipal Commissioners to act against the wishes of the people. This action was absolutely unsuccesful. The people naturally resented this undue interference. The show of the police force was another tactical blunder. Inspite of this provocation, further augmented by the show of an aeroplane, the people kept their heads cool and their temper under control. No doubt there were crowds of people moving about in the streets, but everything was perfectly orderly and lawful. If the Punjab Government had not unnecessarily taken this protest as an insult to itself and had let the movement remain unnoticed as in other provinces, things might have taken a better shape.

His ire knew no bounds and he delivered a speech unnecessarily offensive and wrong in facts. This was adding fuel to the fire. The patience of the people was being put to a severe test, and yet we were firm, and exercised restraint on our temper.

Then came the Ram Naumi which was observed with much *eclat*. Much capital has been made out of the cordial relations that existed between the Hindus and the Mohammedans and other communities on that day. Short sighted officials took it to be a sign of rebellion and an affront to the Government. Far from that, this was a distinct gain to the Punjab. On previous occasions it had been always a matter of much anxiety to the Government to keep the two communities in order; and, therefore, this amity between them ought to have been welcomed by the Government. On the contrary they looked on it with grave mistrust and suspicion. Their bias can be imagined when it is remembered that one of the grave charges against us was that by refusing to take Police aid on this occasion we had defied the Government. A still more amusing incident is that some men had put up a party of a dozen youngmen, clad the worn-out and cast-away clothes of British soldiers, as a pageant this demonstration was considered to be open warfare against the

King. These young men were discribed as young Turks. The idea is too preposterous to be discussed seriously. The people were most orderly, and well-behaved. They were perfetctly loyal, and this is evident from the fact that every band played the National Anthem at the place where Europeans had been sitting to see the show and that they paid due homage to the Deputy Commissioner and other officials. It was a crowd of a lakh or so. Though enthusiastic, it was yet in the best temper ; and no mischief was done, nor ever contemplated.

On the morning of the 10th, at about 8 a. m, I received a note from the Deputy Commissioner asking me to see him at his house at 10 a. m. I did not at all attach much importance to the matter and went about my daily rounds as usual and reached the Deputy Commissioner's house at about 5 or 10 minutes to ten. There was no body outside. A few minutes after, Dr. Kitchlew also turned up. We had hardly to wait for a few minutes in the tent pitched outside, when we were called in. There were a number of other Europeans. Among them I recognised Mr. Rehill, Superintendent of Police, and Mr. Beckett, Assistant Commissioner, introduced himself to me. The Defence of India Orders were at once placed in our hands, and we were asked to leave Amritsar at once. A few formalities having been undergone, we were put in wo motor cars separately. There was a military escort with guns in each car. The cars were driven at a very high speed and we did not halt till we got to the Nurpur Dak Bungalow. There we had some refreshments, and then we motored on till we reached Shahpur. Mr. Rehill, in whose charge we were, did not think it necessary for both the cars to be taken to Dharamsala. The military escort was left at Shahpur and we both, with Mr. Rehill, reached the Dharamsala Dak Bungalow at about 8 p. m. We had no warm clothes, no bedding and were practically penniless. Amritsar being in the plains is a warm place in April, and so we were in summer clothing. A shower on the way had soiled this too. There, with the permission (distinct and clear) of Mr. Rehill, a pleader friend of mine provided us with all the necessaries. This friend had later on to suffer heavily for all this hospitality, though Mr. Rehill's permission had been taken previously and the Deputy Commissioner, Dharamsala, had also agreed

The treatment of the Deputy Commissioner, Dharamsala, was very undesirable and in some cases highly objectionable and offensive. He

took particular notice of any body who came to exchange greetings with us. His manners were rough, attitude hostile, and treatment bad. A few days after, the Government imposed restrictions, viz. that my post was to be censored, and the Police were quartered at my house. I was free to move about, but as I had by this time known that persons whom I met were worried, I chose to remain without any company. I had practically no visitors and, the letters, to and from me, were all censored by the Superintendent of Police. Dr. Kitchlew and I were not allowed to see each other or correspond with each other without our letters being censored. There was an impassable barrier between us and we were to each other as if we had been at a distance of hundreds of miles.

Later on, on the 6th of May a Sub-Inspector at about 6 a.m., turned up and informed me that I should move on to Dak Bungalow. I was taken under escort to the Dak Bungalow, where after sometime Dr. Kitchlew also arrived, accompanied by a Sub-Inspector and an escort. After waiting there for about 5 hours, we were formally arrested on warrants under Sec. 124 A. I. P. C. We were searched, our things were taken possession of by the Police and under an escort of 25 Sepoys, armed with guns and bayonets, we were placed before a Magistrate who ordered us to be taken to Lahore. We were put in bamboo carts surrounded by police constables. We had a very hard time. The joltings made my limbs ache. At Pathancot, we were put in a prisonvan, with iron-barred doors and windows, and under a heavy escort with guns and ammunition, we were taken to Lahore.

At Lahore Cantonment we were manacled, and in that condition were made to wait at the Lahore Railway Station for sometime.

Then we were taken, hand-cuffed as we were, to the Central Jail, Lahore, where, after certain formalities, I was put in a solitary cell. It was a horrible place to stay in. In that sultry weather to sleep in a cell where you have to urinate, etc, is a great hardship. I was allowed to get out of my cell for only a short space of time. The treatment accorded by the then Superintendent of the Jail was very obnoxious. He left no stone unturned to make my stay there as unbearable as possible. No indignity was too low, no insult too much for me. I was provided with blankets and mats, the very smell of which was highly offensive. In short, everything was done to inflict bodily and mental pain on me. I had no idea as to why I was being detained without even being made aware of the charges on which I was to be tried.

Thus days went on till we were placed before the Martial Law Commission on 3rd June and the charges were read to us. I was not only bewildered, but also amused to hear the long list of offences that I was alleged to have committed, and there was not a single heinous crime which I was not said to have perpetrated. My agitation for the platform tickets was considered to be a capital offence. I was charged with arson, murder, dacoity, sedition, rioting, rebellion, waging war against the King, and what not. I do not wish to make my statement lengthy by describing the harsh treatment we received at the hands of the Court. Mr. Justice Broadway's attitude was distinctly hostile. He was prejudiced against us beyond measure. Statements which would have extenuated our so called guilt were never recorded and words were put into the mouths of witnesses which they had never intended. The Martial Law regime, the Police tyranny, the oppressive rule and the boycott of justice by the then Ruling Gods had demoralised all the people, and it was impossible to get a man who could boldly say what he really intended to say. Our witnesses were bullied, threatened, insulted and disgraced and the irony is that we were made to pay for their expenses; our trial was conducted in the most despotic manner. Our counsel (regarding whom also we had only a limited choice, because counsel from outside were stopped from entering Lahore,) were openly insulted by the presiding Judge, and our defence was seriously interfered with. These mock hearings were carried on merely to keep up a tradition for justice. But justice was a rarity in those Courts and we had no misgivings on the point regarding conviction and punishment.

After a sham trial of about a month, the case was closed and we were made to wait in the Jail till the Judges had made up their minds to pronounce orders. On the 5th of July, 1919, we were informed that we had to go to hear orders. I see even now before my eyes the sight of all of the accused in the Lahore and Amritsar Leaders' cases standing in a row and searched by police officials. The sight of men of Lala Harkishan Lal's position being searched like ordinary criminals is not frequent and one is not apt to forget such things soon. We were then handcuffed in pairs, packed in a prison van with strong police and military escort, and were carried to the place where the orders had to be pronounced. The authorities were highly nervous, and had made ridiculosly careful preparations and taken extreme precautions. The route along which we passed was lined by the Military, and high police officials accompanied our prison vans. Orders were pronounced.

Some of us were acquitted, seven sentenced to life-terms, two to three years rigorous imprisonment with solitary confinment and one, D Bashir, was ordered to be hanged. On hearing this, we felt much amused, though not at all surprised. Dr. Bashir was in very good temper and perfectly quiet and so were we all. We were not allowed to have a talk with any of our friends or relatives. There was a strict watch on us. We had left the Jail as under trial prisoners, but now we entered it as life-convicts. I do not wish to dilate upon the hardships to which one is naturally subjected when one is in Jail. I was working in the hospital. One thing stands out prominently in my memory and that is the parade—I mean the fortnightly parade of the Superintendent of the Jail. I have no recollection of any trouble which can match the heart-ache which I experienced then. To stand in a row for an indefinite period, waiting for the arrival of the Superintendent,and simila other indignities ca used great humiliation,as they were intended to do. Even, when asked I did not present any petition to any of the authorities for reconsideration of my case. Though I honestly believed in my innocence I had lost all faith in petitions or representations. I knew that my conviction like that of others was absolutely a result of bias and preejudice and was unwarranted by law.

During my stay in Jail, I was asked to appear as a witness before the Hunter Committee. I was keenly desirous to put my case before the Committee, but judging from the attitude displayed by the Committee towards the Congress Sub-Committee in not allowing the principal persons to watch the proceedings even under custody and to assist in the cross-examination of official witnesses I was convinced that my appearing before the Committee without being allowed to cross-examine the official witnesses would be a futile attempt to controvert the wild and grotesque theories and conclusions of the Government officials. I therefore decided to keep silent. However on my release I wired to Lord Hunter and other members of the Committee that I was willing to appear before them provided, such of the official witnesses as were necessary would be recalled for cross-examinati on. This request of mine was also refused, and so my statement has not gone before the Hunter Committee.

The Satyagraha movement has been deliberately maligned and misrepresented and the excesses have been wrongly ascribed to this movement. I say that this is not so. We were trying to understand and to make others unders and the principles of the lofty doctrine. The

ordinary public had no idea of it and it is also true that those who committed the excesses came from a class which does not generally attend public lectures or come in contact with pulic workers.

The *Hartal* announced by Mahatma Gandhi does not constitute the Satyagraha movement. It is only an outward sign of it. People who observed the *Hartal* cannot be said to have understood Satyagraha. To attribute any violence to this movement or to public meetings is going against facts.

What led to the excesses is perfectly clear. People were not in a good mood as a result of so many provoking causes. I have already said that our deportation had caused them pain. They wanted to make a representation to the D. C. to whom they were not allowed an access. This increased the clamour but violence was not at all thought of. If violence had been intended by a crowd of 10,000 people, or even more would it have been possible for only a dozen or less sepoys to disperse such a crowd and to escape unhurt? It appears that unarmed men with no intent to commit mischief were fired upon by officers who lacked tact, ability and sympathy and the result was that the crowd got excited and was thus forced to do mischief. The sight of their innocent brethren shot dead before their very eyes, added to the fury of the uneducated and passionate crowd. These excesses are therefore, clearly attributable entirely to the wanton disregard of public feelings and the rash and stupid acts of the officials.

If *hartals* were the cause of these excesses why did not any of such scenes happen on 30th March or 6th April? To shift the responsibility of these excesses from the shoulders of the erring officials, to the political workers would be against the facts.

Another point to which I wish to allude is that the idea of rebellion is absolutely chimerical, an apparition without a reality. People had no mind to rebel. Certain misguided people had committed excesses, but that does not show that the people in general were intent on such mischief. The Government had withdrawn the Police and Military from the city on the 10th and the city was, as stated by the officials, in the hands of the city people, and yet not a single case of mischief happened. Banks were there, other buildings were there and yet not a straw was moved and no damage of any sort to any person or property was done. "Rebellion" existed only in the brains of officials imbued with bitter feelings against the people.

I wish, also, to refer to the idea of any conspiracy that is said to have existed. There was no conspiracy of any sort or description. To base such opinions on the absolutely false and unreliable evidence of C. I. D. hirelings or on statements of a low class approver is wrong. Never did we conspire nor had we any liking for it. We did everything openly in public, we educated public opinion, we spoke against the Rowlatt Act, we protested against other hardships, we ventilated our grievances, but all this we did in public. Our activities were above board. We never believed in secret meetings or conspiracies. Whatever we had to say was said openly and we never transgressed the limits of the Law. We believed and still believe in constitutional agitation, confining ourselves within the bounds—no doubt very narrow—allowed by the law.

If we are not allowed to ventilate our grievances publicly, it is apprehended that it may lead some impatient people to methods not desirable and in some cases illegal.

It is untrue that we sent emissaries to create trouble on the frontier and to invite the Amir of Afghanistan to India to fight against the British. It is a pity that such an allegation was tolerated in a British Court of Justice. It causes me the greatest surprise. The only basis on which such a grave charge was made against us was the tutored statement, all of falsehood and base accusations of the approver, a man of no morals, no education and no social status in life. I do not wish to seriously discuss this, as I honestly believe that no sane man would ever believe that the Afghan War was a result of our schemes or that we had anything to do with it directly or indirectly. I assert with all the emphasis I can infuse in my words that I am not a believer in any other foreign rule in India. If India has yet to wait to be governed by Indians I believe the present connection is the best, and no change is needed. I am sure that no public worker with a sane mind will ever be a party to any such nonsense. Such accusations are the outcome of the mischievous imagination of the C. I. D. whose one duty is to grossly misrepresent and misstate facts.

Can the Government seriously entertain such an idea when there is clear and abundant proof of the steadfast loyalty and devotion of Indians during the late War? Can this idea be tolerated in the face of the numerous sacrifices made by us to maintain the dignity of the British Empire? I, by my own conduct, by taking up the commission

to serve the sick and wounded during the War, demonstrated the fact that, how muchsoever we may differ from the Government in our internal affairs we shall spare neither life nor money when it is needed by the Empire to check a foreign invasion or to crush an enemy of the British Throne. To accuse us of such charges is to wound our fe elings, and the sooner the Government gets rid of such evil-minded officials whose stock-in-trade is the invention of such absurd theories, the better both for the Government and the governed.

I do not intend to make capital of my sufferings and have therefore taken good care in not mentioning in detail my personal discomforts and inconveniences, but there is one thing to which I must allude and that is the arrest of my father during those days and his detention in Jail for nearly five weeks. His only fault was that he was my father. An aged man with no teeth, forced to eat parched gram and to live on ordinary Jail diet with no bed or bedding, put to all sorts of inconveniences, indignities, and made to suffer bodily hardships absolutely unbearable for him, is a phenomenon which does no credit to a civilized Government, specially so because he was perfectly innocent of any of the alleged offences levelled against him. He suffered heavily, his health was ruined, his body undermined, besides being put to severe financial loss, and all this in addition to the heavy burden of grief with which he was oppressed on account of my arrest, etc. My house was searched, my acquaintances and friends were harassed and all sorts of obstacles were place in the way of my family.

We are very anxious that we should forget all the past injuries inflicted mercilessly and with such a cruel hand. I think in the interests of the Government too it is extremely desirable that all these sources of irritation be speedily and in toto removed so that there may exist a sweet harmony and a sincere co-operation between the governors and the governed and both may strive to improve the status of India, a sacred trust placed by Providence in the hands of the British.

May this be the attitude of all is my heartfelt and eager desire!

LAHORE.

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The statement of **Lala Harkishan Lal**, *B. A., (Cantab.),*
Barrister-at-Law, Lahore.

The administration of the Punjab has been for over a quarter of a century, with which I am familiar, has been in the hands of officials of a very narrow outlook; and the social relations of the people and the men in authority have been strained, superficial and artificial. Suspicion of each other has been on the increase, and as the people of the Punjab have been on the whole less artic ulate than their fellow-subjects in other parts of India as regards their numerous grievances, the authorities have looked with great disfavour on any attempt at articulation of grievances or as they are euphemistically called aspirations. Men who have been connected in some form or another with popular agitation have been marked out as the enemies of the British Raj and kept at arms length. There is a growing class in the Punjab of the natives of the soil who live and prosper by echoing the preconceived notions of the European officials with regard to men and matters. There seems to be a dead wall between the two classes, the authorities and the aggrieved and the friends of the latter. In 1907 after the deportation of Lala Lajpat Rai to Mandaley I had much to do in bringing about reconciliation between the authorities and the people and, I learnt for the fiirst time from the lips of all classes of the authorities, much, that was absolutely wrong in fact about the men and matters in the land of the five rivers. The matters had not quite again assumed their natural course when Sir Louis Dane was appointed the Lieutenant-Governor of the Punjab and I then being a member of the local Legislative Council having accepted that positi on at the invitation of Sir Denzil Ibbetson, came in contact with Sir Louis Dane, and the social relations between the two remained in tact until the latter's retirement from service. Sir Lewi Dane used to mention on occasions how his bands were often tied by the prejudices that prevailed in the official circles against the leading men on the popular side. Personally I incurred the severe displeasure of certain European officials, as I was regarded, in the words of Sir Gordon Walker, who officiated twice as Lieutenant-Governor of the Province, "the greatest and truest Swe-

deshi in the country". Before him in 1913, my activities were multifarious and all on the popular side. I was the Trustee of an Arts College, of a public Library and of the leading daily Journal of the Punjab namely the "Tribune". I was the managing director or agent of over half a dozen commercial and manufacturing concerns, was also connected with a few indigenous Banks, being the managing director of the People's Bank of India which had 72 branches in various parts of the country, and thus largely controlled (along with the sister concern, the Amritsar Bank, Limited) the internal Exchange transactions of India. I was the Chairman of the first purely Indian Life Insurance Company, and claimed to have introduced, amongst the people of India Banking and Insurance on European lines for the first time. Politically, I had practically run 3 congresses in the Province, and was the Chairman of the two solitary political Associations there. Socially I held most advanced views on inter-marriages, and inter-dining and female education, and put them in practice whenever the occasion came. I was, therefore, regarded as a "peaceful personality" in the Province, and the Deputy Commissioner of Lahore, who had opposed Lala Lajpat Rai's election to the Lahore Municipality which I had supported, told me: "what is there that you cannot do in this Province? Mr. Harkishan Lal, why do you come to us for assistance to acquire land for the Dyal Singh College?" The land was, therefore, not acquired by the Deputy Commissioner for the College, though the suggestion had been made to him by the Lieutenant-Governor. I was not, therefore, a *persona greta* in the eyes of European officials and European traders, when Sir Michael O'Dwyer appeared on the scene as Lieutenant-Governor.

The first act he did was that he persistently refused to give me an interview though he was thrice requested by me to do so, and subsequently even when Mr. Meugens, the Liquidator of the People's Bank of India, made the request, in the the interests of Indian Banking in the Province. The second act he did was that he cancelled my selection as a witness to appear before the Currency Committee of 1913, sometime in June that year, when his predecessor in office (Sir Louis Dane) had invited me to proceed to England to give evidence and I had accepted the invitation and had made all preparations for the voyage. The third matter which showed Sir Michael O'Dwyer's attitude towards me was the encouragement he gave to the agitation against my com-

mercial activities and more especially against the People's Bank of India, through Mr., now Sir Michael Fenton, then a Fiancial Commissioner in the Punjab, and Mr. Layley the Registrar of Joint Stock Companies.

As the agitation was backed up by official countenance, the People's Bank of India received no assistance whatever from any quarter, and had to close its doors on 9th September, 1913, and the officials, especially the Registrar of Joint Stock Companies, began to move Heaven and Earth to get me into trouble. A special Liquidator, Mr. Meugens was invited from Bengal; a special District Judge, Mr. Forbest was appointed to close the the Bank, and special efforts were made to get a depositor to apply for the liquidation of the Bank.

All efforts at reconstitution of the Bank and to refloat the concern were thwarted by Judicial and Executive authorities. (Documents bearing on the subjects exist in Judicial files, in the files of the Official Liquidator, and most probably in other official files). I repeatedly urged that the Bank was perfectly solvent, and this has now been established by the fact that depositors have already received the whole of the principal amount of the deposits and something between 20 to 25 per cent by way of interst: and this in spite of the heavy losses in realisation made by the official liquidators and the very heavy expenses of liquidators. What is most pertinent to write here is that a number of other indigenous banks failed in consequence of this practically forced closure of the People's and Amritsar Banks, and no assistance was given of any kind by the administration of Sir Michael O'Dwyer, in spite of the real facts of the case being repeatedly pointed out to him by Mr. Meugens. Thus a healthy, honest, and useful enterprise was crushed by the active encouragement of Sir Michael O'dwyer. The story of the official liquidation of numerous concerns, the persecution of myself and of a few others, and eventually of the official Liquidators of the People's Bank of India, form a dark chapter in the history of the British Raj in the Punjab. Parts of this dismal tale were related before the Industrial Commission, but they form a very small portion of the whole story.

I had been pressed again and again on behalf of the Punjab Government to make a statement before the Industrial Commission.

which I did much against my own free will, but that did not and could not succeed in rehabilitating me at the Government House, and the attitude of the Satrap of the Province became, if anything, worse, and the result was my subsequent deportation without the least justification, and my trial and conviction on entirely false allegations supported by purely fabricated and brought up evidence. The general dislike which Sir Michael O'Dwyer felt towards me was intensified by the fact that I had been appointed a member of the Congress Deputation to England, and was to proceed there at the end of April, 1919, and by the fact that I had also been elected to preside over the Punjab Provincial Conference which was to be held at Jullunder on the 18th and 19th of April, 1919. I have reason to believe that Sir Michael O 'Dwyer apprehended an exposure at my hands of his cruel and un-British administration of the Province, generally, and in particular his policy with reference to the recruitment to the army, the raising of the war loan and the war funds, and the suppresssion of the public press.

As I had for a long time taken no interest in public agitation and held aloof, under peculiar circumstances, from the Rowlatt and Reform agitation, I could not assign any reason for the treatment I had as described above, excepting what has been said above, and this inference derives support from the volume of the false evidence produced and from the remark of a commissioner of a division in the Punjab, who in March last, (when no one suspected that there would be any trouble in April following) told a Rai Bahadur friend of mine that the Government had sufficient material in their hands to shut up Duni Chand, Rambhuj Dutt; but were short of evidence against Harkishan Lal. Curiously enough, no such evidence was produced at the trial against me or my friends but were all three shut up though several other leading men were implicated in the same trial.

It may be of interest to note that when the Deputy Commissioner sent for a number of people on 3rd April, I excused myself from going; but when on the morning of the 11th I for the first time heard the story of the unjustifiable firing on the previous evening from the Police Deputy Inspector, who had brought the notice from the Deputy Commissioner, I felt it my duty to intervene, i. e. nip in the bud the misunderstanding which might otherwise arise between the people and the authorities. During the three days that intervened between this invitation and the final invitation to see the Deputy Commissioner

"on business" on the morning of 14th April, at the Telegraph Office, for the purpose of being arrested, I went once to the Deputy Commissioner on the 11th morning, wice to the Shahi Mosque invited by Lala Duni Chand (on the 11th and 12th), once to the Town Hall (on the 13th morning at the invitation of the Honourable Mr. Shafi), and 4 times to Lala Duni Chand's house, to preside over the Committee meeting and consult him about the measures for ending *hartal*, once at Gokal Chand's, to have the manifesto of peace signed and I motored 4 times through the town to have the *hartal* ended, My efforts, for the whole period of these three anxious days, to have the *hartal* ended, and mutual confidence restored, ought to have brought me the thanks of the Government, but, on the contrary, I got transportation for life and forfeiture of property.

Before concluding, it should be put on record that on the 15th morning, i.e. at the earliest opportunity, I wired to His Excellency the Viceroy from Mianwali that I was being removed to Isa Khel for no other reas on than that the Government of the Punjab feared exposure at my hands at Jullunder and in England. I wired during my trial, directly and through my counsel, Honourable Mr. Pandit Motilal Nehru, to the Secretary of State, regularly about the case, about the evidence, about the trial and other matters, but all to no effect. The telegrams cost me well nigh Rs. 10,000, the trial, another sum of Rs. 12,000, or thereabouts, and the appeal a good round sum; but the accounts are not yet complete, and the loss of business has cost me nothing less than 3 lacs of rupees. This does not take into account the acute mental suffering to which I and those near and dear to me were subjected during the whole of this period of deporation, trial, and incarceration.

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The statement of **Mr. Duni Chand**, *Bar-at-Law, unicipal Commissioner, Lahore.*

I was one of the accused in the Lahore Conspiracy Case. I was convicted by the General Summary Court Martial Commission No. 1 and was sentenced to penal servitude for life with forfeiture of property. This sentence was later reduced to 3 years' rigorous imprisonment only. But recently I have been released under His Majesty's Proclamation.

I have been the Honorary Secretary of the Indian Association, Lahore, for a number of years, and thus I have taken a prominent part in the politics of the Province for more than 20 years.

Before the appointment of Sir Michael O'Dwyer as the Lieutenant-Governor of the Punjab, the Province had made considerable progress in Higher University Education, and most of the literate people of the Province had, therefore, been taking an interest in the current politic of the country through the press, the platform and otherwise. Though the Province had not always been treated fairly and administered properly even before the appointment of Sir Michael O'Dwyer, during his regime the Province fared the worst. Sir Michael ruled the Province with an iron hand. Though he posed as a champion of the rura population, yet in reality he did very little for them. And as regards the educated classes, he showed a particular animus against them He was also strongly opposed to the aspirations of educated Indians for a larger share and an effective voice in the administration of their country's affairs. The illiberal reactionary views which Sir Michael O'Dwyer expressed in his speech in the Imperial Council about three years ago clearly showed his hostility to educated Indians, and to the cause of responsible Government in India. Though Sir Michael's regime was from the first anti-Indian and unsympathetic, it became most oppressive in the matter of recruitment for the army during the War. It is notorious in the Province that though recruitment was to be on a voluntary basis, Sir Michael O'Dwyer, through his lieutenants, really forced people in many places to enlist in the army entirely against their will. I know a number of cases in which people were forced to enlist in the army. I know that in many villages the people could not have rest or sleep owing to the fear of bad characters, who went about in conjunction with over-zealous Government subordinates to compel people by actual force and oppression to join the army.

As regards politics, Sir Michael discouraged public meetings, and suppressed several newspapers in the Province. As a secretary of the Indian Association I had to call public meetings and after the issue of the notices I was called either by the Chief Secretary to Government or the Commissioner of Lahore to see him, and they always put such obstacles in my way of holding public meetings that many persons in my place would have done anything but held public meetings in Lahore.

The Chief Secretary and the Commissioner told me more than once, presumably on behalf of Sir Michael O'Dwyer, whom to invite and whom not to invite as speakers from outside the Province.

Not only this, but when some of the members of the Provincial Legislative Council attended the last Provincial Conference at Lahore, these gentlemen were called by the Chief Secretary and were taken to task in such a way that they would not have the courage to attend other public meetings in the Bradlaugh Hall.

Coming to the recent disturbances in the Province and the introduction of Martial Law, it is my settled conviction that Sir Michael was primarily responsible for all the evil that happened. As a matter of fact I had prophesied in my presidential speech at the Amritsar Provincial Conference in 1917 as well as in my evidence before the Rowlatt Committee that his oppressive rule would lead to trouble.

Tha trouble that arose at Amritsar was due to the unjust order of deportation against Dr. Kitchlew and Dr. Satyapal, and that at Lahore owing to the order passed against Mahatma Gandhi. I deplore the excesses committed by the mob at Amritsar. But assuming that the massacre of innocents at Jallianwalla Bagh had not been carried out with the knowledge and consent of Sir Michael O'Dwyer, it had his subsequent approval which fixes him with the responsibility for it.

On 4th April, Mr. Fyson, the Deputy Commissioner told all the leading citizens of Lahore that before the 6th of April any one could ask the citizens of Lahore to keep open or close their shops on the 6th as he liked and that on 6th April alone no one should be allowed to force any one to open or close his shop against his will. This order was passed not only orally, but also in writting. This will show that the Government in the beginning was not against the *Hartal*. On 6th April, it was never intended by the leaders there should be another gathering or meeting of the citizens, except the one which had been advertised to be held in the Bradlaugh Hall which admittedly passed off quietly. Early on the morning of the 6th, as soon as I came to know that there was a gathering of students at the Ravi river I sent a chit to the students not to hold any meeting there. And after this all the leading citizens of Lahore assisted the authorities as much as lay in their power. For instance, in the morning when crowds of people passed my house, I told the people not to

go to the Mall, but if they liked they could go to the Bradlaugh Hall. And as soon as I heard that there was a crowd gathered near Mool Chand's shop, and the authorities did not like this crowd to go to the Mall, I at once went to Mool Chand's shop, and while Dr. Gokal Chand was advising the crowd not to proceed towards the Mall, I also advised a portion of the same crowd on another side in the Nila Gumbad square not to go towards the Mall. I actually took the crowd towards the Anarkali gardens, and remained with the crowd till it was directed towards the Bradlaugh Hall. Before the Bradlaugh Hall meeting took place, Dr. Gokal Chand and myself offered our services to the authorities and carried out the programme of the authorities to the latter's satisfaction. The meeting of the Bradlaugh Hall passed off quietly. It is untrue that I intentionally got the Police authorities insulted. The fact is that I received a letter from Mr. Bowring, Superintendent, C.I.D. for three seats for him and his friends. But as the letter did not require any reply, I told the messenger to give *salam* to Mr. Bowring by way of a reply.

After this, I made arrangements for seating accomodation for Mr. Bowring and his friends in the gallery. But as there was a great rush of the people that day, I was very busy, and could not, therefore, meet Mr. Bowring at the main gate and thus Mr. Bowring came in by the back door and wanted to take his seat in the Hall. But he found that there were no chairs in the body of the Hall. Therefore he was taken on behalf of the conveners of the meeting to the seat reserved for him.

After the meeting as arranged by Mr. Gokal Chand and myself, the crowd went away towards the city.

There was no *Hartal* between 6th and 10th April. On 9th April, the Ramnaumi festival was observed, and as had become usual in those days, there was a demonstration of the Hindu Mohammaden union in the festival. But it is untrue that the manifestations of the Hindu and Mohammaden union were directed against the Government.

Upto the evening of the 10th, there was no intention on anybody's part to hold second *Hartal* at any time after 6th April, as has been suggested by Mr. Broadway in his evidence before the Hunter Committee. In the afternoon of the 10th, as soon as the people came to know about the arrest of Mr. Gandhi, they began to close their

shops voluntarily. And in the evening, I am told, a procession of a few hundreds of people mostly of young men was formed and it went over the Mall and the police fired upon the crowd. I came to know about the procession and the firing soon after. I at once went to the chief police authorities near the General Post Office to whom I offered my assistance, but the same was refused contemptuously.

Shortly after, I heard that some of the wounded persons were lying in the Charing Cross Police Station and as Colonel Davidson, the Civil Surgeon was living near the Police Station, I telephoned him to look after the wounded. But I received a reply that he had no time and that the wounded should go to the Hospital.

After this, I returned home and later on heard that some people had been shot outside the Lohari Gate. Mr. Fyson's statement that I was present outside the Lohari Gate about the time of shooting is untrue.

After the Lohari Gate shooting incident I went to King Edward's Hospital to see the wounded and I found that the majority of the wounded were not being properly looked after. I drew the attention of the authorities to this fact. On the morning of the 11th, along with other principal citizens of Lahore, I was called by the Deputy Commissioner. Several of us told him that in order to pacify the people, among other things, the wounded should be given to their relations for medical treatment and the dead for disposal according to their religion. But we recived no sympathetic reply from the Deputy Commissioner.

About noon time on 11th April, my brother Mr. Barrister-at-law, gave me a message on behalf of the Deputy Commissioner to the effect that I and others should go to the Badshahi Mosque where a public meeting was being held and advise the people to open their shops. On this, I went to Lala Harkishan Lal and taking him with me went to the Badshahi Mosque meeting. I advised the people assembled at the Mosque to open their shops. But the people would not accept our advice until some at least of their requests were granted.

After this, on the morning of 12th April, a public meeting was being held in the Badshahi Mosque. Mr. Harkishan Lal and I again went to the meeting and advised the people to open their shops. But as the people would not agree to open their shops unless some of their

grievances were removed, we formed a Sub-Committee to consider the whole matter and to advise the people to open their shops. Thereafter, I attended the High Court in connection with my professional work. While there, I was taken by Mr. Mohammad Shafi to his house where a meeting was held to consider the question of the *hartal*. After discussing the matter of the *hartal* at Mr. Mohammad Shafi's house, the people present there sent Mr. Mohammad Shafi and others with our suggestions to the Chief Secretary to Government. In the meantime, a meeting of the members of the Sub-Committee appointed at the Badshahi Mosque and of other citizens was held at my house, as it was conveniently situated for all. While the meeting was being held, Mr. Shafi and others brought a message that Sir Michael O'Dwyer would not accept any of the suggestions. Notwithstanding this we continued holding meetings at my house in order to have the shops opened.

The meetings which were held at my house were open meetings and had nothing to do with any conspiracy or secret matter.

On the evening of 11th April, I sent telegrams to Sir Michael O'Dwyer and the Viceory to the effect that the firing on the Mall was unjustifiable and that they should interfere. The next day, at the suggestion of Mr. Mohammad Shafi and others, a meeting of the leading citizens of Lahore was held in the Town Hall where there was open and free discussion about the matters connected with the *hartal*. The general opinion of the shopkeepers present in the meeting was that if the authorities removed the soldiers who had been brought into the city against the promise of the Deputy Commissioner, the shopkeepers would agree to open the shops. But we were told by Mr. Mohammad Shafi and others that the Government would not agree to do so. And as the authorities would not accept any suggestions of the people, the meeting came to an abrupt end.

Even after this, we held another meeting at my house, and in the evening we decided that the shops should be opened unconditionally. The decision of the Committee was announced to the public, but the majority of the public would not agree to it. On this, the members of the committee present at my house suggested that Mr. Gokal Chand and I should see the Deputy Commissioner and ask him to request the Lieutenant-Governor to use some *narmi* (mildness) to sooth popular feeling. Mr. Gokal Chand and I saw the Deputy Commissioner and asked him to request the Lieutenant-Governor to use

narmi. On this Mr. Fyson, the Deputy Commissioner, told us that he would tell the Lieutenant-Governor what they had said, but he (the Lieutenant Governor) was well known to be a tiger; however, as sometimes the tiger also licks, he might show some *narmi* (idulgence) towards the people. He also said that he would send for us to communicate the reply of the Lieutenant-Governor.

Next morning, while I, Mr. Harkisan Lal and others were thinking of going into the city and persuading the people to open their shops unconiditionally, I received a letter from the Secretary, Municipal Committee, that the Deputy Commissioner wanted to see me at 10 a.m in connection with some urgent matter. Accordingly, I went to see the Deputy Commissioner and while at his Bungalow I was deported to Cambellpore.

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The Statement of **Pandit Rambhuj** *Dutt Chowdhari B. A, Vakil, High Court, Lahore.*

The Punjab Government, not satisfied with the great wrong done to the people of the Province by the passage of the Land Alienation Act in the Imperial Legislative Council, introduced early in 1907 Bill in the Punjab Legislative Council called " *The Land Alienation Act Amendment Bill*".

The citizens of Lahore in a public meeting assembled protested against the introduction of the Bill which proposed

(1) the elimination of the statutory agriculturist,

(2) the further curtailment of the rights and powers of a land-holder to transfer agricultural land even for religious and charitable purposes,

(3) the transfer of the powers of notifying agricultural tribes from the Imperial Government to the Local Government,

(4) and further adding to the already vast powers of the Collector by curtailing the rights of the civil courts,

and it was resolved that in the opinion of this meeting the proposed changes were likely to give rise to wide-spread discontent in the Province and would be disastrous to peace, progress and steady advance all round.

At that time the value of the rupee had gone down and the Land Alienation Act had diminished the price of Land. The Zamindar was finding great difficulty in raising money for the unavoidable and absolute necessities of life.

Various measures were being passed, enlarging the powers of a Collector beyond all proper limits. The whole of the Punjab, Press and Platform, condemned the measure, but it was passed.

This was followed by the Colonization Bill. The whole Province protested against it.

The Colonization Bill, besides seriously affecting the status and proprietary and other rights of the people who had spent their all in acquiring these lands in the Chenab and Jhelum Colonies, and in cultivating them, made it compulsory upon people to cultivate trees to an extent and in a manner that may be laid down by the Collector. And then the cultivator of these trees was liable to be sentenced to six months' (laterly three months) imprisonment, if he were to cut, even a small twig (*Datun*) to clean his teeth. The rule of succession was changed and restricted to the heirs of the body, the widow and to only those collaterals whose ancestor was common with the deceased and who held land in the Colony. The power to devide one's land by will was taken away, though in many cases it was purchased in open auction by paying fabulous prices to Government. One provision was that a proprietor may be turned out of his own lands, if he failed to pay the *Chowkidara* tax within fifteen days of the demand. The Collector was the sole arbiter of their fates. The bill guranteed full indemnity to the Executive and the civil courts' Jurisdiction was ousted. A Collector could fine a land-holder at the rate of Rs. 100 per square at his sweet will summarily, and without regular proceedings of any kind. Similar heavy punishments were provided for similar trifling offences in open violation of the terms of sale deeds and other similar contracts. These and many other provisions caused great and unprecedented fear and alarm in the Colonies and in the the Province. The public mind was stirred to its deepest depth at the attitude of the Bureaucracy. The more the pressure of public opinion was attempted to be brought to bear upon the authorities, the more savage they became in their treatment.

Some of them indulged in abuse and insult. Deputations waited upon them, resolutions and representations of all sorts were sent up and submitted to them.

Besides, large number of protest meetings were held in Lahore and other important centres, both rural and urban. An All Punjab Demonstration meeting of about fifteen thousand people representing Rawalpindi, Multan, Ferozepore, Amritsar, Gujranwala, Lyallpore, Jhelum, Sialkot, Jhang, etc, was held at Lahore against these two Bills but the Bureaucracy heeded not and passed the measure into Act. The Land Alienation Amendment Act was passed in February, 1907.

And in March, 1907, the Colonization Bill was taken up in right earnest. Both the Lieutenant-Governor, Sir Charles Rivaz and the Hon'ble Mr. (now Sir) James Douie, the mover of the measure, admitted that, "genuine fears and misapprehensions existed among a large number of our colonists" and he further stated that, "a heap of petitions" had been received by the Government, protesting against the Bill. His Honour Sir Charles Rivaz, the Lieutenant-Governor of the Punjab, though hard pressed by all the Indian members (none was elected and all were nominated) to postpone the consideration of the Bill, was pleased to remark as follows:—

"I did not know until now that any objection would be raised to this motion and I cannot agree that the consideration of this Bill should be postponed and, the very large number of memorials, representations and resolutions submitted to us shows that every one had had ample time to consider and criticise its provisions." * * * "No doubt some uneasiness has been created in respect of this Bill, but for this very reason it seems to me that it should be passed as soon as possible. I have little doubt that when it has become law and its effects in working are seen and understood, all such uneasiness will pass away." The Council decided in favour of the Bill by one vote only. Members who voted for and against the Bill were:—

Yes-4	No-3
Hon'ble Mr. S. Finney	The Hon'ble Thakur Mahan Chand
Hon'ble Sir David Masson	The Hon'ble Malik Umar Hayat Khan Tiwana
Hon'ble Mr. J. M. Douie.	The Hon'ble Sardar Partap Singh.

To put the main objection to the Colonization Bill (No. 3 of 1906) in brief and categorically:

1. That it is unconstitutional and goes against the previous contracts.

2. That it unfairly subjects the previous grantees and p urchasers of land by auction to new humiliating and unjust liabilities and responsibilities of a very serious nature.

3. That it alters the rule of succession against the personal and customary law of the Zamindars that would result in the escheat of this land to the Government.

4. That it provided several punishment for ordinary faults and mistakes and even for removing twigs and leaves from one's own trees.

5. That instead of checking the illegal and unauthorised proceedings of officers, it legalises them and makes them immune from the control and adjudication of civil courts.

6. That it creates feelings of absolute distrust and dissatisfaction among the land-holders of all classes.

To add to the people's extreme anxiety and disappointment, another Bill was introduced to raise the water taxes in the canal irrigated areas. The charges became exorbitant, and again meetings of protest were held all over the Province. The rates were enhanced by two hundred to three hundred per cent.

The result was that peasant proprietors assembled in thousands in Lahore and decided not to use canal water and not to pay any land-tax. They calculated that it was not profitable to take canal water at such high rates. The Government and the Secretary of State were informed of this decision. A similar resolution was arrived at in Amritsar, Lyallpore and other districts affected by the measure.

Lala Lajpat Rai moved the second resolution in the All Punjab Demonstration meeting held at Lahore. It was a most orderly meeting. The speeches were well balanced, dignified, sober, yet strong.

At Lyallpore, several meetings were held and a Zamindar Association was started. This Association invited Lala Lajpat Rai, Lala Jaswant Rai, Chowdhri Shahab-ud-din, myself and others to discuss the advisibility of submitting a memorial to Government. Lala Lajpat Rai, Chowdhri Shahab-ud-in and myself spoke in favour of the memorial and explained it term by term to the people concerned. The memorial had to be sent to the Government. Not a word was spoken by any speaker that was seditious. They could not catch anybody that way. Sardar Ajit Singh was not permitted to take part in the meeting. But he did make a speech before we reached the meeting place. The memorial

speaks for itself and shows beyond doubt the good faith, good will and absolute loyalty of the people towards the Government.

If the people's right to petition means sedition they were guilty of it. If people's expression of annoyance or dissatisfaction re: the introduction of a "Revolutionary Legislation" as the "Tribune" then called it, is an offence, certainly it was committed. The people were stirred to the deepest depths of their feelings of discontent and dissatisfaction, but their whole-hearted attitude was one of praying for and pressing upon the Government the need and wisdom of a better treatment. They did inform the Government in the end: 'alright, if you do'nt listen, we will neither take water nor pay taxes.'

While these bad measures were hanging over the people's head, there were other causes of disturbances as well. The Punjabee Defamation Case was going on in the Original Court, then in the Court of Appeal and eventually in the Court of Revision (The Chief Court, Lahore). Certain young men took part in the demonstrations of those days. In one or two cases certain young Indians did not behave properly towards certain Europeans when they crossed each other on the Upper Mall. A crowd of young men ("Scrores of silly school boys" according to the "Civil & Military Gazette") were going in a body through Anarkali to the Upper Mall and they were dispersed by force by the police with the butt-ends of their guns and batons.

It was believed by the people that the Punjabee was being prosecuted for exposing the wrongs of the ruling classes and not for any offence against the State. This prosecution caused a good deal of sensation and bad blood.

The "Civil and Military Gazette," the "Pioneer" and other extremist journals of that class went on writing bitterly.

The arrest and prosecution of Lalas Hans Raj, Gurdas Ram and Amolak Ram, the well known leading lawyers of Rawalpindi, the Chief Court refusing to let them on bail, their rotting in jail for months before they were acquitted by (the since then much condemned) Mr. Martineau, now Judge of the Lahore High Court and then Sessions Judge of Rawalpindi, proved another disheartening element in the public life

of the Punjab. The behaviour of Mr. Agnew, Deputy Commissioner of Rawalpindi, towards these honoured and leading men of that part of the Province gave a rude shock to the Indian feelings of justice and propriety. These were also the days of general political upheaval and the accompanying unrest in the whole of India. The partion of Bengal and the consequential agitation were before the people's mind. The late lamented Mr. Gokhale was on his all India tour and his speeches were being read with a rapt attention. At such an hour all efforts were being made by the most despotic of bureaucracies to repress the rising tide of political hopes and aspirations that had arisen in the minds of the Punjabis in common with their countrymen of other provinces. I was myself present and took part in both the meetings at Lahore and Lyallpore and can say without the least fear of contradiction that though discontent and dissatisfaction were at their highest, it was felt that the trouble was due to the conduct of individual officials and not to any insincerity of the real rulers, the British Governmet in Great Britain.

The excitement was general aud deep, but no body ever dreamt of any violent methods, or entertained any idea of subverting the British Government in India.

The "Civil and Military Gazette," and papers of that description tried their best to spread racial hatred and to disseminate the thought that it was possible for the Punjabee to rebel and the Punjab Armies to be tampered with.

Having come to know, that, it was being seriously and systematically given out that some of the agitators had tried to tamper with the loyalty of the Punjab troops and having read the comments of Mr. Blair on the chances or otherwise of the British being turned out if the Army were to rebel and his statement that the Railway system was so well in hand that a rebellion in the Army could not result in the defeat of the British, etc. etc., and further coming to know that certain serious steps were about to be taken regarding Sikh Soldiers, the proportionate strength of the Army, I felt that a great wrong was being done to the innocent Indian Sepoys. Therefore, I went to England to explain the causes and cure of the unrest in India. I left for England on the 1st of September, 1908, and I believe I succeeded

fairly well in my mission. I assured the British public of the absolute loyalty of the Indian Soldiers. I told them what the real causes of the unrest were. And I was given the assurance that immediate action would be taken to remove the causes of discontent.

Other causes of discontent were the unjust deportation of Lala Lajpat Rai and Ajit Singh and the stopping of all public life in the Punjab by the "Seditious Meetings Ordinance" and similar other co-ercive measures.

The working of the Defence of India Act had greatly shaken the belief in British justice. People were looking forward to a day when the operation of that law would finally cease. On the occurrence of the armistice, people felt that the end of all repressive legislation was at hand, but, contrary to these expectations they found that Government were bent upon perpetuating at least the Defence of India Act in the form of the two Rowlatt Bills. Considering the treatment meted out by Sir Michael O'Dwyer to the educated class in the Punjab, they felt sure that he would not be slow in making use of the powers under the Bills. It was only natural under these circumstances that the Punjab should feel horrified and, therefore, join whole heartedly in the agitation against the enactment of the proposed laws. My study of the depressed classes and criminal tribes for years had convinced me that similar harsh measures under the Hindu Rule were to a great extent answerable for their present conditions, and, therefore, I made up my mind to oppose the enactment of the proposed laws to the best of my powers. It was with this object that I joined whole heartedly my friends and held protest meetings. The Indian Association after mature consideration protested against the recommendations of the Rowlatt Committee which were subsequently incorporated in the said Bills.

On the 4th of February, a meeting was held in this city, the proceedings of which show the seriousness with which we approached the subject. Even the most moderate amongst us joined hands in this cause. Mr. Manoher Lal, a moderate of moderates, presided at the meeting. A clear warning was given to the Government that though we had kept silent during the War, yet feeling that untold misery would be caused to the Punjab if the law was enacted, we were determined to oppose their new proposals in all constitutional ways open to us. I clearly intimated on that occasion that we were not going to give up our agitation on account of threats held out to

us. I had at that time in mind the repeated threats of Sir Michael O'Dwyer. Similar meetings were held all over the Punjab. The Government appear to have made very light of the feeling against their perpetuating a repressive policy. I may also mention here that the feelings of the Punjabis had also been embittered about this time by Sir Michael's praising them to the sky in the Imperial Council and declaring in his despatch on the Reforms that they were more backward than the other parts of India and unfit for self-government, simply because they had kept quiet on the question of Reforms during the War. I said at that meeting that no force could stifle the voice in fovour of the Indian uplift, and pointed out what should be done to give the people some tangible power in the administration with a promise of more to come.

Another meeting was held here to protest against the Bills on the 9th of March, when it was resolved, "that in the event of the Rowlatt Bills being passed into Law in spite of the opposition offered to them by Indians of all shades of opinion the Indian people would be justified in having resort to such form of passive resistance as they might eventually decide upon.

Notwithstanding the united opposition of the whole of India, one of the two Bills was passed on the 18th of March. Whereupon, Mahatma Gandhi issued a message calling upon the whole of India to observe *hartal*, and, therefore, the 30th of March was fixed upon, but subsequently altered to the 6th of April.

On the 29th of March, the signatories of the notice calling a meeting on the 30th which was still in the press, were sent for by Mr. Fyson, the Deputy Commissioner. Mr. Broadway, Senior Superintendent of Police, Lahore, was also present. Detailed proceedings of that meeting have been published in some of the local papers. We told the Deputy Commissioner that the meeting had been postponed till the 6th of April. We were prepared to give it up if he told us that he objected to it. He informed us that he did not. Dr. Narang, our spokesman, told him also that we would have nothing to do with *hartal*.

On the evening of the 30th of March I left Lahore for Nalagarh, and remained away till the noon of the 4th of April. On my arrival, hearing that the conveners of the meeting of 6th April had again been summoned, I went to the Deputy Commissioner's office, though I had received no notice. I was not present in Lahore when the Indian Association and the Provincial Congress Committee met on the 2nd of April and decided to hold a meeting on the 6th, nor was I present at the meeting which decided to hold the meeting on the

30th of March. On enquiry, I found that the conveners of he two meetings held on the 30th of March and 6th April were not the same. This shows they could not have been convened in pursuance of any conspiracy.

On the 4th of April we informed the Deputy Commissioner that the Association would have nothing to do with the *hartal*, and that in fact, that part of Mahatma Gandhi's message had been omitted from our notice. At the meeting of the 6th, I further offered myself as a special constable, if the authorities apprehended any disturbance taking place, and stated that my friends who were present would not object to be enrolled as such. It was finally decided

(1) that no compulsion was in any case to be used, but persuation either to keep shops closed or open could be used up to the evening of the 5th, and

(2) that no kind of persuasion or compulsion was at all to be resorted to on the 6th of April, and that any one found doing so would be severely dealt with.

Our offer as to the appointment of special constables was not accepted.

The Deputy Commissioner was again told that the proposed meeting on the 6th would be given up if he objected to it, but reiterated his former declaration that there was no objection to the meeting being held at the Bradlaugh Hall, provided it was conducted in an orderly manner.

On the 5th of April, the Deputy Commissioner issued an order in conformity with the understanding arrived at on the previous day.

There was a universal and spontaneous *hartal* at Lahore on the 6th. In accordance with our promise we took no part in it. But the police had taken an unfortunate step on the 2nd of April in issuing a notice under section 30 of the Police Act,, prohibiting any assembly or procession without a license ; the result being, that we could not make any arrangements to keep thousands of men, who had been freed from work by the *hartal*, engaged. After their morning bath at the river where people naturally gathered in very large numbers, they formed themselves into a procession on their way home. They repeated, beating their breasts " Hai, Hai Rowlatt Bill." It has been suggested that the making of marks on the foreheads of some Moslims with ashes by Hindus had some hidden significance. In reality, it had no other significance than that of marking cordiality and unity between them. There was nothing secret or sinister about the *hartal* or procession.

So, when this procession was checked by the police on reaching Anarkali, it was taken away to the Bradlaugh Hall by Messrs. Duni Chand and Narang after consulting the authorities. Admittedly full help was given by us to them in dealing with this crowd.

I personally was absolutely unaware of what was happening in the town on the 6th until about the time I went to the meeting at Bradlaugh Hall, for I was engaged the whole time in preparing the Nalagarh Memorial. Being sent for more than an hour before the time fixed for the meeting, I got there at about 3-30 or 3·45 p. m. On my way, I learnt all that had happened previously. At the Bradlaugh Hall I found a very large gathering, the hall itself being packed and over crowded and several over-flow meetings going on outside in the compound. (We took the extra precaution of asking permission to hold these over-flow meetings. In anticipation of the meeting being very large, chairs generally had been dispensed with. There was one for the Chairman and a few others. Then I went and occupied the chair. I at once opened the proceedings. I pointed out to the people that the *hartal* was only a demonstration used from times immemorial to express our disapproval of any wrong and our inability to bear it, and exhorted the people to bring about a complete change in their mental attitude and bear every wrong patiently and in no form or manner to have recourse to violence or retaliation.

When I had finished my address and Mr. Narang was speaking on the first resolution, Messrs. Bowring, Ascwith and Beaver came in from a door behind me. They were brought in by Mr. Duni Chad. On being told that they were coming, I left my chair, went up to them and shook hands and called for chairs, but I found them turning back, as it had been decided between them and Messrs. Narang and Duni Chand that they should go to the gallery where chairs had been provided for police officers. Every attention to these gentlemen was paid by us, and two Barrister friends were even asked to accompany them to the balcony. There was a great deal of noise, and so I am not able to say if any misbehaviour by the audience occurred. I for the first time heard during our trial that there were shouts of 'no chair,' 'no chair' and hissing.

The meeting dispersed after prayers, formally conducted on behalf of the Mohammedans, the Sikhs and the Hindus, for better relations between the rulers and the ruled. I advised the people to disperse and go home without making any demonstration.

The 7th, 8th and the 9th of April passed off quietly.

On the 9th at midday, certain representatives of the Ram Lila Association came from the city to the Bar-room and invited a number of Hindu and Moslim members of the Bar to join the Ram Naumi procession. Since two or three years previous to this occasion, through the efforts of Mr. Tollinton, the then Deputy Commissioner of Lahore, the two communities had been on very friendly terms and each community made special efforts to demonstrate its friendship on the occasion of the religious festivals of the other. On going to the city, we found that all distinction between Moslims and Hindus was very much obliterated. The Moslims were vieing with their Hindu brethren for promoting the success of the procession. Officials and non-officials were all treated with equal cordiality. The police and then the magistracy accompanying us during the procession were garlanded all along the route in the same manner as ourselves. Speeches were delivered at two places. The first time this was done, it was to pass away the time while awaiting the arrival of the rest of the procession as we had gone too much in advance of it. Speeches then delivered were absolutely innocent, I acting more or less as a chairman. At the end of the procession speeches were made by several people in which the police and the two magistrates who represented the Government were thanked. They in their turn thanked us profusely for the good management of the procession. I also spoke showing that Ram represented Love which permeates the hearts of all of us.

On the 10th I went to the Mall, where I was told that there might be firing again; so I went to Lohari Gate and found a crowd of 2 to 3 hundred persons.

As I began to tell people to disperse when Mr. Broadway and his party of police arrived. Mr. Broadway said: "my orders are to fire." I asked to be allowed to intervene and a little time to be given as it was difficult to make myself heard and asked for a horse.

I tried to address the people mounted on the horse but did not succeed, as I went to Lala Bhagwan Dass Pleader's balcony and was about to address from there but he did not allow me to do so. I came down and from the Electric stand addressed the people first making them sit down. By this time there was a crowd of a 1000 or so.

People mostly sat down when a few shots were fired; so I went o Mr. Broadway and asked him why he was doing this. I added, however, 'as you have fired in the air it will assist me in sending people away.' He said he had not fired in the air at all but that he had

fired high up as some one had thrown something which had hit him. I asked him to show where he was hurt. He showed his wrist but there were no marks. He then said he had been hit very slightly.

On my pressing not to fire I was told : " Mr. Fyson is coming; in the meanwhile you disperse them, if they don't go we will fire the moment he comes".

As I went back and made the crowd sit down and was persuading them to go a young man came and said : 'Mr. Fyson says if the crowd does not disperse at once he will open fire. I ran to Mr. Fyson, remonstrated with him and pleaded for time. He gave me only two minutes. Before the two minutes were over while I was in the crowd announcing his orders and asking the people to go away fire was opened with the result that many were shot in the back.

I was called by the Deputy Commissioner early on the 11th to the Telegraph Office with others and asked to get the *Hartal* removed.

I said ' if we go and address the people there will be a crowd and we will be fired at under the orders he had passed.'

He said that we would not be interfered with whilst we were doing that. We informed him that people would not listen to anyone unless the dead bodies of persons who were shot were made over and the wounded returned. He said he would consult the Lieutenant-Governor.

At midday we were again called and told that a meeting was being held at the Bad shahi Mosque and asked to go there and get the people to agree (1) not to come to the Mall or the Anarkali for three days and that (2) the question of the dead and wounded should be given up. At my suggestion he promised that there would be no firing or picketing of soldiers and police in the City.

We went to the Mosque where I spoke over an hour with the idea of pacifying the feelings of the huge crowd there. I was successful in persuading the meeting to agree to the two matters above referred to by telling them of the Deputy Commisioner's promise and assuring them that the word of the *sarkar* was a guarantee of their absolute protection in the city.

We, i. e., Messrs. Taj Din, Khalifa Shuja-ud-din, Mohani Shah and myself, then went to the Telegraph Office to inform Mr. Fyson of our success, but he was out. We, however, met Mr. Broadway who enquired what we had done about the *hartal*. We said, we had denounced

it but had not succeeded and that we had not really gone to get the *hartal* removed. He asked us to try again, so we met in the evening and prepared a manifesto advising the people to give up the *hartal.*

On the 12th, I went out to Duni Chand's to arrange for action to have the *hartal* removed, and there came to learn of another meeting at the Badshahi Mosque to which we went. We did all we could to get the people to give up the *hartal*, so much so that we were charged with doing this under Government pressure and promises. Finding it impossible to conduct the business in such a crowd, a Committee with myself as Secretary, was apppointed to deal with the question, and to represent people's grievances to the Government. This was subsequently, i. e., during our trial termed the "Revolutionary Committee" !

At the time we were about to leave the Mosque, information was received in the Mosque that it was surrounded by the Police and Military, and a gun in the Fort was pointed at the meeting. We saw an aeroplane or two hovering very low over our heads. People were quite terrified on learning this news and seeing this sight. It was then that I advised them to remain calm and to go inside the Mosque, if necessary, for protection and that in no case should they leave the Mosque as I was going to Mr. Fyson, whose promise I had already received, to get the soldeirs removed.

I happened to go to Mr. Shafi's house in the afternoon where there was a meeting and learnt that certain conditions had been agreed upon which were to be communicated to the Chief Secretary. On learning this I told those present that they were not doing their duty by not showing their sympathy with the wounded and in not representing the real state of affairs and the real mind of the people to the Government. I then went to Duni Chand's house where a number of people had gathered and we brought them round to our views. Just then, Mr. Shafi came and asked us to attend a meeting the next day at the Town Hall.

On the 13th at 9-30 a. m. I went to the Town Hall. At the meeting it was pointed out that the promise not to fire or picket the Military in the city had been broken. Just then Mr. Fyson arrived and this was repeated to him. Whereon he denied having made such a promise. I then got up and reminded him of the occasion and the circumstances under which he had so promised. This time he did not deny my statement. We then pressed for some concession which would

go to pacify the people. He said he would consult the Lieutenant-Governor.

Later on, we were again called to the Telegraph Office and informed that Martial Law would be introduced if *hartal* was not at once ended. Mr. Fyson read to us Regulation 10 of 1804 as empowering the Government to take such action. I pointed out that the Regulation did not justify it under the existing circumstances. My objection has been considered as opposition to Government!

The same day we had a meeting of Chaudharies and others, and after a discussion it was thought advisable to end the *hartal* unconditionally.

The next day I was sent for by the Deputy Commissioner to the Telegraph Office where I was arrested and deported to Dera Ghazi Khan under the Defence of India Act, and subsequently tried by a commission acting as General Court Martial and convicted and sentenced to transporation for life, with forfeiture of property. I have now been released. In conclusion, I have to express my confirmed opinion that those who were arrested, tried and convicted by the Court Martial Law Tribunal in what is konwn as the Lahore Conspiracy Case were absolutely innocent of any crime and that all action against them was taken simply to terrorise the people of the Punjab and crush out all political activities in the Province which had the misfortune of being governed by so powerful, unscrupulous and revengeful a bureaucrat as Sir Michael O'Dwyer.

Answers given by Pandit Ram Bhuj Dutt to questions put to him by the Commision.

Q. Mr. Broadway says that on the 4th, the Deputy Commissioner held a meeting of the leaders of the people and the organisers of the *hartal*. Were the organisers of the *hartal* present at the meeting?

A. No organiser of the *hartal* was present at the meeting. Mr. Fyson's statement in the Lahore Conspiracy Case that the same evening I summoned the signatories to the notice of the 6th and the representatives of the "Punjabi" and the "Tribune," shows the incorrectness of Mr. Broadway's statement about the organisers of the *Hartal*.

Q. Mr. Broadway says that he had heard that there sould be *hartal* again on Sunday next (i. e, Sunday the 13th). To your knowledge had any such *hartal* been fixed?

A. No such *hartal* had been arranged for.

Q. When did you hear of Mr. Gandhi's arrest and of the doings at Amritsar ?

A. I heard of Mr. Gandhi's arrest between 6 and 7 p. m. I heard about Amritsar only on the morning of the 11th.

Q. What was the cause of the *hartal* on the 10th ?

A. The information I received was that Gandhiji had been arrested and that *hartal* had thereupon ensued, and people on coming to the Mall were stopped by the Police. I was also told that they might be fired on unless I went and intervened.

Q. Mr. Broadway says: "I then went with some men to Mr. Clarke's assistance who was pushing the crowd back towards Anarkali Bazar to the Circular bend of the Bazar. The crowd was growing and packing closely until we could push them no further." Is this correct ?

A. If by this Mr. Broadway means that the crowd had to be pushed back from the Mall up to the end of Anarkali adjoining the Circular Road it is untrue. The crowd had dispersed at the time I reached the Mall. I drove in a tonga from there up to the end of Anarkali adjoining the Circular Road .There was no crowd in the way.

I saw groups of three to five persons standing and talking at 5 or 6 different points during my drive of nearly a mile and a half. I saw Mr. Broadway and Mr. Clarke and their men picketed at the Chowk between the University Library and Nila Gumbaz, closing the mouth of Anarkali. Mr. Clarke called out to me: "Rambhuj, you are too late ; the birds have been shot." He was on foot with a gun in his hand and I, taking him for Mr. Saunders, Bar-at-Law, said: "Don't buck", and went on. Mr. Mehta, Assistant-Editor of the "Punjabi" who was driving with me got down there. On reaching Kesri Dass's shop near the Lohari Gate, I found some three hundred people there. So I got down the tonga and mounting on a Victoria began to address the crowd. It was three or four minutes after this that Messrs. Broadway and Clarke came there. It is entirely wrong to say that there had been any necessity for pushing the crowd. The greatest complaint as I stated on several occasions has been that the police had no business to follow the crowd for more than a mile after it had dispersed and come away to the town and then fire upon it. The moment Mr. Broadway saw me, he said his orders were to fire. I got down the Victoria and said: "No, you will not fire ; why should you fire when I am getting people to go away".

Q. Mr. Broadway says that as soon as the crowd saw him they began to throw mud and bricks. Is this correct?

A. No, as long as I was with him no body threw anything at him nor did I here any crackers being thrown there.

Q. Is it a fact that when you got on the Electric Post and tried to get the mob dispersed, nobody would listen to you?

A. No, I actually made them sit down by waving my turban and thereby showing what I wanted to do. When I came to him (Mr. Broadway) after the first firing, I told him that I had got the crowd under control and that the firing in the air would assist me in dispersing them.

Q. Is it correct to say that when Mr. Fyson came, you asked for time which Mr. Fyson gave to you, but as no body listened to you, Mr. Fyson gave orders to fire?

A. No. People were listening to me and had begun to depart when they were fired at and were, therefore, hit in the back.

Q. Is it true that the affairs in the city were very unsatisfactory on the 11th of April and it was practically out of hand and that arrangement had been made by a Committee to control the city and maintain *hartal*, and stop the Government going?

A. No, the city was in *hartal* and one should say it was in mourning, but it was absolutely quiet. In no sense it was out of hand. It is absolutely untrue to say that people wanted to stop the Government going.

Q. Did you hear of the formation of the *Danda Fauj*?

A. I never heard about the *Danda Fauj* till I was brought back and my trial began.

Q. Do you know what this *Danda Fauj* was intended to be and its object?

A. From all that I came to know about it during my trial and thereafter, I can say that it was merely some foolish boys' play; there is nothing serious about it, and could not be so as in the very nature of things.

Q. Would it be right to say that the control of the city had been given up and that the police did not enter it on the 11th of April?

A. No. The police was in the city and there was no question of the police entering the city. There were Police Stations at most of the

important city gates and one in Tibbi Mohalla, inside the city. To the best of my knowledge, the police were not removed and they were working as usual, and no police man was stopped from doing his duty. In the case of the Tibbi Police Station, Jiwan Lal, Inspector C. I. D., has himself stated before the Hunter Committee that he went from the Shahi Mosque to Tibbi to telephone to the Superintendent of Police and he again went back to the Shahi Mosque gathering.

Q. Mr. Broadway says this : " That the reason for the police not entering the city was that it had eventually gone into rebellion. Any small party going to the city would undoubtedly have met with opposition. It would have meant more loss of lives and more firing. The leaders were endeavouring to make terms.....We could have taken men of the city, but there would have been further loss of lives and more firing." Do you think that this correctly represents the situation of the time ?

A. No. There was no idea of the city ever going into rebellion. As I have said before, the city was in mourning, yet absolutely loyal. Any small party would walk from one end of the town to the other without any fear of opposition. It would have been different if they had gone and molested the people. The excitement of the people was certainly great, as was their grief and bewilderment. We, the leaders, were doing our best to cooperate and to rightly advise the authorities. They, i. e. Mr. Fyson and Mr. Broadway, were almost always agreeable to our views, but they pleaded inability to do anything without consulting the Lieutenant-Governor, and every time we were told that His Honour agreed to nothing, in fact, one of the high officials retorted and said that he had gone mad. The leaders never approached any authority themselves of their own accord. Mr. Fyson sent for us on the morning of the 11th. We gave him the best advise to return the dead or to dispose them of immediately, and pleaded our inability to persuade the people to stop *hartal* till the wounded and the dead were returned. I even offered to go into the city and ask the people to stop *hartal* if protection were given me against being fired upon, as, I said a crowd was bound to form the moment I went to speak to any body to open his shop; but the only thing that Mr. Fyson could do was to go on. The second time he called us in the noon of the 11th and we obeyed and went to the Shahi Mosque. The city being under control, there was no necessity for a big force to come. Nothing had happened to show that if Mr. Broadway had taken any men to the city there would have been any necessity for firing and

causing loss of lives. As no official or European had been molested during the *hartal* week except one C. I. D. man in the Shahi Mosque on the 12th, it shows that the resistance was simply passive and principle of non-violence was strictly followed.

Q. Mr. Broadway stated that the mob at the Badshahi Mosque was armed with Lathis. Can you tell us whether this is true ?

A. No. There may be an ordinary stick in the hand of a man here or there as usual, but I can say that most of the people were without sticks.

Q. Mr. Broadway says he made several attempts to disperse them (the mob at the Badshahi Mosque) and gave them warning, but they paid no attention. Is this correct to your knowledge ?

A. No police man while I was at the Mosque ever came and told us to disperse and the Mosque was not cleared at the time I had left. In fact, I had advised the people to remain there till I returned.

Q. Mr. Broadway says that Martial Law was absolutely necessary to avoid a rebellion in Lahore itself. Do you or do you not agree with *his statement* ?

A. No. The Martial Law was not at all necessary and I pointed out to Mr Fyson on the 13th when he read the Regulation to us, that the people were absolutely loyal and there was no need or occasion for having Martial Law. The only reason that he gave me, then, was that 'there was trouble in Kasur.'

Q. Is it right to consider *hartal* as an anti-government movement ?

A. No, it is not.

Q. Was the *hartal* of the 10th in any way an anti-government movement ?

A. No, it was not. It was a mere demonstration of the people's resentment at Mr. Gandhi's arrest.

Q. Was the subsequent continuance of the *hartal* after the 10th an anti-government movement ?

A. No. The firing of the 10th evening excited the people. Many of them resolved to keep the shops closed till Sir Michael had gone. Mr. Broadway's statement that the *hartal* continued in defiance of all

measures taken to restore order and normal conditions is quite correct. Every measure taken by the authorities was to upset order and the normal conditions and not to restore them.

Q. Did the Indian Association or the Congress Committee issue or had anything to do with the issuing of the posters that were put in the Lahore Case ?

A. No. I most emphetically deny any connection of either of these associations with these posters. These posters were hand-written. It is not even proved by whom these were written and by whom they were posted. It may be that some foolish boy might have written a foolish poster, but our general impression is that these were written by the C. I. D.

Q. It is the case for the Government before the Hunter Committee that the Rowlatt Bill was misrepresented to the public and that the leaders took no steps to remove those wrong impressions thereby created.

A. I deny that in Lahore in any of our public meetings any thing was said by any speaker amounting to misrepresentation of facts about the Bills or the Act. In fact it was after I met Mr. Fookes, Superintendent of Police, Dera Ghazi Khan, after my deportation that I heard for the first time about these misrepresentations, and after that I heard about these misrpresentations, from Mr. Talbot, Deputy Commissioner Dera Ghazi Khan. I have carefully considered and enquired into this matter, and the only explanation that can be given is that on the 13th of April, which was a day of Baisakhi in Amritsar, it was proclaimed that any procession or any gathering of 4 men would be looked upon and treated as an unlawful assembly and dispersed by force of arms. This news spread in the city. News of firing on the same, evening at the Jallianwala Bagh also spread, as also the rumour that even a gathering of three persons would be dispersed, and I believe the Lahore incident of a marriage party being arrested and flogged came to be known in the Province as something done in consequence of the Rowlatt Act, and I asked the authorities to state if they had received any report of any of these misrepresentations before the 13th of April. Most of the abnormal doings of the Martial Law seem to have been regarded as the result of the Rowlatt Bill. I have asked the people arrested and convicted from various parts of the Province, and they all deny having heard of these rumours before the 13th of April. If they were the result of our speeches they ought to have been reported long before.

Q. Lt. Col. Johnson in his evidence in mentioning his intentions with reference to the use of aeroplanes, says, 'I made an arrangement with the Officer Commanding that two aeroplanes should fly as low as possible and watch signals, and if I made signals they should throw bombs 100 yards off. I do not wish my troops to be cut off by rifles and bombs from houses.' Knowing as you do the conditions of Lahore do you think there was any reason for such apprehensions ?

A. There was no reason for such apprehensions. Very few, if any, in the city are allowed to keep rifles and such people would be ready to shoot their own helpless brethren rather than to shoot the soldiers of Government. Bombs have not ever been reported to be manufactured by any organisation or organisations as are alleged to be in existence elsewhere.

Q. It is alleged that some six months or so before the 12th of April a bomb had been thrown and some Military injured. Would that justify the military authorities in believing the existence of such large numbers of bombs as would have been required to cut off their forces ?

A. I have no personal knowledge of this incident, but even then the rumour was that some body had thrown a bomb from the sky, and no serious attempt was made to implicate any resident of Lahore with this crime. But one swallow does not make a Summer. I am firmly convinced of the reliability of the people of my town and this effort on the part of the Military is like that of a drowning man catching at a straw.

Q. Col. Johnson says that people had provided pickets in the city and further on that the extremists' pickets were sent to the city. Are you aware of such pickets having been arranged ever by the people ?

A. I saw none while I was driving through the town, but as to the pickets being extremists I think that that was an understanding between the local government and some other responsible authority that the extremists be crushed, and they managed to call men of the type of Ram Saran Das and Nawab Fatah Ali Khan, who never had any thing to do with politics of any kind, as moderates and all others as extremists, and His Honour's intention was to give us a bad name and hang us. This theory of the extremists and moderates was deliberately introduced into the Lahore Conspiracy Case. I want to affirm that the

political workers in the Punjab have always been of the Congress views and the Congress is a Congress of Moderates.

Q. How far do you agree with this ? Col. Johnson says 'that no action by the Government of India was of greater value to India than the introduction of Martial Law. It undoubtedly saved Lahore from much more serious troubles than we had at Amritsar. Its effect was instantaneous. I ask how far you agree with this ?

A. My reply is, no measure of the Government has done greater wrong to the permanancy of the British rule in India than the introduction and administration of Martial Law in the Punjab. It has done greater injury to the British rule than the injury that would be done to it by 10 repeated defeats at the enemies' hands. We in the Punjab had deep and abiding faith in the British Justice and in the honesty and sincerity of their purpose; that has been entirely shaken and in my opinion there has yet been no greater enemy of the British people in India than Sir Michael O'Dwyer.

Q. Please tell us what you know about the Peoples' Committee. What were its objects, and what work did it do ?

A. On the 11th April last, all sorts of questions were put to me by the people collected in the Badshai Mosque, to some of which I could not reply on my own authority. Finding that it was impossible to manage a large crowd, so as to bring them round to our views, and believing that we would be more successful with a smaller body of men, and also with a view to put a stop to mass meetings, it was suggested and agreed that a representative committee be appointed from amongst those present to deal with the whole situation. A committee was, therefore, elected consisting of about 50 persons by the people present with powers to add particularly the Chaudharies of different Mohallas. I was appointed the Honorary Secretary and the Committee was called the Peoples' Committee.

The Committee met twice that very day, first from 2 to 4 p. m., and again from 8 to 10 p. m. at the house of Lala Duni Chand. The leading Chaudharies of the town were invited to take part in the deliberations. Before we met in the Committee, Lala Duni Chand, Dr. Gokal Chand, others, and myself and a number of several leading shopkeepers and other Raises met at the house of Mian Mohammed Shafi. There it was unanimously resolved after a prolonged discussion that the following four conditions be laid before

the Secretary to Government, Punjab, with a view to pacify the people and bring about an end of the *hartal*.

We felt that under the circumstances then existing our co-operation would be effective, only if these concessions were agreed to by Government so as to placate the feelings of the people who were very much aggrieved and exasperated by the unjustified murder of their fellow citizens and the subsequent unsympathetic and unreasonable attitude of the authorities.

The point to note about these conditions and these meetings, is that even the well know Government men, like Mr. Shafi, Rai Amar Nath, Rai Bhadur Ramsarn Dass, Nawab Fatah Khan, Raja Narendra Nath, Sir Zulfikar Ali Khan, fully subscribed to the decision of the meeting and were themselves instrumental in drafting and conveying this message to the Government. But the Government would not listen to them even, and went on in its mad course of trusting to mere brute force.

After Mr. Shafi and others went to the Government with the message, our Committee met at the house of Mr. Duni Chand, and while we were discussing the situation Mr. Shafi and others returned there crest-fallen, and communicated to the people assembled there, that the Government would not listen to any thing. Mr. Shafi stated that he had used all his powers of persuasion but the Chief Secretary to Government, Mr. Thompson, was obdurate, and when still further pressed by Mr. Shafi said that he could not help in the matter, as it appeared that Sir Michael O'Owyer the then Lieutenant Governor would not listen to anything and seemed to have gone mad.

The position then was whether we could do anything in the matter and we came to the conclusion that it was our duty still to try to persuade the people to agree to end the *hartal* so as to save them from further shooting and oppression. The Committee worked with this object for practically the rest of the day and the next day to keep the people informed by printed bulletins twice a day about the work done by the Committee. The Meetings were open to the public and there was no secrecy about it.

Under the instructions of the Committee I sent telegrams to the Viceroy, the Lieutenant-Governor and the Secretary of State, giving details of what was happening in Lahore and asking for their intervention. The telegram to the Lieutenant-Governor and the Viceroy were delivered at Lahore Telegraph Office and receipts obtained.

On the morning of the 14 th, before I was deported, I left a duly signed telegram to the Secretary of State and a copy to the Viceroy with Lala Gowardhan D ass and instructed him to first enquire of the Superintendent, T elegraph Office if telegrams were being censored, and if so not to deliver t hem at Lahore, but to go outside the Province and despatch them from there. I subsequently learnt that the said telegrams were delivered by Lala Gowardhan Dass at Karachi Telegraph Office. None of these teleg rams or the Cable to the Secretary of State have been acknowledged.

On the 13th eve ning, after the abortive meeting at the Town Hall we again met at Lala Duni Chand's house, and after several hours discussion we succe eded in persuading the Chaudharies to induce people to open their shops. The decision was announced to the public. They did not receive it favourably and some of them said that as their most reasonable demands had been rejected with contempt they were not going to open their shops till the 26th of April, the date on which Sir Michael O'dwyer was due to go away.

Q. Did Mr. Broadway on the 11th of April give you a promise that there would be no firing if the people did not go to the Mall ?

A. Yes. On my return from the Shahi Mosque meeting on the 11th to the Telegraph Office I told Mr. Broadway, as Mr. Fyson was not there that I had persuaded the people and they had agreed not to come to the Mall or Anarkali, and that the Government had promised that there would be no firing, no Military or police Pickets in the town. I further requested him to say that this was adhered to. On this he definitely promised in the presence of Khan Bahadur Mian Suraj Din and Dewan Kishan Kishor, Honorary Magistrate on special duty, that the promise would be kept.

Q. Have these two gentlemen deposed to this fact in the Lahore Conspiracy Case ?

A. Yes. They were at first summoned by the Government, but were subseqeuntly given up as the prosecution evidently found that they would not support it. On this I summoned them as my defence witnesses. Both of them supported my statement.

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The statement of **Lala Gowardhan Dass**, *Chief Agent, Sun Life Assurance Company of Canada, Chamberlain Road, Lahore.*

I am chief agent of the Sun Life Assurance Company of Canada, for the Punjab, United Provinces of Agra and Oudh, Sindh and Baluchistan and North-West Provinces. I am a member of the Provincial Congress Committee and Indian Association. I have also been lately a member of the All India Congress Committee.

As far as my work in the Punjab proper is concerned, the part which I have played in the tragic drama before the declaration of the Martial Law, was that I delivered a speech against the Rowlatt Act on the 9th of March, 1919, in the Bradlaugh Hall and another speech on the Satyagraha Day, the 6th of April, 1919. The distorted and garbled versions of these speeches form part of the Exhibits in the Lahore Case; they are also reproduced in the printed copy of my case (Appendices pages 13 and 15). Being absent from Lahore from the 7th of April to the 12th of April (both days inclusive), I did not take any part in the fateful events, which occurred between these dates, but on returning to Lahore on the 13th of April, I joined the meeting of the socalled "Revolutionary Committee" (Public Committee). What transpired at the meeting has been described by me in paras 15, 16 and 18 of my article for the press.

Finding that the Province was left in an isolated position, the Press was gagged, public opinion was stifled, and all avenues of expression of grievances were closed, I thought it my duty to leave Lahore and enlist sympathy and co-operation of other provinces for the afflicted and suffering Punjab. What I did during these 27 days is known to all. The articles which I contributed and telegrams which I sent have already appeared in the entire Indian Press. Three of these writings form appendices in the printed case. (See Appendices pages 1 to 5 and page 20). There is no need of giving a detailed account of my movement, but there is one fact which will throw a flood of light on the ingenuity of the Punjab Government in manufacturing sensational news. The Punjab Government under the heading of "Attacks on the Railway" issued a communique on the 2nd of May giving details of occurrences at various Railway Stations. One of the events mentioned is an

injury to a passenger in the train near Kot Radhakrishan Station. Political importance has been given to this ordinary incident. As soon as I read the communique I sent a contradictory note to the "Hindu" giving the full details of the occurrences, which, if I remember aright, have been published in the issue of the 4th or 5th of May.

The Punjab Government in pursuit of suppressing all political agitation in the Punjab was making indiscriminate arrests without making proper enquiries. Each and every man taking part in political movement of having a tinge of public spirit attracted their attention and was harassed and made to suffer indignation.

At first the Punjab Government intended to take proceedings against me in connection with what is known as the Lahore Conspiracy Case. (*Vide* Judgment, para 1st page 13.)

For reasons best known to the Government they gave up this later on.

The Punjab Government next decided to try me under Section 124A. and 153A. of the Indian Penal Code, and Rule 25, (Consolidated Rules,) of the Defence of India Act for an article published under the title of "O'Dwyerism Unmasked" in the issue of the "Independent" dated the 1st of May, 1919.

On the 11th of June, 1919, I was produced before the Martial Law Tribunal when a petition objecting to the jurisdiction of the Court was filed and thereupon the case was withdrawn.

I was again sent to prison, I do not know under what Law. On the 23rd of June, 1919, a warrant of Internment under the Defence of India Rules was served upon me.

On the 5th of July, 1919, I was placed before the Special Tribunal constituted under the Defence of India Rules and tried for an article written in the "Bombay Chronicle" dated the 25th of April, 1919, under the heading "Disturbances in the Punjab: Light on the Situation" and I was sentenced. The details are given in the case.

For reasons state 4 in my petition (page 7 and 8), I did not give any defence.

The evidence led by the Government and the admissions made by the official witnesses have clearly established the truth of many facts given by me in those articles and as to the causes of disturbances men-

tioned in the articles. Even the Secretary of State, six weeks after the articles were published, while making his budget speech, had to admit them.

I was arrested on the 12th of May, 1919, reached Lahore on 16th May, was kept in the Anarkali Police till 20th May. On the same day after my statement was recorded I was sent to the jail. Again I was brought on 26th May from jail to the Anarkali Police, and kept there till 4 th or 5th June, 1919. I do not know for what purpose. The brief notes kept by me will give an idea of the frame of the mind in which the bureaucracy was working in the Punjab.

After my arrival at Lahore, I was presented before Mr. Bowring, Superintendent of Police, Political Department. The following conversation took place in the Office on 16 th May, 1919.

Mr. Bowring:—You have come after all.

Mr. Gowardhan Dass :- Yes, sir,

B:— You have been going round the whole of India and *Badnaming* (defaming) the Punjab Government.

G:—I have only thrown light on the dark doing of Sir Michael and done nothing else.

B:— You disloyal people !

G:—I am as loyal as yourself.

B:—You are as loyal as your friend Gandhi.

G:—I would request you not to speak of Gandhi in the way you have done. At this stage Tiwana Mallik Umar Hayat Khan appeared on the stage, and Mr. Bowring began to talk to him. After 10 minutes talk with him Mr. Bowring pointed towards me and said : " he is the man who has gone round India and *bad named* the whole Government." He also read para 13 of my article and laid much emphasis on the words " blood thirsty vengeance." Mallik Sahib at once exclaimed : " *Agara Musslman ka raj hota to yeh shakhs topse ura diya jata* ."(He would have been shot dead by gun fire if there had been Mohammedan Rule.") I could not restrain myself and said " Mallik Sahib, fortunately, it is not so. We are living under the British Raj and you are not the Governor." He kept quiet and went away.

In the meantime, Mr. Cox, D. I. G. Criminal Investigation Department, came out of his room. He confronted me and said: "You are the same man who was convicted in 1907."

G:—Yes, Sir. But I was not convicted for theft or any heinous offence. It was only a political offence and I am not ashamed of it.

Mr. Cox:—You know that I was Superintendent of Police at that time.

G.:—I do not know it. I knew Mr. Rundel against whom I wrote in the "Punjabee" and the "Tribune."

Mr. Cox:—This time you are not going to get only 6 months, but ten years.

G:—I do not mind it. This body is yours, but the Soul is mine.

After Mr. Cox left the room Mr. Bowring turned towards me and drew my attention to several paras in my article and asked my explanation. This discussion continued for about 15 minutes and I was sent to the Anarkali Lock-up.

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The Statement of **Raja Narendra Nath**, *M. A., Dewan Bhadur, Retired Deputy Commissioner, Punjab, Now at Lahore.*

On the 10th of April last there was a farewell party given to Sir Michael O'Dwyer by the martial races of the Punjab. I attended that party. I heard there what had happened at Amritsar on that day. Before going to the party I had heard that a crowd had gathered that evening on the Mall at Lahore, and had been dispersed by the police. I learnt subsequently that the police had resorted to firing in dispersing the mob. At the farewell party, Mr. J. P. Thompson, Chief Secretary, announced to me that Lieutenant-Governor wanted me at Government House at 10·30 a.m. the following day. I went to the Government House at the time mentioned above and found a number of persons there, Amongst them were some members of the Provincial and the Imperial

Lagislative Councils. Several officers of the Government were also present. After some discussion about *hartal* and rowdyism by the mob, and the steps to be taken to end the *hartal*, it was suggested to the Lieutenant-Governor by the Honourable Mr. Shafi that the popular political leaders should be called through the Deputy Commissioner and asked to co-operate. I supported Mr. Shafi's suggestion, adding that His Honour might himself call them, and thus secure their cooperation. His Honour asked me what they should be asked to do. I said that an appeal should be made to the patriotism of these men to restore normal conditions. This suggestion of Mr. Shafi and myself was opposed by Chaudhari Shahab-ud-din, Municipal Commissioner. His Honour favoured Chaudhari Shahab-ud-din's view, and did not adopt our suggestion. His Honour did not like to invite the cooperation of the leaders. He said that they should be dealt with according to law.

On 12th April, there was a meeting at the house of the Hon'ble Mr. Shafi, between 12 and 2 p. m. Myself, Mr. Shafi, Nawab Fatah Ali Khan, Sir Zulfikar Ali Khan, Rai Bahadur Amar Nath, Rai Bahadur Ram Saran Dass were present at the meeting; among others Mr. Duni Chand, Doctor Gokal Chand Narang, Mr. Rambhuj Datt were also present. The last three gentlemen proposed, after a good deal of discussion, that if the Government would return the bodies of those who had died, and make over the wounded persons to their relatives, and if the Military would be removed and persons who had been arrested would be let out on adequate bail, there was great hope that their efforts to end the *hartal* would be successful. A party consisting, among others, of myself, Mr. Shafi, Sir Zulfiqar Ali Khan, Nawab Fateh Ali Khan, Rai Bahadur Ram Saran Dass, Rai Bahadur Amar Nath, took those proposals to the Chief Secretary, supported them and pressed their acceptance. There was a good deal of discussion with the Chief Secretary who promised to lay them before His Honour. The proposals had been reduced to writing at the meeting at Mr. Shafi's house and the paper was handed over to Mr. Thompson. His Honour refused to accede to these requests and his refusal was communicated to me that very evening at a farewell dinner given to Sir Michael O'Dwyer by Sir Zulfikar Ali Khan. The letter refusing to accede to the proposals was addressed to Mr. Shafi and he showed it to us.

On the 13th of April there was a public meeting at the Town Hall, at which the city Chaudharies (i. e. recognised heads of different streets) were called. Myself, Sir Zulfikar Ali Khan, Mr. Shafi, Rai Bahadur Ram Saran Dass, Mr. Duni Chand, Mr. Harkishan Lal, Dr. Gokal Chand Narang, Pandit Rambhuj Dutt were also present. Mr. Fyson the Deputy Commissioner, Lahore, also came to the meeting. All the people assembled came to know that none of the proposals put forward on the previous day at Mr. Shafi's house had been accepted.

Some of the speakers present there again urged withdrawl of the Military. Mr. Fyson left the Town Hall to place this request before His Honour. Some of us waited at the Town Hall, but we were called at the Telegraph Office, where we met Mr Fyson, and he told us that the Military could not be withdrawn and that the Government were considering the question of introducing Martial Law. We then left the Telegraph Office.

On the morning of the 14th of April I received a message from the Secretary to the Municipal Committee that the Deputy Commissioner wished me to meet him at the Telegraph Office at about 10 a.m. I went to the Telegraph Office and found there Mr. Shafi, Nawab Fatah Ali Khan, Lala Dharam Das Suri, Rai Bahadur Mohanlal, Doctor Gokal Chand Narang. Pandit Rambhuj Dutt, Lala Harkishan Lal, Mr. Duni Chand and Dr. Gokul Chand Narang were taken by Mr. Fyson to an adjoining room, to which we were subsequently called. When we went in, Lala Harkishan Lal, Mr. Duni Chand, Pandit Rambhaj Dutt were not in the room. Shortly after we learnt that Lala Harkishan Lal, Pandit Rambhaj Dutt and Lala Duni Chand had been deported.

The Martial Law was introduced in Lahore on the night between the 15th and 16th of April. In my opinion if the wounded persons had been returned to their relations and the bodies of those who had died had been handed over to their relations, and if those who had been arrested had been let out on adequate bail, public feeling would have been considerably allayed and if deportations had not taken place, the popular leaders would have succeeded in bringing the *hartal* to an end. Possibly it might have taken them a day or two longer than it did under the Martial Law.

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The statement of **Mr. K. Santanam**, *Barrister-at-Law, Fane Road, Lahore.*

I am a Barrister of 10 years' standing and have been practising in Lahore since 1911. During March and April, 1919, I was all along in Lahore and was an eye witness of many of the incidents that took place before and during the Martial Law Administration. I will here depose only to some of the facts that are within my personal knowledge.

On the 1st of April, 1919, the status of the Chief Court of the Punjab was raised to that of a High Court under Royal Charter and the Judges of the newly constituted High Court gave a party on the High Court grounds which was attended by Sir Michael O'Dwyer, the Lieutenant-Governor, and by all the important officers of the Government as well as by the members of the Bar, and the leading men of the Province. Sir Michael in the course of conversation with several members of the Bar, and others, while discussing the Rowlatt Act and the *hartal* and the meeting that were to take place on 6th April, remarked : "If at the meeting, or after the meeting, or as a remote result of the meeting any disturbance were to take place in Lahore, I will hold all the signatories to the notice convening the meeting liable and will deal with them summarily." Some reference to Dr. Kitchlew and Dr. Satyapal and to the completely successful *hartal* and meeting that had taken place at Amritsar on the 30th of March, coming up, he further remarked : "I will deal with the Amritsar scoundrels fisrt."

On the 6th of April, 1919, there was a complete *hartal* throughout Lahore and the meeting at Bradlaugh Hall in the evening was one of the most enthusiastic and hugely attended meetings that I had ever witnessed in Lahore. No untoward incident occurred during the day in spite of the elaborate and irritating military and police display by the Government. From the reports in the papers the next day we learnt that *hartal* was observed universally throughout the Punjab and in no place had there been any sort of disturbance in spite of the fact that huge crowds had paraded the streets during the day and held enthusiastic meetings in most of the towns and villages protesting against the Rowlatt Act.

On the evening of the 10th of April at about 15 minutes before sunset I was coming out of my house which is only about 50 yards from the Mall when I heard that Mr. Gandhi had been arrested while on his way to the Punjab. Immediately afterwards I heard some shouts in the distance and so I proceeded to the corner of the Fane Road and the Mall to see what it was all about. While standing there I saw a crowd of young boys and even small urchins coming up the Mall from the direction of the Post Office bareheaded and barefoot. I did not see anyone in the crowd whom I could have put down as more than 22 years of age while there were several boys of from 10 to 14 years. This crowd would have numbered at the most about 400 as it was not enough to cover completely the main road which is about 60 or 70 feet broad. They were carrying a black flag and shouting, "Mahatma Ghandhi Ki Jai," "Rowlatt Act Hai Hai." It could not by any stretch of imagination be characterised as a dangerous crowd and to me it looked as if they were out for a demonstration. While the crowd was abreast of me I noticed several carriages with European ladies and gentlemen passing along the Mall and the crowd made way for all of them without in any way molesting them or obstructing them or trying to do so. I also noticed some European ladies and gentlemen on the side walks though at some distance from where I was standing.

The crowd had proceeded about 50 yards or so beyond the Lawrence Statue which is at the corner where I was standing when I saw some armed policemen coming up in the double through the grounds of the High Court and running towards the crowd. They kept running along the riding track and the side walk by the side of the crowd for a short distance evidently with the object of getting in front of it; but by this time the crowd had reached very near the English Warehouse about 20 or 30 yards from the O'Dwyer Soldiers' Club where the crowd was brought to a standstill and was fired upon. This place is 100 yards or so from the corner where I was standing. I could not actually see the firing or what happened there ; but this much is certain that the police did not get in front of the crowd till very near the Soldiers Club and so could not have been pushed back for a 100 yards as alleged by the Government ; this much is also certain that the firing took place within a minute or two of the time that the crowd reached the Soldiers' Club.

After the firing the crowd came back slowly with the police following them. I was still standing at the same place when I saw the police putting 2 or 3 wounded men in a bamboo cart. At that time Dr. Prem Nath and Dr. Arora, the Health Officer, came up and offered to render first aid, but the Deputy Superintendent of Police who was there declined their help saying his orders were to take them straight to the Police Thana at Charing Cross. The wounded men were in a pitiable condition but still they were taken away towards the Police Station, though the Hospital was nearer.

I have seen it urged on behalf of the Government that the demonstration in Lahore started on the receipt of the news of the arrest of Mr. Gandhi and of the news of the doings at Amritsar. But I did not know of any of the Amritsar happenings till the next day ; nor has any of the scores of my friends with whom I have talked the matter over, ever said that they had come to know of them before late on the night of the 10th. The crowd which was shot at on the Mall did not shout anything about Dr. Kitchlew or Dr. Satyapal or anybody else of Amritsar.

When Martial Law was proclaimed in Lahore on the 15th, it came as a surprise to most of the people as no damage whatever had been done by the people to Government property or to the person or property of Europeans. Though it was felt that Martial Law was unnecessary and unjustified, people did not at first realise what it meant exactly. They were under the impression that it was brought in by Sir Michael O'Dwyer merely to put an end to the *hartal* which in its later stages was meant by the people to be understood by him as an expression of condemnation of his administration. The Martial Law Order about the opening of the shops certainly did lend colour to this idea of Martial Law, but soon the people realised their mistake. What with the whippings in public squares and the indiscriminate arrests that were going on from day to day without warrants and without any reasons being even orally given, the whole town was soon in a state of panic ! When persons like Mr. Manohar Lal, an avowed Moderate and a politician if at all, of a very cautious type, Mr. K. N. Roy, the Editor of the "Tribiune", a paper of extremely sane views and language, and Seth Ram Pershad, a rich property owner and a Municipal Commissioner who had kept aloof from politics altogether, and many such others were arrested one after the other without any apparent reason, except that they had some how or other offended the Lieutenant-Governor, the

belief gained ground that the reign of law and justice was over and that the forces of oppression and official law-lessness were having their day.

To me personally, the meaning of Martial Law was brought home even more forcibly by the following incident. Three or four days after the declaration of Martial Law, I was walking along the road leading to the Nila Gumbaz when I saw two or three students standing opposite the shop of Mool Chand, the well known General Merchant of Lahore, leaning on their bicycles from which evidently they had just dismounted on meeting each other. At that moment a mounted Anglo-Indian police officer rode up to them and shouted to them to disperse. The students who had not seen him come up were rather surprised and startled at this sudden interruptions and just looked up for a second or two to realise what it all meant. I do not know what the police officer thought or whether it was out of pure devilry, he, at once, without further delay, lashed at them with a cane he had in his hand and gave them two or three blows forcing them to run away in different directions leading their bikes along. After that I avoided going out as much as possible, and when I did go out and saw any European coming along the same pavement I either crossed the road or stepped aside in passing him. The consciousness of the humiliation to which every Indian, irrespective of status, was subjected to in those days was however nothing in comparision to the pain one felt at the sorry plight of those poor prisoners who had been arrested in hundreds and were being arraigned before the Martial Law Tribunals. It is no exaggeration to say that no legal help of any kind was forthcoming. The Government had, no doubt, out of a feeling of great humanity (one likes to think so at least) appointed a counsel for each Tribunal to take up the case of those who could not afford to engage a lawyer to defend them. But this was a colossal sham, as such a counsel, had often to defend as many as 10 to 15 men at a time and that too without any adequate time to consult them or prepare their case. Some of these gentlemen have confessed to me that in several cases they had not had as much as 5 minutes with each accused for consultation before being asked to defend them against such serious charges as the waging of war, conspiracy, arson, murder, etc. The procedure usually was to bring up before a Tribunal a batch of the accused often numbering thirty and forty who had never been told for what offence they had been arrested, to read out the charge to them and ask them then and there to name

what witnesses they were going to summon in their defence. They were also told at the same time that the Government would try their best to summon these witnesses, but could not guarantee that each and evary one would be produced. As often as not, the precis of the evidence for the prosecution was not read out to them, nor were they allowed to take copies of the precis. Each accused was asked if he had a counsel of his own ; if not, he was told that the counsel appointed by the Crown would defend them. After this they were taken back to the Jail and were not allowed to see even the Crown counsel till 9 o'clock on the morning of the day fixed for their trial, which usually was 3 or 4 days after the day on which the charge was read out to them. Sometimes I am told that the Crown counsel was allowed to see the prisoners in Jail from 7 a. m. in the morning till 8·30. a m. when the prisoners were usually taken to Court. But it can be imagined what this concession amounted to, if it is remembered that these counsel had to attend the Court every day at 10 a. m. and had to defend fresh batches of accused each day, so that they could only have consultation with those whose cases were coming on that very day. Let it also be remembered that the trial of 20 and 30 persons on very serious charges was usually over in a day, and it can be imagined what sort of trial these poor men could have had.

If this was the fate of the men who were too poor to engage counsel, the fate of those who were in a position to do so was not any better, as, though willing to pay, they could not find any counsel of any standing to take up their cases. The first difficulty they encountered was that no one knew on which day any accused would be brought up before a Tribunal and arraigned. In this uncertainty the better class of lawyers could not accept a brief beforehand quite ignorant as to whether the date would be suitable to them or not.

The second difficulty was that most of the lawyers having taken some part or other in politics, which was anathema to the then Government, were afraid that their turn might come next to be arrested and did not want to hasten the evil day by taking up the cases of the alleged revolutionaries. The third and the most important one was that there was a genaral belief that the Government looked upon counsel who took up such cases as seditionists and revolutionaries themselves and such a course was enough in itself to get a man into trouble. This idea was strengthened by the action of the Hon'ble Mian Mohammed Shaffi, now a member of the Viceroy's Executive

Council, whom a relative of Seth Ram Pershad had engaged to defend him when he would be brought up for trial. A few days after this, Mr. Shaffi returned the brief and I have it on very reliable authority that the reason he gave was that a high officer of the Government had as much as given a hint to him that such a course on his part was not looked upon with approval by the Government.

It can better be imagined than described what effect this incident had on the already demoralised bar.

My own personal experience is that whether the Government disapproved or not it was evident that the Police which was all in all at that time certainly did not relish the idea. Up till May, 1919, I had the good fortune not to attract the attention of the C. I. D. to myself. But on May 14th I was engaged on behalf of the accused in the case of Lala Harkishan Lal and others known as the Lahore Leaders' Case and went up to Simla with a petition for transfer of the case and for permission to get counsel from outside, which was, of course, never granted. But this action of mine seem to have been enough for the C. I. D. for when I came back from Simla I was told that the C. I. D. had been regularly patrolling my house in my absence and incidentally frightening my family into fits. Ever since then I have been regularly shadowed and my movements watched and it is only recently that their unwelcome attentions have been somewhat relaxed.

From what I have said above it will be clear that the accused were practically undefended, and the Government succeeded in its object of securing speedy convictions without any opposition. The Order prohibiting counsel from outside entering the Martial Law area was meant only to prevent the truth of the atrocities being committed here from becoming known to the outside world and to obviate the possibility of any agitation being set up against the monstrous injustice perpetrated here under colour of Judicial procedure.

Not content with setting up these difficulties in the way of an efficient defence being put up, the Tribunals went further and did things which no court, either civil or military, with any pretentions to deal justice of even a rudimentary character, would dare do. The Ordinance of the Viceroy empowered the convening authority to convene a court with the powers of a Summary General Court Martial " wherever it might

be necessary in the interests of public safety." But all the trials conducted by all the four Martial Law Tribunals were invariably under the powers of a Summary General Court Martial, or as it is otherwise called a drumhead Court Martial. I might explain that these Court Martials are intended for the armies on the actual field of battle where the niceties of legal procedure cannot be observed in the interests of military expediency. The counsel engaged in the cases were treated with scant courtesy and were made to feel that they were there by mere sufferance. The most reasonable requests were most insolently refused and some times they were even actually insulted.

No record of proceedings were allowed to be taken on behalf of the accused except short notes by the counsel himself. There was actually an order to this effect by the convening authority which I herewith attach. (*Vide* p. 774)

The record taken down by the Court was an extremely unfair one as the evidence in chief for the prosecution was taken down verbatim, but the answers in cross-examination were not taken down for the most part, especially those which were in some way favourable to the accused, in spite of repeated requests by the counsel for the accused. The reply usually given by the Commissioners was that sitting as a Summary General Court Martial they were not obliged to keep any record at all except such notes as they considered necessary for their own use. As a consequence of this it will be observed in the existing records that there are often pages of depositions of prosecution witnesses followed by a few lines of the statement in cross-examination and these few lines too containing the most futile and unimportant answers. As an instance I might point to the evidence of one Maratab Ali Shah, a Sub-Inspector of Police, in the Lahore Leaders' Case, witness No. 29 for Prosecution. He was subjected to a very severe cross-examination for nearly half an hour and if it were all taken down, it would have been clear that if any witness broke down completely, it was he. But on the actual record there are only two lines and this man's evidence has been relied on by the Commissioners in their Judgment.

No fair or reasonable opportunities were given for cross-examinations. Counsel were often told to limit their examination to a certain number of questions or were given a time limit irrespective of whether their questions were relevant or not. A good deal of protection was given to the prosecution witnesses and the Commissioners very often

told them not to answer inconvenient questions though perfectly relevant to the case. They also encouraged them to be insolent to the counsel. Very often when the witness was cornered and was hesitating for an answer the Commissioners told him : "If you don't remember, say so," and this hint was invariably taken up by the witness who afterwards was ready with his answers "I don't remember." The protection accorded to the European witnesses specially was something ludicrous. Any questions put with the object of making them contradict themselves were considered *lese majesty*. Very often a witness who had deposed to a certain incident, if cross-examined about some other details of the same incident would shelter himself behind the reply 'I don't remember'. After this the counsel was not allowed to put any other questions prompting his memory so as to elicit the true reply. If he did the Commissioners came out with "Don't you hear that he says he does not remember". In deposing to the above facts, I speak from my experience of the Tribunal presided over by the Hon'ble Mr. Justice Leslie Jones, which tried the Lahore Leaders' Case.

Towards the close of the case, very little argument was allowed. Very often a time limit was placed. Legal objections were brushed aside most contemptuously when I appeared before the Tribunal presided over by the Hon'ble Mr. Justice Broadway in the Gujranwala Leaders' Case. I put in an application raising nearly all the points of jurisdiction now raised before the Privy Council. The learned Commissioner at first refused to hear me and said he would send on the application to the convening authority for disposal. On my protesting against such a course and quoting the section of the Army Act for the simple proposition that the convening authority was *functus officio* when the Court was once convened and it was for the Court to decide these questions, he most grudgingly allowed me to argue but told me that he would allow me only half an hour for arguing about 7 or 8 points of jurisdiction that I had raised. My protests were ignored and I began my argument. In the middle of my argument the Government Advocate got up to object to some remarks of mine. The Commissioner at once came out with this remark : "Mr. Herbert, why do you think it worth while to object ? It will only make him take a longer time. Let him have his say and let us be done with it." At the end of a little over half an hour I was asked to finish my arguments as I had only 5 minutes more allowed to me. I had perforce to comply with it and the Court without calling on the other side for

a reply passed its order. In it only a few of the objections I took up are dealt with most cursorily and the rest ignored.

The trials which were carried on under such circumstances were a mere farce and no real justice was sought to be or was administered. My experience of the two Tribunals I appeared before was an extremely painful and humiliating one, all the more so because, I had the honour of appearing before both the presiding officers in the calmer atmosphere of the High Court where I had known them to act at least with a judicial decorum. My experience of Martial Law has been a revelation to me in as much as I found that Judges who, in the High Court atmosphere would respect judicial forms and give a scrupulously fair hearing to accused and their counsel brushed aside in the Martial Law atmosphere all canons of propriety and rendered themselves practically unfit as Judges even though dealing with matters of life and death.

NOTICE.

The reporting of proceedings before the Martial Law Commissions is strictly forbidden on any pretext whatsoever.

No report can be made or issued other than the official record of the case maintained by the Commission.

Accused desiring a copy of these proceedings for the conduct of their defence will be furnished therewith on application, but such copies must be returned to the Convening Authority on the conclusion of the case and under no circumstances are they to be used for any purpose other than the conduct of defence in Court.

The Police are hereby instructed to prevent the preparation of all records in Commissions by any person other than officials of the Court.

Manuscript notes by counsel or accused for the purpose of defence are not prohibited, but shorthand reports are entirely forbidden.

Lahore:
The 21st May, 1919.

(Sd.) T. P. Ellis,
Legal Remembrancer and
Convening Officer.

Attested:
(Sd.) E. Samuel,
Superintendent,
Legal Remembrancer's Office, Punjab.

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The statement of **Lala Nanak Chand,**

Bar-at-Law, Lahore.

I am a practising barrister of 25 years standing. I am one of the Vice-Presidents of the Punjab Provincial Congress Committee. I was in Lahore, from the month of February to June last, generally. There was much agitation against the Rowlatt Bills all over India. The Punjab was not behind in this agitation. In Lahore itself, protest meetings were held on the 4th of February and the 9th of March which I failed to attend. When the Rowlatt Act was passed, a protest meeting was arranged for the 30th of March and my name was mentioned in the notice as one of the Conveners of the meeting. On the 28th and the 29th of March, the conveners of the meeting and others were called by the District Magistrate, Mr. Fyson in the court house for an interview. The meeting of the 30th of March fell through, on account of Mahatma Gandhiji fixing the 6th of April as the day of humiliation for the Indian nation to be observed by fasting and suspension of business on account of the passing of the Rowlatt Act. Again on the 4th of April last about 20 gentlemen, among whom I was one, were sent for by the District Magistrate, Mr. Fyson. Mr. Broadway the Senior, Superintendent of Police, went to him at 4 p. m. So far as I can recollect at this distance of time, what occurred then was this:—

Mr. Broadway opened the meeting by reading from the "Tribune," the Editor's advice to the people as well as to the autorities and praised the spirit and the language in which the advice was conveyed. For his own part he expressed his willingness to act as advised and expected the people to do the same. The gentlemen present, after hearing Mr. Broadway and Mr. Fyson, associated themselves in the sentiments expressed by the said officers and agreed to loyally cooperate with the authorities, so that the 6th of April might pass off smoothly. Pandit Ram Bhuj Dutt suggested the formation of special constabulary for the occasion and offered to join it. This suggestion was not accepted by the officers above named. Dr. Gokal Chand Narang, Mr. Duni Chand and I also spoke and ventured to suggest to the Deputy Commissioner Mr. Fyson, that two matters should be kept distinctly separate from each other, namely, the meeting of the 6th of April which was to take place at

5 p. m. in the afternoon, and the *hartal* which was to begin from the morning of the 6th of April, of itself.

As to the *hartal*, I suggested that if the shopkeepers chose to open or close their shops voluntarily on the 6th of April they could do so lawfully and, therefore, it was of paramount importance that no persuasion or compulsion should be exercised either way. Thereupon, it was agreed that the authorities on their side would use no compulsion through the Municipal Commissioners, Honorary Magistrates, the police and others to get the shops opened on the 6th, and on the other side it was agreed that if any one was found compelling a shopkeeper to close the shop which he wanted to open, should be brought to book.

As to the meeting in the afternoon of the 6th of April, it being a constitutional one, admittedly there could be no objection to it; still one of the gentlemen present, most probably Dr. Narang, directly questioned Mr. Fyson if it was the intention of the authorities to stop it, where upon Mr. Fyson clearly said that there was no such intention so long as no disturbance was created. It was suggested to Mr. Fyson by Dr. Narang that if the police kept clear of the Bradlaugh Hall, there would be no trouble. Of course the officers who had to attend the meeting to see what was said or done at it, could go there. Mr. Broadway said that he would see that no interference by the police should take place; but they would be near, as perhaps their assistance might be required. This conference ended happily and we came away.

I wish to point out here that on the 4th of April, 1919, an order under the Police Act was promulgated by the Senior Superintendent of Police stopping all processions for one month. I consulted Dr. Narang on the situation, and we agreed that if the meeting of the 6th of April, could be dropped, it would not be a bad idea to do so. A letter, therefore, was written by me in consultation with Dr. Narang in which Mr. Dev Raj Sawhny, Bar-at-law, also joined, asking the Secretary not to hold the meeting or if it was to be held, then our names should not be mentioned in the notice as signatories to it. However, the meeting was held on the 6th of April; I however did not attend it. I went into the city and returned at 1 p. m. and found that though there was a complete suspension of business, yet every thing was orderly. On the 7th of April, (Monday) the conditions of life in the city of Lahore and the civil station including Anarkali were normal and they continued to be so on the 8th, the 9th and upto the after-

noon of the 10th of April, when unexpectedly I learnt, that in consequence of the news of the arrest of Mahatma Gandhi the people were closing their shops spontaneously. I stepped out of my study on to the balcony and observed that the Anarkali street shops which had been open half an hour before were being spontaneously closed rapidly. A vernacular newspaper was then brought to me in which it was announced that Mahatma Gandhi was travelling from Bombay to Delhi but when the train entered a strip of the Punjab territory he was arrested by the order of the Punjab Government.

In the evening of this fatal 10th of April, I heard that firing had taken place at the Upper Mall. At dusk or later I observed from my balcony that some Lancers and the police headed by two or three Europeans, arrived fully armed. The passers-by made room for them and jumped on to the wooden planks or *tharras* (projections) of the shops on either side of the street to see the fun as I then understood it to be. Unfortunately it soon became a serious affair. The crowd was formed at one end of the Anarkali street between the tomb of a Saint under a banyan tree and the house of Mr. Anant Ram, Barrister-at-law. The police and the military were stationed between the Forman Chapel and the white house opposite. At first a number of police men on foot, who had rifles in their hands, were ordered to fire but it seemed to produce no effect on the crowd. I also observed Pandit Ram Bhuj Dutt shouting to the people to go home and approaching the officers. He had the loan of a horse on which he rode but on its becoming restive it was returned to the police. Whilst he was using his best efforts to assist the authorities by persuading the crowd to go away, firing took place again. This time it appeared to be effective as the crowd dispersed, and the street was vacated, but I cannot say how many casulties resulted from the second firing.

On the 11th of April, early in the morning, I received orders to appear at the Telegraph Office before the District Magistrate at 9 a. m. I attended punctually and found that some 31 or more gentlemen had been made to appear similarly. We were ushered into the presence of Mr. Fyson with whom Mr. Broadway was also sitting. We were kept standing as no seating arrangement had been made for us. After some talk, which lasted nearly half an hour, between the said officers and the leaders, in connection with the ending of the "*hartal*" I asked permission and came away.

The *hartal* continued on the 11th, 12th, 13th, 14th, 15th, and 16th, but there was no disturbance. As I went nowhere except to the High Court, I can not state from my personal knowledge what happened elsewhere. It was on the 16th or the 17th, when under the orders of the Commander administering the Martial Law, the *hartal* ceased and the shops reopened.

I was selected as one of those on whose house the Martial Law notices were to be posted. I had to guard and exhibit the notices on pain of punishment under the Martial Law. Out of those so selected some were arrested and tried, whilst others remained in constant fear of arrest as they were treated as marked men. I can say from personal experience that the worry of guarding the notices and the indiginity of it were beyond description.

So far as I can judge, there was no necessity for the introduction of the Martial Law in Lahore. The situation was perfectly well in hand; it was never out of hand. The popular workers rendered every assistance possible to the authorities. If tact and wisdom had been used and the advice of the leaders followed, even the *hartal* would have ceased much earlier.

In my opinion the causes which led to the unsatisfactory state of affairs may be briefly stated as follows:-

1. The unsympathetic administration.
2. Want of toleration of criticism of administration and of officials.
3. Suppression of even the slight liberty of the Press enjoyed in the Province.
4. Recruitment policy during the war and the methods adopted for recruitment.
5. Methods employed in raising the War loans and other funds.
6. Hatred of the educated people and of popular leaders and the abusing of them publicly.
7. Police administration. The carrying on of the administration through the police and reliance on force and not on the good will of the people.

8. Repressive legislation and offensive public speeches by those responsible for the administration of the Province.

9. Acute economic conditions brought about during the War.

These and other causes had created so much unrest and discontent that the introduction of the Rowlatt Bills and the passing of one of them into law in the teeth of the solid opposition offered by the representatives of the people made the people feel resentful ; and consequently the arrest of Mahatma Gandhi and then of Drs. Kichlew and Satypal led to the expression of this resentment which the authorities wanted to put down by sheer brutal force. The authorities succeeded only too well, thereby making the people realise their utter helplessness and the futility of their aspirations. There is a general belief that ever since the Montague-Chelmsford scheme of Reforms was in the process of formation, the beauracracy had made up its mind to strike the people hard and, therefore, on an opportunity arising they did so. Such opportunity, however, was occasioned by unjustifiable and harsh actions of their own.

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The statement of **Marghub Ahmed,**

Bar-at-Law, Mall Road, Lahore.

I was in Lahore on 6th April, 1919 and attended Bradlaugh Hall meeting. The meeting came to a close in an orderly manner. On the 7th of April I went to Lyallpore and returned to Lahore on the evening of the 10th, when at the Railway Station, Lahore, I was informed by Sub-Inspector of Police, Mohammed, Anwar that Mr. Gandhi had been arrested, and Lahore, out of sympathy with him had started a *hartal* and that was why there were no tongas to be had. I came straight to my house on the Mall. Ten minutes after my arrival I heard some noise, and I saw from the top of my house, people coming towards the Mall. I came down stairs and walked up to the Lawrence Statue towards the crowd. They were mostly students and young boys about three hundred in number. They were bareheaded and beating their chests in mourning for the arrest of Mr. Gandhi. The crowd was walking on the pave-

ment and on one side of the road while about half the road was open for regular traffic which went on as usual. At that time I noticed several European ladies and gentlemen, some cycling and some in carriages passing by and they were neither molested nor interfered with in any way. While I was walking up to the Lawrence Statue to meet the crowd I saw two European officers, with about four British soldiers in shirts with turned-up sleeves and bareheaded, scome out of O'Dwyer Club and run up to the Lawrence Statue where the crowd had arrived. The European officers with their canes tried to push back the crowd, but the behaviour of the British soldiers was quite amusing. They behaved as if they were in a boxing ring, for every now and then they ran up with clenched fists to the crowd in boxing attitude and then all of a sudden without striking, receded a few paces back. They repeated this performance several times. By this time the police were seen coming running from the High Court side about a dozen in number; they took their stand in front of the crowd barring their passage on the Mall. The crowd came up to O'Dwyer Club. Some of the crowd were turning back while the others were calmly and quietly standing on the pavement towards the English Warehouse when fire was opened on them. I was standing with the police when they opened fire and I did not hear any body ordering the crowd to disperse. The fire went on for a minute intermittently and I heard several cries of the wounded "stop firing" "stop firing". Many were hit in the back. I saw three students, wounded on the Mall, being put in a tum-tum all in a heap, and heard Mr. Dwarka Dass, Deputy Superintendent of Police, giving orders to the driver of the tum-tum to take the wounded to the Charing Cross Police Station. I remonstrated with Mr. Dwarka Dass to send them in a better conveyance to a hospital, but his reply was that the order of his superior officer was to send them to the Police Station. Subsequently I learnt that the wounded were kept at the Police Station all through the night, unattended and one of them expired there. Soon after, I saw the cavalry coming up from the Cantonment and were ordered to proceed towards Anarkali Bazar. I followed them. When I reached Lohari Gate I saw Chowdhari Rambhuj Dutt standing on a box addressing the crowd. He advised them to go home quietly. Then he was called by some officer, I saw him get down from the box and go to him. He came back and told the people that he was also going home and they too should go home. The people were dispersing when fire was opened, wounding and killing some.

On the 11th of April, I was present at the Telegraph Office when the Deputy Commissioner Mr. Fyson told those present to cooperate with the Governmet and terminate the *hartal* We all expressed our willingness to cooperate and ask the people to open shops, provided the wounded and thedead were handed over to the people, as the wounded and the dead were lying in the Police Station and were not attended to. Mr. Fyson said that the Lieutenant-Governor was not prepared to grant our request and the dead would be disposed of in the Jail Compound. Then he turned towards Doctor Gokal Chand Narang and rebuked him for leading the mob on the Mall on the 6th of April. Dr. Gokal Chand told him that he was not leading the mob but at the request of the Superintendent of Police took away the mob towards the Broadlaugh Hall. Mr. Broadway the Superintendent of Police, who was there present, corroborated Dr. Gokal Chand. At about 1 p m. we were again called from the High Court Bar room by the Depnty Commissioner. There were present amongst others Messrs. Ganpat Rai, Ram Bhuj Dutt, Sir Jaj Din, Shuja Din and Mohsin Shah. The Deputy Commissioner informed us that the dead have been already diposed of in the Jail and asked us to go to the Shahi Mosque and stop them from gathering there. On this Rambhuj Dutt said that if we go to the city the crowd would gather round us and the police might start firing. The Deputy Commissioner replied: "We have decided that there will be no firing in the city." Upon this Pandit Ram Bhuj Dutt said: "Very well, sir, we will do as you say." I myself did not go to Shahi Mosque. I was at Duni Chand's house on the 13th of April. There were several hundred people present including Chaudhries and shopkeepers. We decided to ask the people to open their shops. Our decision was not welcomed by the crowd outside the compound. They said that as long as O'Dwyer was in the Punjab as Lieutenant-Governor they were determined to observe *hartal.*

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The statement of **Mr. Obbard,** *Retired Judicial Commissioner of the C. P., Bar-at-Law.*

I was on the 10th of April at my office, 86 Mall, Lahore. I came out of my office door when I heard a noise in the direction of Anarkali.

I learnt that there was a large crowd collected in Anarkali and that the noise was due to that fact and that there was an idea that some part of the people might come along the Mall and my office. I remained outside my office, talking to Mr. Davison who lives opposite my office door and practically in the same compound, debating in my mind whether I would go off to Faletti's Hotel where my wife was staying. I finally remained where I was, because two ladies came in an excited state from the Multan Road, one with a rifle and I did not know what they would do. I remained talking to Mr. Davison and trying to encourage the ladies. Then the party which was shot at by the police under Mr. Fyson's orders came past. I had specially to notice them and their demeanour, as I was still debating whether it was advisable for me to go to the Hotel. A party came along. There was a little delay as they or some of them seemed to make a trip into the enclosure or garden in which the Lawrence Statue stands. I heard a few mild calls of "shame" and it sounded as if some gravel was thrown; but the delay was very short. The party came on walking along the middle of the road and two of the party were supporting a long piece of black cloth about twelve feet long and a foot wide, such as processionists carry. They had nothing that could be described as a flag or banner, and I did not hear any particular things said by them and they were certainly not making noise. A lot of people seemed to be following at intervals, whether as members of the party, or as sympathisers, or as mere spectators, I can't say. When they were just in front of our compound, the servants who were standing by us said that the police had arrived and I then saw a batch of police come from the direction of Fane Road. They crossed the road opposite our gate and it appeared to me they ranged themselves in single file along the curve of the footpath and marched alongside of the processionists.

I did not see them make any attempt to beat back the crowd of which I have read much in the papers, and I do not think that they did it or ever thought of doing it, or that they could have dreamt that there was any necessity of doing it.

The party was very small and quite orderly and the police that there were, were quite sufficient to hold them well in hand. From the time that the first party came and upto the time when the shots were fired, not more than 400 persons passed up the Mall. I made an estimate at the time. I said to Mr. Davison that I estimated them at 200, but he said 400, and I accepted this estimate. I did not actually see the shots fired, because they were fired after the party had got out of sight, that end of our compound being bounded by the high building occupied by Messrs.

Francis Harrison & Co. The distance from our compound to the place where I understand the firing took place is not great, and I think that not more than two minutes elapsed between the disappearance of the first party and the firing of the shots. About 12 shots were fired; they were not fired in volleys, but there was a distinct stoppage after about half of them had been fired and before the second lot was heard. There were also several shots fired from a revolver to which I have not seen reference made in published accounts.

I have, I think, written down all that I know of this incident. I am quite certain that the number of persons on this part of the Mall before the shots were fired did not run into thousands as I have seen asserted in papers professing to report evidence given in Court, and on this point the evidence of a military officer that I heard given quite agrees with me. He said that not more than 200 persons including spectators passed round to the Mall past the Telegraph Office, After the firing, the Mall got more crowded, but from what direction those people came I can not say. They had not arrived when the people present at the place of the firing ran back along the road and through our compound, From what I saw of those men I should say that the majority of the 400 that passed up the Mall were spectators, and chiefly servants and the like, from this part of Lahore.

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The statement of **Lal Singh Sabota,** *ex-medical student, 4th year class, Lahore.*

On the morning of the 11th of April, I went to the College as usual Along with other students, I went to the Principal for leave for the day as we wanted to show our sympathy for some students of other local Colleges, who had been shot while returning from the Lawrence Garden after their studies. The belief was common among students that they had been fired at while returning from the Gardens. We told the Principal that we had no connection with the Passive Resistance movement,and that if there was fear of our position being misunderstood, he would kindly explain our attitude to the authorities. The Principal refused to grant the leave asked for and we attended his lecture. Finding, however, that the other classes had not been attending lectures for that day, we also absented ourselves from the afternoon lectures. We continued attending to our hospital duties, as otherwise it would have been hard on the patients

On the following day, the Principal put up a notice stopping lectures for that day for the I, II, III, and IV year classes as a punishment to the students for their absence on the 11th. We begged the Principal to forgive us and to resume the lectures, but to no purpose. He threatened us with expulsion from the College, if we pressed him further. He then began to make inquiries of individual students regarding the leaders. As we had no leaders in the action we all took, no one could give him any names. He then began to threaten us with expulsion from the College, setting the C. I. D. after us and Martial Law, etc. By this time every one knew what the Martial Law was. At these threats, the students were terror-striken and some of them began to supply the Principal with made up names and false stories in order to save themselves from the wrath of the Principal. At first, the students of our class were suspended. He then put up a notice calling upon all students (excepting those of the highest class) to show cause why they should not be detained for one year. This led to more false stories being supplied to the Principal. Those whose names were thus mentioned were taken as *ring leaders* of *unrest* among students, but no definite allegations were made against them. Subsequently, punishments under the Martial Law, were inflicted upon them, including myself, for "sedition," and revolution although the Principal knew and had acknowledged that his students had not taken part in the *hartal* and that they had always regularly attended to their hospital work.

Rol Call: We were ordered by the Martial Law authorities to attend the roll call 4 times daily at a place near the Punjab Club. We had to assemble at the College each time and then go in a body to the place of roll call, and return in a body to the College before we could disperse. This meant walking in the sun about 20 miles a day. The hours of roll call were 7 a.m., 11 a. m., 3 p.m. and 7 p.m. In the case of the 4th year students who had to attend to hospital duties in the morning, their attendance at roll call was necessary. The whole day was spent in walking forwards and backwards. We could take no rest and there was hardly time for us to take our meals. Several students fainted every day, sometimes on the way and sometimes also during the roll call. At the roll call we were surrounded by soldiers with guns and bayonets. When marching from College to the place of roll call or back, we were under the orders of a havildar. No one was allowed to join on the way. The use of conveyance or umbrella was not allowed. This

was the time for University and class examination. We were so tired that reading for our examination even in the hot summer nights was impossible. Some days later, on the students explaining the matter to the Principal, a nearer place was fixed for the roll call.

Note:—Originally 10 students were expelled from the College and 9 detained for one year. Many students lost their scholarships. Of all the University students, the Medical students have been dealt with most harshly.

Orders were issued not to give us passports and thus prevent our going to England for further studies. It is belived that notices were circulated in the English Universities regarding some of the students who had already left India, stating the circumstances under which they had gone to England.

I have to add that during the Martial Law days and for some months subsequently, we students were being subjected to surveillance by the Police as to where we were going and what we were doing.

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List of persons who were arrested and released without trial after being kept in custody for several days.

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1. Lala Duni Chand, piece-goods merchant, Bazaz Hatta, Lahore.
2. Lala Vaid Raj Sardari Lal, Managing Director, Ayurvedic and Pharmaceutical Company, Ltd., Lahore.
3. Sardar Wadhawa Singh, dealer in perfumes and jams, Lahore.
4. Lala Amir Chand, proprietor, Swadeshi Stores, Anarkali, Lahore.
5. Lala Jagan Nath, Secretary, Arya Samaj, Wachhowali, Lahore.
6. Lala Hira Lal Kapur of the "Punjab Samachar," Lahore.
7. Lala Kalu Ram Kohli, proprietor, Simla Hindu Hotel, Lahore.
8. Lala Dewan Chand, proprietor, West End House, Lahore, (arrested at his shop at Amritsar).

9. Lala Mohan Lal Saraf, banker, Suha Bazar, Lahore.
10. Lala Kishen Chand, carpet merchant, Lahore.
11. Lala Salig Ram, proprietor, Aror Bans Press, Lahore.
12. Lala Raja Ram, Jeweller, Bazaz Hatta, Lahore.
13. Lala Daulat Ram, goldsmith, Cunt Bazar, Lahore.
14. Mistri Karim Bakhsh, gas contractor, Gumti Bazar, Lahore.
15. Pandit Amar Nath Sharma, estate agent, Jauri Mauri, Lahore.
16. Lala Chuni Lal, shopkeeper, Moti Bazar, Lahore.
17. Sirdar Mohan Singh, hardware merchant, Dabbi Bazar, Lahore.
18. Lala Hem Raj, banker and landed proprietor, Shahdara.
19. Mian Sirdar Mohammed, alias Sardar Munshi, Shahdara.
20. Mian Siraj Din Munshi, Shahdara.
21. Mian Nur Din, alias Madha, Mochi Gate, Lahore.
22. Mian Zahur Din, son of Nur Din, house proprietor, Rang Mahal Bazar, Lahore.
23. Lala Jagan Nath, cloth merchant, Bazaz Hatta, Lahore.
24. Lala Des Raj, stamp vendor and deed writer, Bazaz Hatta, Lahore.
25. Lala Mulk Raj, shopkeeper, and Chaudhri of Gumti Bazar, Lahore.
26. Badshah, Bhusawala, Bhati Gate, Lahore.
27. Nalha Khan, alias Malha, halwai, Delhi Gate, Lahore.
28. Mian Shadi Khan Kakezai, Mohalla Kalal, Lahore.
29. Mian Ibrahim Khan, cloth merchant, Lohari Mandi, Lahore.
30. Pandit Jairam Das, Khatri, Kucha Kaghzian, Machhi Hatta, Lahore.
31. Lala Jairam Das, Katri, Wachhowali, Lahore.
32. Pandit Huku Mal, son of Pandit Thakur Das, Wachhowali, Lahore.
33. Lala Beli Ram of the firm of Ganesh Das Shanker Das, Bazaz Hatta, Lahore.
34. Mian Raj Din, umbrella maker, Dabbi Bazar, Lahore.
35. Mian Mohammed Hassan, son of Shadi Khan Kakezai, Mohalla Kalal, Lahore.

36. Mian Jala Din, son of Aziz-ud-Din, shopkeeper, Akbari Mandi, Lahore.

37. Swami Sevananand, physician-in-charge of the Ramkrishna charitable dispensary, Sutar Mandi, Lahore.

38. Lala Ganesh Das, merchant, Bazaz Hatta, Lahore.

39. Tara Chand, barber, Wachhowali, Lahore.

40. Seth Ramparshad, banker, Lahore.

KASUR.

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The statement of **Moulvi Ghulam Muhayyad Din Khan**, *Pleader, Kasur.*

On the 12th of April, a party of about 25 persons, including myself, were at the house of Moulvi Abdul Kadir, a senior pleader, when we heard that a mob had done some mischief at the Railway Station. It was then about 10 o'clock. Some of us including myself started at once for the Railway Station where there was a small crowd of boys. There we helped in putting out the fire. From there I noticed that the train from Ferozepore was standing near the distant signal and a large crowd had gathered near it. Moulvi Abdul Kadir and I went towards the train. On reaching the first bridge, I saw a young man with a kerosine oil tin standing there. I asked him what he was doing there. He said that he had snatched the oil tin from another man who wanted to burn the Railway Station, and was throwing away the oil. Moulvi Abdul Kadir, being an old gentleman could not run with me; so, I kept him there to watch the bridge. Taking the young man with me, we ran forward. When we got near the distant signal, I saw two trains, one from Patti, and another from Ferozepore standing there. The trains were empty and some people were breaking window panes. I entreated the people not to do so. By using threats with some and persuation with others, I succeeded in dispersing the mob from there. Just then I saw a European soldier running from the brake van side towards the engine side and rushing into a third class compartment. No sooner had he done this than the train moved off towards the Kasur Station. I noticed that the soldier who was covering his temples with his hands had received a cut on the right hand. At that time I was told that two Europeans were finding shelter in a hut, and that a mob was pressing forward to assault them. I at once ran towards the hut. On reaching it, I found an English lady, her husband and three children, and one Mr. Khair-ud-din, Inspector, Coaching Goods, struggling for their lives. About 30 persons had gathered before the hut, one with a hammer, others, with sticks in their hands, and the rest were throwing stones from all sides. The crowd consisted of men and boys. I rebuked the mob, saying that they should be ashamed of themselves. When that failed I entreated them. Even then I did not succeed.

Then I stepped forward and barred the door of the hut with my legs. I placed myself in such a position that the mob could not touch the Europeans without doing violence to me. This had its effect and the mob began to move away. After that I thought it safe to take away the party from there. At last we succeeded in removing them to a house near by, called "Killa Halim Khan." Within about half an hour the police and the Magistrate came there. Thus this party was saved.

We then came to the D. S. P.'s bungalow and heard that two Europeans had been killed at the Station, near the third class shed. I may mention here that I heard subsequently that in all three soldiers had got down at the Railway Station, and most probably the soldier I had seen enter the train had run and caught the train from Lahore and thus saved himself.

The Military arrived at about 3 p.m., and I was told that they immediately demanded of the Sub Divisional Officer and the Deputy Superintendent, Police, Kasur, to give 200 persons as hostages from the town.

Although nothing had happened on the 13th or on the 14th, to call for any drastic measure by the Government, Martial Law was declared on the 16th before a large gathering at the Town Hall.

Immediately after the declaration, Lala Dhanpat Rai pleader, a very old and much respected gentleman, was arrested and taken to Lahore. On the 16th and 17th the investigation went on. On the 18th, boys from the District Board and the Islamia School were sent for and flogged indiscriminately.

On 19th April at about 5 p. m. one English officer and about 20 English and Indian soldiers with two local police officers came to my house, arrested me, and took me to the Tahsil Thana. I was kept in the Thana lock-up with about 23 other persons in the same room. We had to answer calls of nature in that very room. From the 19th till the 27th of April I was kept there; during this period, I, along with others, was on many occasions taken to the Railway Station for identification. We used to be taken handcuffed and on foot; once or twice we were so taken under military guard. On one of such occasions when I was brought out of the lock-up, a tall officer, probably a major, was kind enough to remark, "I want you to take particular care of this man, he is a rascal". I asked myself whether this was my reward for saving some English lives. I wish particularly to mention that in the lock-up we had to sleep on the bare floor, and amongst my

companions were some under trial prisoners, and one man who was an approver in a murder case, in which I was counsel for the defence.

When we were taken to the Station under military guard if any one of us could not keep the pace he was made to do so by threats of bayonets. I believe Moulvi Abdul Kadir, a senior pleader, was once the recipient of this kind of attention.

When we arrived at the Station, we were put in a cage.

I remember the 20th of April when I was taken to the Railway Station along with others. Mr. and Mrs. Sherbourne were standing outside the Station. Seeing me, Mrs. Sherbourne was quite surprised, and exclaimed: 'What, Ghulam Muhi-ud-din also arrested!" There was a reason for this exclamation, as Mr. and Mrs. Sherbourne were the gentleman and lady whom I had helped to save on the 12th. Both of them stated that very day before the Sub Divisional Magistrate that I had saved their lives. But I am told that a few days later Mr. Sherbourne gave a written statement in which he said that although I had helped them, the fact that I could control the mob showed that I had led the mob on that occasion.

On the 27th, I was taken to Lahore and put in the Central Jail, and there the hardship which I had to undergo shattered my health very much.

My house was searched in my absence when I was in the Kasur lock-up, and when I was removed to Lahore the military authorities refused to allow my wife and children to go to Lahore.

What evidence the authorities had against me, I do not know; but I was released on the 10th of May without any trial.

The town was quiet and calm on the 13th, 14th and 15th, when in the evening of the last it was rumoured that perhaps Martial Law might be enforced in Kasur too, upon which the gentry of Kasur went to the Officer Commanding and assured him that there was no necessity for Martial Law, but it was in fact enforced on the 16th of April.

My belief is that in Kasur its introduction was not justified at all. Introduction of Martial Law only proved the fears of the people to be true. It brought heaps of humiliation and indignities upon the residents of the city. I might give only a few examples out of the many I know.

Though I had at the risk of my life rescued Mr. and Mrs. Sherbourne and their three children and had dispersed the mob at the dis-

tant signal, and had helped in extinguishing the fire at the Post Office, yet I was under the orders of Martial Law arrested, kept in jail for 22 days and put to every sort of inconvenience and indignity. I was often handcuffed and brought through the streets and roads from Tahsil to the Station, etc. 62 other persons were likewise arrested and detained and released without trial. Every Indian, of whatever position in life, was compelled to *salam* a soldier ; sometimes one got a horse whip for a little forgetfulness. One gentleman had to be in the lock-up for 3 days for not salaming in the proper way.

Boys from the schools were flogged for no specific faults of theirs etc. etc.

GUJRANWALA.

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The statement of **Mr. Labh Singh**, *M. A., L. L. B., (Cantab.) Barrister-at-law and Municipal Commissioner, Gujranwala.*

During the last two years or so of the War, Mr. Hamilton was the Deputy Commissioner of Gujranwala, but owing to certain reasons, the chief of them presumably being that the war effort of the district was alleged to be not upto the mark, he was replaced by Lieutenant-Colonel O'Brien, who, ever since he came, was in season and out of it, boasting of what he called his "driving power". From the very start he confined his attention and energy exclusively to the problems of recruitment for the Army, War loans and many other funds connected with the War. The methods adopted for these purposes left much to be desired, but as the better mind of the people was anxious to render assistance in the War, no protest of any kind was allowed to be made against the methods employed. Only, occasionally, an ominous murmur was heard from the villages where the official screw became unbearably pinching. It is extremely doubtful if the extent to which and the manner in which the official agency was exerted could have for long remained unknown to the Local or Imperial Government, indeed if it was not permitted or connived at by them.

What is to be understood by official pressure and official coercion in their concrete details it will not be easy to recount or describe. Abuse, intimidation, torture of various grades, degrees and kinds, was daily administered to the people by the officials who were fully conscious of being immune from being called to account for their excesses. The immediate instruments of oppression were the subordinate officials assisted by a whole army of unscrupuluous camp followers and recruiting agents of a great variety of description. Many men abused their position to wreak their private revenge or to gain their selfish ends. Many of them found means to enrich themselves, and otherwise turned the opportunity to good personal account at the expense of their ignorant and guileless brethren. Altogether, the system or the want ot it succeeded in bringing to the top and to the fore front a number of the most detestable and unprincipled characters to prey upon the weak and the poor and to pose as mediaries between the Government and the people.

Suffice it to say, that many thinking men were of the firm opinion that it was better by far that conscription by law should have been introduced rather than the coercive official agency should have been employed in which there was such large room for the display of the varied idiosyncrasies of individual officers, especially those of the subordinate ranks and which furnished free scope for the exercise of tyranny. The view was strongly held that conscription would have been much less harsher in its working than practical downright coercion in the guise of a voluntary system.

Throughout these years of War, the judicial administration of the District, civil, criminal and revenue, was subordinated to the needs and demands of recruitment, undermining the people's sense of "the reign of law" to the necessity and appreciation of which they were fully alive and awakened. This evil could have been avoided by the Legislative enactment of conscription which would have operated without fear or favour according to uniform and determinate rules. Instead of exhibiting to the people the power of law there was exhibited the power of sheer arbitrariness. In the so called voluntary enlistment, force and coercion were employed without the overt sanction of law. As a concrete illustration of what was going on, it may be mentioned that month after month there were witnessed at the District Recruiting Office at Gujranwala, scenes of lamentation by hundreds of mothers, wives and sisters of those who had been either decoyed or forced to the place for enlistment by village Lambardars, Zaildars, or policemen. It was only the daily recurrence of them which made the people callous to such scenes.

It will not be an exaggeration to say that efforts at recruitment very nearly took the form of a hunt for men and were some times openly so referred to by those engaged in the work. Villagers fled away at the sight of approaching recruiting parties and would sometimes for the whole day remain concealed in sugar cane fields from which they were sometimes beaten out with the help of dogs and Sansi (people of criminal tribes, notorious for their daring and brutality). A favourite method was to capture people in their houses by surprise in the small hours of the morning. The Tahsildars and the Naib Tahsildars were made to vie with one another as to the number of men brought out by each in a given time from the particular part of the district allotted to them. Given the assurance that there was no power except the natural limit of the people's patience to bring them to book for the means employed we do not know to what length would not these

officials have gone. For the time, all means were justified by the end. That breaches of peace in connection with recruitment were relatively few serves only to show that the people of the Punjab are slow to react in mass and are endowed by nature with great patience.

It is lamentable to record that even the judicial process was abused on a large scale, and prosecutions under section 107 and 110 of the Criminal Procedure Code were the order of the day to force people to enlist or to screw them up to fresher and even greater efforts at subscriptions to War Loans and various War charities. Not only the preventive sections of the Criminal Procedure Code, but also the prosecutions under the Indian Ponal Code were known to be pressed into service for the same end. On the top of them all there were the rules framed under the Defence of India Act, according to which almost anything could be construed to amount to "dissuading another from enlisting" or to uttering sedition. The extention of pardon to offenders under trial on their furnishing recruits or themselves volunteering to enlist was too common a thing to need any comment. On the whole it may be safely said that the state of things disclosed by the judgment in appeal No. 273 of 1918 of the Sessions Court at Hoshiarpur or by the orders of the Collector of Jhelam are only mild illustrations of what was the rule rather than the exception. Intimidation was otherwise publicly employed against reluctant subscribers and even the poorest were compelled to purchase Post Office scrips. Even the Civil Courts were ordered to open registers and keep records of the contributions secured by them from the suitors, witnesses and others a system which had to be discontinued, presumably because it tended injuriously to affect the revenue derived from the sale of court fee stamps by scaring away the people from the courts. As to the way in which the many other minor war activities were financed the less said the better.

The above is a brief account of the general condition of things in the Gujranwala District. What follows is a description in chronological order of the events that happened in the town of Gujranwala from the 4th to the 14th of April.

4th April:—It was proposed to hold a public meeting of protest against the Rowlatt Act in the manner in which the public meetings were being held all over India. Notice to convene a meeting was issued under the signature of some 20 gentlemen including bankers, pleaders, merchants and barrristers.

5th April, 2 p. m.—The Deputy Commissioner and the Superintendent of Police called 4 of the signatories and told them bluntly that it was foolish and absurd to protest against the Rowlatt Legislation. They also showed a letter of the Local Government declaring that the conveners of public meetings would be held responsible if any illegal act was committed.

At 5.30 *p. m.* in the evening of 5th April, the public meeting came off. Proceedings were most orderly. The principal speech which explained the chief provisions of the Rowlatt Act was read out from a manuscript. It was not only moderate, but very timid in its tone. Other speeches were equally moderate in expression.

In view of the fact that it was well known that people were anxious to observe the 6th of April as a day of fast and prayer, opportunity was taken to exhort them to observe it in a spirit of humility as intended by Mahatma Gandhi.

8 p. m.—The proceedings of the meeting were sent to the press and were published on the 8th of April.

A combined meeting of the Magistrates and Municipal Commissioners was held in the Town Hall under the orders of the District Magistrate. After some discussion, it was resolved that a policy of non-interference be adopted. Neither the Police and the Magistrates should force people to open their shops, nor were any persons to be permitted to promote *hartal* by asking people to close down. Complaints were forth-coming that some of the Municipal Commissioners and over-zealous officials had gone out of their way to compel people to open their shops.

6th April.—As might have been anticipated, the 6th of April was observed in proper spirit. Inspite of occasional provocations offered by the police and the officials, perfect calm prevailed and there was not the remotest chance of a breach of peace taking place.

After the observation of the *hartal*, on the 6th of April, business was resumed as usual and everything was in a normal state. The Deputy Commissioner, however, was in a wholly different mood of mind. In a meeting at the District Board Office, he gave vent to his charge by saying that had he known that a *hartal* would take place, he would have seen to it, that it should not happen, even if it had been necessary to send the conveners of the public meeting of the 5th of April to Jail. This exclamation is a key to the official mind in the Punjab. Taking their cue from the head of the Province, the officials were furious at the

prospect of even the most innocent agitation, and were ready at all time to go to any length.

Further it was rumoured that the District Magistrate had been furnished with a *carte blanche* for the deportation of some of the leaders on the 8th of April for the same unpardonable offence of having convened a public meeting.

11th April.—On the 11th of April news was received of the arrest of Mahatma Gandhi. It created a great sensation and the people were indignant, and bent upon observing a *hartal* as a mark of protest against the action of the authorities. The local leaders put their foot on the idea, thinking it inadvisable to observe another *hartal* so closely following upon the first.

12th April.—On the 12th, a meeting of the District Congress Committee was held for the purpose of electing delegates to the ensuing Punjab Provincial Conference that was coming off on 18th April at Jullunder. At the end of the meeting, a number of shopkeepers and merchants came up proposing *hartal* on the arrest of Mahatma Gandhi The Committee objcted to the idea and the suggestion was dropped.

13th April.—The feeling for a *hartal*, however, was very strong in the town and was growing apace, owing especially to the rumours that were being brought by Railway passengers passing through the town. By the morning of 13th April, it was generally understood, that a *hartal* would be observed on the 14th. It may be mentioned here that the 14th of April was a day of the Baisakhi fair which is held at Wazirabad and as a rule no business is done in the town on this day.

5 p. m.—Some members of the District Congress Committee chanced to meet at the house of one of the Vice-Presidents in a special session, and learning that a *hartal* was going to be observed the next day, they thought of arranging a public meeting on the day of observance, primarily with a view to keep the people engaged so that the new *hartal* may pass off as peacefully and quietly as the first had done. For this purpose, one message was sent to Sardar Narain Singh, Honorary Magistrate, to preside over the intended meeting, and another to Sardar Narain Singh, Secretary, Khalsa College, requesting him to make the principal speech on the occasion.

The fact that a *hartal* was to be observed on the 14th was known to the acting District Magistrate, Mirza Sultan Ahmad, and the Police Superintendent on the 13th. Accordingly, the former called the Municipal Commissioners to his house in the evening and charged them with the duty of seeing to the peaceful observance of the day,

while the latter and his deputies issued the necessary instructions to the police, and armed police guards were placed at all the public places.

14 April—On the morning of the 14th of April, the shops in the town remained closed, but everything looked as peaceful as on the 6th, the previous *hartal* day. About an hour and a half after the time when shops generally open in the morning, some of the Municipal Commissioners went to meet the Assistant Superintendent Police by invitation at the city Police Station. When passing through the town they were greeted with the shouts of '*Mahatma Gandhi ki Jai, Hindu Muslman ki Jai*'.

A little later, the people began to be agitated by the rumour that a slaughtered calf had been found hanging by the girder of a railway culvert close to the town and that a slaughtered pig also had been thrown in another direction. The news caused a good deal of resentment, but the feelings of the people were allayed by some of the Mohammedans declaring, "Never mind we shall ourselves remove the carcasses" while some of the Hindus shouted that they would themselves gladly do the same.

It is one of the most disconcerting mysteries of the Gujranwala affairs and the police investigation connected therewith that inspite of the facts that special police were deputed to make the inquiry which was a protracted one and that the C. I. D. had bent their full energies to the task, no light has been thrown on the origin of these important incidents of the agency by which the slaughtered animals were so openly and publicly exhibited under the very walls of the town. People have been sternly taken to task by the police for suggesting that it was not the work of either the Hindus or the Mohammedans, but of some underling of the C. I. D. But the police is ominously silent as to who actually did so.

This silence on the part of the police throws a flood of light on the subject and it is certainly sufficient to excuse those who suspect that the putting up of the slaughtered animals was directly or indirectly attributable to the agency of the local police, or perhaps to another agency more highly placed. Without concerning myself with the motives which underlay this action, it is sufficient to observe that this incident was one of the two factors which furnished the immediate occasion for an outburst of excitement on the part of the crowd on the 14th of April. If there was any one responsible for the happenings at Gujranwala on that day it was the person whose malignant ingenuity designed the exhibition of the carcasses.

When returning from the Police Station, it became known that there was a row at the Railway Station. Thereupon, two of the Municipal Commissioners, Labh Singh and Din Mohammed, hastened to the Railway Station to see what the matter was and the rest of the party, considering it expedient to prevent the people from moving out of the town, told them to move on to an open place, where it was proposed to pacify their feelings and to keep them engaged.

On reaching the Railway Station, it was found that there was a great rush of people desiring to catch the train for Wazirabad where the *Baisakhi* fair is held and which annually attracts large crowds of village rustics and town labourers.

It is well known that this particular fair is rather boisterous in its nature and it is on this occasion that the villagers generally give vent to their natural spirit. As the train was already packed full, further booking had been stopped and altogether there had been a great scramble for room in the train. When the train began to move many of the holiday makers were standing on the foot boards and otherwise clinging to the handles and bars of the carriages. The rush was so great that the driver had to stop the engine just inside the distant signal, probably because the train guard had been left behind on the platform. As soon as the train stopped, the part of the crowd at the station again rushed up to it, while those in the train, who were mainly rustic *Baisakhi* people from the Eminabad fair on their way to Wazirabad, also alighted from the train.

It was at the moment that the whole crowd of holiday makers learnt that a slaughtered pig or calf had been hung up from the railway culvert (known as the Gurukula Bridge), then immediately in front of the engine. The crowd naturally got excited, a few rotten sleepers lying by were piled up on the culvert and set on fire probably by means of live coal taken from the railway engine itself. It was at this stage that the two Municipal Commissioners came up from the town and with the help of the Manager of the Gurukula School and his staff put out the fire and prevented any damage being done to the Bridge. Some of the passengers in the train gave the news for the first time of the massacre at Amritsar which greatly tended to add to the excitement of the crowd.

Meanwhile the crowd, learning that a slaughtered calf had been hung up at the girder of another railway culvert known as the *Katchi* Bridge in the opposite direction by the distant signal on the Lahore side, proceeded that way along the railway line doing damage to the telegrph

wires on the way. It was here that the Superintendent of Police had an encounter with a part of the crowd and ordered the police to fire at it with the result that a number of casualties were inflicted. Whether this firing was justified or not, the fact remains that the sight of the injured persons further provoked the already incensed crowd and created a great excitement.

It is very necessary to mention here that the place where the butchered calf had been hung up is quite close to the town and has in its vicinity as many as six places of Hindu Worship. There are close to it two orthodox Hindu temples, one Jain temple, and two Sikh Dharamsalas.

The excited crowd then went back to the Railway Station along the Grand Trunk Road which runs parallel to the railway line and broke some window panes at the Railway Station where the Superintendent had also come up.

A few minutes later, the Post Office building which is opposite the Railway Station was mysteriously set on fire from behind, whether by police agents or by the members of the crowd is difficult to say.

After this, the crowd and the police confronted each other in front of the Railway Station for about 2 hours, the Grand Trunk Road alone separating them.

During this time, a few leading citizens of the town co-operated with the Magistrates and the police in helping them to disperse the crowd and to quieten its temper, and in a large measure, they succeeded. But when the crowd was dispersing or certainly was about to disperse, the Police again fired a shot. This incident generated fresh excitement and a number of persons crossed over the railway line in the direction of the Courts where acts of incendiarism were committed. It will be to the point to note here that although all the buildings including the Church were properly guarded by the Police with loaded rifles in their hands, yet it is astonishing that nothing was done to protect those buildings. It has not at all been alleged that at any spot the policemen were over powered. This is a very significant fact, more especially when it is remembered that the Superintendent of Police was extremely unpopular with the entire rank and file of his department, a fact which it is believed had been brought to the notice of the higher police authorities. It is also noticeable that none of the public buildings, all of which were within easy reach of the riotous crowd have at all been injured. Further, it is to be remembered that the crowd that set fire to the buildings on the other side of the railway line, in the Civil Station,

was a very small one composed mainly of a number of young boys and a few ruffians. It is also significant to add that the same street Arabs that burnt the block of Court rooms at first made their way to the Jail, but on the Jailor threatening them with his rifle, the mischievous urchins took to their heels and fled away towards the Courts. It is obvious that the entire mischief was in its origin and inceptions accidental and isolated, begun at the Railway Station by a crowd of holiday makers and in no sense the result of a design or premeditated arrangement. Throughout, it was one and the same crowd that was involved and its activities were along a well defined and identifiable line. The same crowd was responsible for all the incidents first at the Railway Station, then at the Gurukula Bridge, then at the Katchi Bridge, then at the Post Office and in front of the Railway Station, and then again across the railway line at the Courts. The excitement which led to this incendiarism was produced by the sight of the slaughtered animals and intensified by the police fire. The whole thing took place between 8 a. m. and 1-30 p. m. i.e., in the broad daylight which entirely negatives the idea of secret conspiracy. These are some of the central facts to be remembered in order to see the occurrences at Gujranwala in their proper prospective.

The meetings that were held in the town and which synchronised with the riots at the Railway Station were designed for the express purpose of keeping people out of harm's way and were calculated to allay the excitement resulting from the causes above referred to. It has been a cruel travesty of facts to say that the speeches were designed to cause excitement and to goad the people to acts ef violence. The main burden of the speeches that were delivered at the meetings in the town was the Hindu Mohammedan Unity and the message of Mahatma Gandhi with all the passivity and humility that it inculcates. The question of the Local Municipal election also was the subject matter of one of the speeches. But by no stretch of imagination could these speeches be interpreted to have been intended to excite the people. The speeches to which the strongest exception has been taken were those bearing upon the Hindu Mohammedan Unity. This objection can proceed either from gross ignorance of Indian sentiment or from mere perversity In the face of the slaughtered animals that had been exhibited, a Hindu Mohammdan riot would have become unavoidable, but for the speeches that were made.

The rioting was practically all over by about 1-30 p. m. Ths damage done would have been considerably less in extent than it actually was,

if the police had arranged for the fire to be put out. As a matter of fact no attempt was made to extinguish the fire which went on burning for a day after the occurrence.

At about 2 p. m. Colonel O'Brien came from Lahore and went about the Civil Station, revolver in hand. He did not come across even a single rioteer anywhere, which shows conclusively that rioting had altogether subsided by that time.

About half an hour later, namely about 3 p. m., aeroplanes came on the scene and commenced an indiscriminate bombardment of the town proper by means of bombs and machine guns. This went on for quite a considerable time. The people in the street ran to shelter, but the number of casualties was pretty heavy. The bombs and bullets fell into the most thickly populated portions of the town. It may be mentioned also that the aeroplanes operated from an extremely low range and there was absolutely no chance of mistaking if there were any group of rioteers about or not. Moreover, no riots had taken place in the town proper and the mischief that was done had been done on the other side of the railway line in the so called Civil Station. Not a bomb or shell fell in the whole of the Civil Station area. Between the Civil Station and the town proper, there is the clearest and the most unmistakeable broad line of demarkation, in as much as the two are separated by the railway line and the Grand Trunk Road which runs parallel to it. The facts, therefore, that the aeroplanes did their work of execution after the riot had been quelled and that they confined their activity to the town proper only, render their action not only absolutely unjustifiable and uncalled for, but are suggestive of unnecessary cruelty and vindictiveness.

That the lives of Europeans in the Civil Station were in danger is a pure myth invented to justify bombing by aeroplanes. In the first place, it is not even alleged that any European was in danger of being attacked in the Civil Station, and in the second place, the only European family in the Civil Station that had taken refuge in the Treasury building which is a fortified place was quite early in the trouble.

While on the subject, it must be added that the aeroplanes returned to Gujranwala on the morning of the 15th of April and again threw bombs, some of which fell in the neighbouring villages, killing people and damaging property.

In the evening of the 14th, when the aeroplanes ceased work, the Deputy Commissioner summoned Magistrates and the Municipal

Commissioners to the Treasury building. M. Din Mohammed, a Vice President of the Municipality, and myself, a member, were the first ones to get there, and when Lieutenant Colonel O'Brien came out, the following brief conversation took place:

Lieutenant Colonel O'Brien said to the Vice President: "I never knew you were such an idiot", and to me: "How many men have been killed?"

I replied: "Some 50 or 60 casualties have taken place."

Lieutenant Colonel O'Brien: "I wish we could butcher more. It is a pitty Heron (Superintendent of Police) did not kill more than he did in the morning, etc.

The manner in which arrests were made was designed to be as harsh and brutal as possible. The arresting party was composed of a strong contingent of the District Police fully armed and with fixed bayonets and a detachment of British soldiers fully equipped amongst other things, with machine gun, etc. The party was under the control of Lieutenant Colonel O'Brien, the District Magistrate, and a Deputy Inspector General of Police, both of whom along with many other police officers and others carried loaded revolvers in their hands. A military aeroplane hovered in the air to complete the pageant. The party commenced its operations in the Civil Station surrounding and searching the house of L. Hakim Rai Pleader who did not happen to be there at the time. From there, the party marched in full military array to the house of Lala Mela Ram Pleader, also in the Civil Station. The gentleman was in an undress. He was at once arrested and doubly handcuffed. He was not even permitted to cover his head and was forced to march in bedroom slippers. Proceeding further towards the town, the party came across me. I was on my way to see the Deputy Commissioner in obedience to a message sent by him. Both my hands were secured by handcuffs, and I was chained on to the first prisoner. From there, the party marched on to the house of Diwan Mangal Sen. His house was surrounded and the gentleman brought out. He too was in an undress with only a dhoti and a shirt on.

He asked for permission to put on his eyeglasses. The request was met by a threat of bayonet thrust. His infant children began to cry and down came the threat 'shoot them'. The arrests of L. Hakim Rai and Lala Amar Nath, pleaders, were made at the same place, all being handcuffed and chained to one another in a row.

On this occasion, the Deputy Commissioner shouted out to the Deputy Superintendent, Police, without any rhyme or reason "why

did'nt you shoot them when they attempted to escape." Many threats and very menacing and abusive language was employed by these officers at the time.

But as I cannot recall the exact words at this distance of time, I do not attempt to reproduce them.

From there, the prisoners were marched on to the Railway Station and made to stand in the sun on the burning platform, although shade was within reach. Even requests for drinking water met sometimes with an evasion and at other times with a stern refusal from the Police Superintendent, although the water tap was hardly 20 feet from where we stood. By this time, L. Ralla Ram aged about 65, who happened to come to the railway platform in company with his son who is an Assistant Traffic Superintendent of the North Western Railway, was also arrested and handcuffed there and then. It may be remarked parenthetically that this Assistant Traffic Superintendent had on the previous day of disturbance rendered meritorious service in his official capacity to ensure the safety of the railway trains on that very section of the line and his father had rendered equally conspicuous assistance in putting out fire and quieting the people.

From the Railway Station, the prisoners marched through the principal bazars of the town chained and handcuffed as mentioned above. The march was a forced one and for nearly half the distance the prisoners had to run. The plight of the unfortunate prisoners, some of whom were of advanced age can be better imagined than described. Those acquainted with the rigour of the Punjab climate can realise what the sun is like on the 15th of April. The prisoners were mostly without water to drink. At one place, the dhoti of Diwan Mangal Sen got undone. No time was allowed him to do it up again. He was forced on with the knot of the dhoti held in his menacled hands. The number of persons arrested went on increasing as the party proceeded till a point was reached on the other side in the suburbs of the town, some two miles from the starting point in the Civil Station. Then, there was a march back along a different route and other arrests were made. Sh: Abdur Rahman and M. Hussain Bakhsh, pleaders, were also forcibly dragged out of their houses in a half clad condition, the one without any head dress, and the other, if I remember aright, without shoes. On the whole, a distance of some 4 miles or more was traversed by the party in the manner described.

The prisoners who by then numbered some 23 persons were made to squat in an open coal truck all chained together and surrounded by

a military guard with fixed bayonets. The coal truck was joined on to a reversed railway engine, the soot smoke and steam from which thoroughly blackened the clothes and faces of the prisoners.

As an instance of the treatment meted out to the arrested persons on the way to Lahore, it may be mentioned that one of the prisoners, when his repeated request for an opportunity to pass water was persistently refused, had to empty his bladder on the floor of the truck where he sat. He was, thereupon, made to squat on the urine and threatened with the bayonet if he did not do as commanded. At about 9 or 10 in the night the prisoners were landed at the Lahore Central Jail, some of them badly bruised by the rough handling of their chains. Being chained together they could not get out of the van one by one and had to be thrown down practically *en masse* in order to be unloaded.

At the Central Jail, the prisoners were placed in solitary cells where they were kept for over a fort-night under conditions of the utmost physical discomfort It was only after some days that they were let out one by one for a few minutes everyday to breathe fresh air. At the end of the fortnight, the prisoners were taken back to Gujranwala again in chains and handcuffs, and on the journey which lasted some 15 hours (ordinarily the journey from Lahore to Gujranwala takes only an hour and a half) they remained without a break in handcuffs and all chained together. They were removed from the Jail at 2 p. m. for a train which was to leave at 10 in the night and were made to tramp all the way to the Railway Station, a distance of two to three miles, in the midday sun in handcuffs and chains, each carrying his own bedding under the arm or on the head. On the way to the Railway Station, the prisoners had to quench their thirst from the taps by the roadside, making bowls of their menacled hands. And when it is remembered that the right hand of one prisoner was in the same handcuffs with the left of another, it will not be difficult to see that the operation did not admit of an easy performance. On the top of this all, came the jeers and the giggles of the passers by of a certain class of our fellow subjects. For several hours, the prisoners were made to sit and crawl in the dust on the railway platform and then to spend the rest of the night in the train in the most agonising postures, as neither the chains nor the handcuffs were removed till after their arrival and safe deposit in the Jail at Gujranwala the next morning.

Exactly the same process and conditions were repeated on the return journey to Lahore a fortnight later.

Reaching Lahore at about 10 in the night, the prisoners numbering 35 were shut up, along with a dozen or so more, in a small room at the Railway Station known as the station lock-up. The prisoners spent the sultry summer night without sleep or food under conditions which were indescribably wretched and insanitary and were indistinguishable from those of the so called Black Hole of the text books of Indian history. Into the small room in which they were packed like sardines, there opened another which was literally brimful of filth and had been used as a latrine by prisoners for some days and the evil smell from which rendered the whole atmosphere intolerably stinky and unbreathable. In the morning, the prisoners were taken straight from this dirty dungeon to the Court of the Martial Law Commission, No. 3, a distance of some 3 miles and then back in the afternoon to the Central Jail where the handcuffs were removed. Here again, the prisoners were lodged in the solitary cells under the same relentless treatment.

After conviction, the prisoners were placed in the condemned cells and given a kind of diet which it would be an abuse of language to describe by that name. Sometime after, however, more human conditions were established and some four of the prisoners including myself were admitted into another, a so called European ward a privilege to which it would appear every petty pilferer or a pick-pocket in a European garb is entitled as of right. Eventually arrangements were made to provide a relatively better kind of food for some 4 or 5 per cent of the total number of Martial Law prisoners. But a large majority of them consisting of some 14 or 15 hundred persons had to put up with the animal conditions of diet and hard labour which ordinarily prevail in the Jails. It was a most pitiful sight to see day after day and month after month innocent and respectable people, grindig corn, or working oil presses, or subjected to many other type of hard and degrading toil.

The Trial :—The trials by the Martial Law Courts were an elaborate and cruel farce, and they constituted a downright, wholesale and deliberate abuse of the judicial process. The Martial Courts, more especially the Magistrates invested with summary powers arbitrarily and indiscriminately, acting on the whim of the moment and without the least regard for the requirements of evidence or justice, sentenced all those whom they suspected of having entertained even the most innocent political ideas. The sole aim was to strike terror, and there was little or no question of individual culpability.

Nay, the dangerous doctrines of what was called collective responsibility, and moral as distinguished from legal responsibility, have been openly advocated.

As to how injustice was wrought by the Martial Law Tribunals may be gathered from the circumstances vitiating the trial in the Gujranwala Case. Of the 16 accused in the Case, there were 2 barristers, 6 pleaders and managers of High Schools and 5 other respectable bankers and merchants. As a result of the so called trial 2 persons were sentenced to death and 8 to transportation for life with forfeiture of all their property. In a trial involving such serious consequences, the procedure adopted was characterised amongst others by the following features :—

(1) That the date fixed for the trial was accelerated without due notice, so as wholly to disconcert whatever arrangements the prisoners could make for the defence.

(2) That the attitude of the Court was made up even before the commencement of the trial and that the proceedings were only an unnecessary formal nuisance to be gone through.

(3) That the accused were not permitted to be represented by the Counsel of their own choice.

(4) That the higher grade lawyers at Lahore refused to accept brief either because, as was given out, they had been expressly so enjoined, or were too terrified to undertake the defence of the accused.

(5) That the junior counsel who took up the cases were given the most contemptuous and abject treatment. They were frequently shouted at by the presiding judge, threatened with expulsion from the Court room, constantly reminded that their presence there was on sufferance and not as of right, and were so constantly interrupted as to render it impossible for them to do their work in a collected frame of mind.

(6) That evidence was recorded in such a manner as to improve the statements in favour of the prosecution and to omit facts and points tending to favour the accused.

(7) That no adequate opportunity was given to cross-examine the prosecution witnesses.

(8) That the witnesses for the defence were unceremoniously pooh-poohed out of the Court, the presiding Judge scrappily recording an irrevelent word or two even before the witness had spoken and then

proceeding to dismiss him in some cases, even before the witness had entered the witness box.

(9) That the convening authority exercised the right of omitting to summon such of the defence witnesses as in its arbitrary opinion were not necessary or important.

(10) That the convening authority further imposed harsh conditions by way of ordering the accused to deposit hundreds of rupees as expenses for examining witnesses by commission.

(11) That the Court proceeded to judgment with indecent inordinate haste, without waiting for the answers to the interrogatories that had been issued to the defence witnesses.

(12) That the Court from time to time let slip such observations and remarks as were indicative of deep and innate prejudice.

(13) As indicative of the extremely unjudicial attitude of the Court it may be mentioned as an illustration that when I was being examined by the Court as an accused, the presiding Judge insultingly asked me if my war services had been intended as a camouflague for my disloyalty.

(14) That such of the prosecution witnesses as in the opinion of the Court did not come upto the mark in their statements were at once dismissed out of the Court as liars and no opportunity was given to the defence to cross-examine them or to elicit from them, the circumstances under which they had been forced to make their statements to the police.

Some of these witnesses were at once taken into custody by the police and subsequently punished by the Summary Courts. Such a treatment was hardly likely to inspire other witnesses with a desire to speak the truth.

(15) Even the most innocent things were misconstrued so as to prejudice and damn the accused. The well-known Persian couplet—"This king is like unto a tree and the subjects are like the roots; the firmer the roots, the stronger is the tree, my son"— is always recited as expressive and illustrative of loyalty, but it was perversely treated by the prosecution witnesses as well as the Court to mean that a king is like a tree of which the subjects are the roots and when the roots are distroyed the tree falls. And this false meaning was adopted, inspite of the protest of the Indian member of the Court,

(16) The worth of the police constables who appeared as prosecution witnesses can be easily gauged by refering to the fact that in the Gujranwala main case, one of them in his deposition stated that he had seen L. Ralla Ram, Manager of the Gurukula High School (an aged man of 65, himself a Government Pensioner and the father of Head Master of a Government High School, an Executive Engineer and an Assistant Traffic Superintendent of the North Western Railway in charge of the Gujranwala section of the line) pouring buckets along with the members of his school staff over the burning Railway Bridge near the Gurukula and in the presence of the police guard and the Deputy Superintendent Police. The presiding Judge asked threateningly : "What was he pouring, was it oil or water"? The constable unhesitatingly answered 'oil' and down went the preposterous answer on the record. As a matter of fact the gentleman concerned was one of the few persons who had saved the Bridge. The other witnesses, it may be remarked, were no better disposed to speak the truth.

(17) That the prosecution opened its case in accordance with the allegations in the precis supplied to the accused and consequently proved and argued at the close of the evidence about the existence of a conspiracy entered into on or about the 5th of April. The public prosecutor in his final address refered to the alleged conversation of 13th April evening only to dismiss it with the remark that it was of no consequence. The defence counsel, therefore, omitted to make any reference to the incident. And yet to the bewildering surprise of all, the Court based its judgment solely on the uncorroborated statement of the approver with respect to the same conversation and made that the very pivot of the order.

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The statement of **Diwan Mangal Sen** *of Gujranwala.*

Gujranwala is a town of some 32,000 inhabitants, situated on the main railway line, some 40 miles from Lahore. A little over half the population is Mohammedan. It is also one of the chief centres of the Sikhs in the Punjab. There are six high schools in the town and a Sikh College, besides an Industrial School and a few minor schools, including a "Hindi Pathshala."

The only political body in the town was a District Congress Committee affiliated to the Punjab Provincial Committee. Munshi

Din Mohamad M. A., L. L. B., Vice-President of the Local Municipality, was its President, and Mr. Labh Singh, M.A., LL.B., (Cantab.) Bar-at-Law, and Municipal Commissioner, was its Secretary. The body was organised in October, 1917. Since its inception the Committee had held several public meetings passing resolutions on the questions of the day and transacting other business of a like nature in a perfectly fair, moderate, legitimate, and constitutional manner.

The District Congress Committee had never been apparently shadowed or suspected. Some of the prominent members of the Committee were:—

L. Hakim Rai, B. A., L. L. B.,
L. Mela Ram, B. A., L. L. B.,
L. Manohar Lal, B. A, L. L. B.,
L. Bakshi Kahnaya Lal, M. A., L. L B.,
L. Bulaqi Ram, B. A., L. L. B.,
L. Arjan Das, M. A. L. L. B.,
M. Mati Ullah, B. A., L. L. B.,
L. Amar Nath, B. A., L. L. B.,
S. Autar Singh, Bar-at-Law.,
Mr. Sarb Dial, Bar-at-Law.,
Mr. Labh Chand, M. A., Bar-at-Law.,
L. Des Raj, Municipal Commissioner.
Diwan Mangal Sen.

It has been considered necessary to give an outline of the District Congress Committee as the local authorities looked upon it as the *bete noir* distorting and misconstruing its most legitimate activities in a manner which is truly surprising. The opening of a subscription list for the purpose of building a public Hall at Gujranwala for all sorts of social and other purposes had also been adduced as a piece of evidence in the Gujranwala Case, and this despite the fact that practically all the members of the Bar as well as several title holders and other respectable people had subscribed to it.

Here below I append in chronological order the events that took place from the 4th onward upto 15th April, 1919. But before doing so, it will be necessary to call attention to the general conditions that prevailed in the town and the district and the psychological atmosphere that was induced by them.

During the last two years or so of the War, Mr. Hamilton, I. C. S., was the Deputy Commissioner of the District, but owing to certain reasons he was replaced by Lt. Colonel O'Brien who, ever since he

came, was, in season and out of it, boasting of what he called "his driving power." He almost exclusively confined his attention to the question of raising War Loans and recruits for the Army. The methods adopted for the above two purposes left much to be desired, but as the better mind of the people was anxious to render war service no protest of any kind was made against the methods employed, although a general murmur was heard from the villages where the official screw became unbearably pinching. It is extremely doubtful if the extent to which official agency was employed and official pressure exerted was either made known to or had received the approval of the Government of India. Suffice it to say, that many thinking men were of the firm opinion that it was much better if "Conscription" by law should have been introduced rather than the coercive official agency should have been used in which there was such a large room for the display of the personal element and varied idiosyncrasies of individual officers of the subordinate ranks.

I cannot go into the details but shall content myself with two remarks.

Words amounting to what may be called intimidation were publically employed against reluctant subscribers to loans and various other funds connected with the War, the number of which was enormous. The business and trade were generally speaking at a stand still owing to the War, while the people had to put up with the exactions above named as well as those of the ever enhancing income tax. On the whole the people behaved admirably well under conditions which were apparently very hard and trying. Throughout these years the administration of the District (Revenue, Criminal and Civil) was subordinated to the needs and demands of recruitment. In the so called voluntary enlistment, force and coercion were freely employed by subordinates without the overt sanction of law. As a concrete illustration of what was going on it may be mentioned that month in and month out there were witnessed at the District recruiting office at Gujranwala scenes of lamentations by hundreds of mothers, wives, and sisters to which only their daily recurrence made the people callous. It will not be an exaggeration to say that the efforts at recruitment very nearly took the form of a hunt for men and were sometimes openly so referred to. People in some cases had actually purchased men and supplied them to satisfy the craving of certain over-zealous officials. Even the judicial process was abused on a large

scale and prosecutions under section 107 and 110 of the Criminal Procedure Code were the order of the day to put pressure on the people for fresher and ever greater efforts at subscription and recruitment. The immediate instruments of oppression were the subordinate officials assisted by a whole army of unscrupulous camp followers and recruiting agents of a great variety of description. No complaints against such officials and agents could get a hearing, and for the time being, the end justified the means.

During the pendency of the War, the people were to some extent indeed buoyed up by the hopes raised in their minds which the successful termination of the War was to fulfil. In the case of literate people more specially those of the towns, the hopes above referred to had a distinct and articulate political tinge. The War ended. The preassure of the War conditions continued without abatement and, if anything at all, it was added to by the prevalence of famine and other economic difficulties.

As indicative of the attitude of Colonel O'Brien to the educated classes, it may be mentioned that he never missed an opportunity, public or private, to cast a fling at them and in the speeches made by him after the 14th of April, he went far beyond the limits of decency in referring to those who had been arrested by him without the least enquiry or investigation of any description.

In the speeches made at Hafizabad, Gujranwala and other places, he referred to even the smallest incidents connected with the arrests or consequent upon them in a manner which left no room for doubt, that each word was deliberately designed to cause pain and humiliation to those arrested and the people of the town generally. Some of these details and circumstances will be referred to herein-after and they exhibit a degree of vindictiveness which is truly appalling.

Reverting now to the events that took place at Gujranwala, the facts are as under:-

4th April:—At the Bar Association Rooms at Gujranwala to which even respectable suitors and others are admitted without any let or hindrance, it was proposed to hold a public meeting of protet against the Rowlatt Act, in the manner in which such public meetings had been or were being held all over India. Accordingly, a notice was drawn up and left on the table for being signed by the members of the

Bar. It was handed over to a man from the town who was asked to get handbills for the meeting printed at Lahore after having the notice signed by some respectable merchants of the town also. The handbills were accordingly printed under the signature of some 19 or 20 gentlemen, of whom a dozen were pleaders and barristers. I was not a signatory to this notice as I was away from Gujranwala on that day.

5th April:—The Secretary of the local Municipality and another person, who happened to be in the Bar room when the conversation regarding the meeting was taking place, had carried the news to the Deputy Commissioner. The Deputy Commissioner accordingly sent his orderly to the Bar Room at about 2 p. m. on the 5th. Four gentlemen, namely, Messrs. Labh Singh, Bar-at-Law, Amarnath, Pleader, Sarab Dial, Bar-at-law, and Mela Ram, Pleader who happened to be in the Bar Room at the moment responded to the call and appeared at his office where the Superintendent of Police was also seated by him.

The Deputy Commissioner told them of what he had heard, saying it was "absurd and foolish to protest against the Rowlatt Act," and adding that "the Government desired that nothing illegal should be done." He was told that there was nothing illegal in holding a public meeting of protest, a remark to which he apparently demurred. He was further assured that the meeting would be very orderly and moderate in tone, and he was invited to send any officer he chose to attend the meeting to see for himself the absolutely fair and constitutional character of the gathering.

The meeting came off as advertised and was largely attended. Lala Hakim Rai, Senior Pleader, was in the chair. The proceedings were conducted in the most orderly manner and the main speech was read out from manuscript and that has been admitted and proved by the prosecution in the main case. The other speeches delivered on the occasion were equally moderate in tone and no exception at all could be taken to them on any score. In view of the fact that it was well known that the people were anxious to observe the 6th of April as a day of fast and prayer, full opportunity was taken to exhort them to observe the day in the real spirit of humility in which it was intended that the day should be observed. They were specially warned to keep quiet even if they were offered any provocation. The proceedings of this public meeting including the copy of the resolutions passed were sent to the Press for publication and they appeared in the "Punjabi," and the "Tribune"

in their issues of 8th April, as well as in several vernacular papers. At 8 o'clock in the evening of the 5th, a meeting of the Magistrates and Municipal Commissioners was held in the Town Hall under the chairmanship of the Additional District Magistrate, Lala Shanker Dass. The order of the District Magistrate was read and it was unanimously resolved that a policy of absolute non-interference should be adopted. Neither the police and the Magistrates were to force people to open their shops, nor, on the other hand, were any persons to be permitted to promote *hartal* by requesting people to close down, least of all, by using the least kind of pressure.

It may be mentioned here that although not a single person was seen asking people to close down, complaints were forthcoming that some of the official and Municipal Commissioners had gone out of their way to compel people to open their shops. Their efforts, however, were of no avail and the 6th of April was observed in its true spirit. In spite of occasional provocation on the part of some of the policemen and officials, perfect calm prevailed and there was not the remotest chance of a breach of peace taking place. This point has been brought out even by the prosecution in the main case and has been conceded in the judgment of the Commission. After this, business was resumed as usual and everything was normal, despite the fact that the Deputy Commissioner in a subsequent meeting at the District Board office is reported to have used very unbecoming language with respect to the signatories and to the public meeting of the 5th of April. He said amongst other things that had he known that the 6th would be observed as a day of fast and prayer, he would have seen to it that it did not take place, even if it was necessary to send the signatories of the public meeting of the 5th to jail. Thus it would appear that the Deputy Commissioner had begun to entertain very adverse feelings with respect to those signatories, a fact which assumed almost exclusive importance when the arrests were ordered on the 15th of April. The closing down of the business on the 6th of April was a perfectly spontaneous affair and in no sense was it artificially engineered.

On the 10th or 11th of April news was received of the arrest of Mahatma Gandhi, and it was generally felt that in view of the high respect and reverence in which the great leader was held it was necessary to suspend business for a day as a mark of protest against the action of the authorities. The responsible local leaders, however, almost

in a body, put their foot on the idea, obviously because they thought it inadvisable to have another day of suspension of business so shortly after the first.

12-4-1919: A meeting of the District Congress Committee was convened with the object of electing delegates to the ensuing Punjab Provincial Conference that was to take place at Jullunder on the 18th and 19th of the same month. After the meeting of the District Congress Committee, a large number of merchants and shopkeepers came up requesting that "business" should be suspended for one day on the arrest of Mahatma Gandhi. Some of those present at the meeting objected to it and the suggestion was dropped.

13-4-1919: On the 13th of April in the afternoon there was a meeting of some gentlemen at my house to celebrate my son's first *Baishakhi* and also to appoint a Managing Committee of the "King George Hindu High School", an institution which had been under my sole management as I proposed to shift the Head Office of the Insurance Company of which I am the Managing Director, to Bombay, and was also proposing to go and settle there myself. An application for permission to transfer the Head Office was pending before the High Court at Lahore and was coming up for hearing on the 25th of April, 1919. On this occasion when the guests were taking tea on an open platform outside the house, there turned up B. B. Bhagat, the approver, with the news that the people in the town were going to observe *hartal* on the 14th in the same manner as on the 6th.

Some of those present said that in the event of business being suspended it was advisable to hold a public meeting to keep the people busy. Accordingly it was arranged that S. B. Narain Singh, Honorary Magistrate, should be asked to preside over the intended meeting and that Sirdar Narain Singh, leader of the local Bar, should be requested to address the audience along with others. Manohar Lal, pleader, was asked to convey the messages to the two gentlemen above named. This is the only talk on the subject of *hartal* that took place on the occasion. The rest of the conversation alleged to have taken place by the approver has absolutely no foundation in fact. It is a lie manufactured for the particular purpose of justifying the arrests that had been made without any attempt at enquiry on the 15th of April, 1919.

It would appear from the admission of the prosecution that the authorities knew at noon on the 13th that the people had decided to

close business on the 14th, and that certain men in trains passing through the station on that day vehemently rebuked people of Gujranwala for the non-observance of the *hartal*. In the evening of the 13th the local Municipal Commissioners were sent for at the house of Mirza Sultan Ahmad, officiating Deputy Commissioner and instructed to see that the day should pass off as peacefully as the 6th had done. On the morning of the 14th the shops remained closed, but that time everything was quiet and peaceful as on the 6th, nor was there any the least indication of any sort of excitement.

At about 7-30 a. m. some of the Municipal Commissioners along with a few other respectable persons, including some of those who have been prosecuted, went to the city Police Station where the assistant Superintendent of Police wanted to confer with them.

Those going to the Police Station numbered less than a dozen persons, but, as is the custom, when they were proceeeding to the Police Station, a number of other people joined them on the way till at last when they reached there the number of those following was about 50 or 60. It is also a fact that when passing through the Bazars, some shouts of "*Mahatma Gandhi ki Jai, Hindu Musalman ki Jai*" were heard.

On reaching the Police Station, which is in the south eastern corner of the town it was found that the Assistant Superintendent, Police, had left. The Municipal Commissioner and others, therefore, came back.

On their way to the Police Station the Municipal Commissioners and others learnt that a slaughtered calf had been hung up by the girder of a small railway bridge close to the town on the Lahore side, and that a leg of a slaughtered pig had been similarly thrown into a certain mosque inside the city. This was bound to cause keen resentment, but the feelings of the people were allayed by some of the Mohammedans declaring, "Never mind, we shall ourselves remove both the corpses," while the Hindus shouted that they would gladly do it themselves. No clue to the perpetrator has yet been found out inspite of a protracted police enquiry. I need not repeat that this incident was one of the governing facts of the situation and was one of the two factors which furnished cause for excitement to the people on the 14th when the riot took place.

Proceeding further, the Municipal Commissioners who were returning from the Police Station learnt that there was a row of some sort

at the Railway Station. It was hastily arranged that with a view to prevent people from going out of the town towards the Railway Station, they should be asked to go to an open place near the house of Lala Amarnath, pleader, where public lectures are generally held and some of the gentlemen should keep them busy and occupied with peaceful exhortations. Messrs. Din Mohammed, Labh Singh, Bhagat, and Lala Mohan Lal went to the Railway Station to ascertain what was going on there and to hush it up as far as possible. It was 8-15 then. All these gentlemen who went to the Railway Station rendered incessant and conspicuous services to the police on the 14th, putting out fire with their own hands, and doing their utmost to disperse and quieten the mob at the Railway Station and elsewhere.

The riot at the Railway Station was wholly an isolated affair, in no way connected with the meetings and lectures in the town, or even with the *hartal* that had prevailed therein, nor was the crowd which rioted, reinforced at any stage from the town. All attempts to show that the people in the town came out and reinforced the crowd at the Railway Station are only disingenuous fabrications and have no basis in fact.

I proceed to give a brief account of the riot. 14th April is a day of *Baishakhi* fair at Wazirabad, which is about 20 miles from Gujranwala on the main railway line. Every year on the occasion of this fair, hundreds of people from Gujranwala and suburban villages go to Wazirabad to witness and enjoy the same. It is notorious that practically the extreme rowdy element in the town leaves for Wazirabad for the purpose. That the fair is always boisterous in its nature is equally well known.

Quite as usual the people gathered together at the Railway Station to catch the 9-30 Up train. Unfortunately the train, when it came to the Railway Station, was over full and only a limited number of passengers could find room in it. Some sort of purely accidental dispute, quite natural on such occasions, took place at the Railway Station. The sense of the holiday revellers was that either all or none should go to the fair. As the accomodation in the train was limited some of the holiday makers clung to the foot boards, etc., when the train began to move. In the bustle, the railway guard could not get into the van and the engine stopped near the distant signal on this side of the small

Gurukula culvert. The incensed holiday makers got down from the train, piled up a few sleepers of disused timber and set them on fire on the bridge. It was at this stage that the two gentlemen above named came up to the Railway Station and proceeded to the bridge where they arranged to put out the fire. No damage was consequently done to the culvert and after it had been certified to be safe the train was permitted to pass over without any unusual delay.

Meanwhile, the railway crowd, learning that a slaughtered calf had been hung in the opposite direction near the distant signal on the Lahore side, proceeded that way along the railway lines. It was here that the Superintendent of Police and policemen had an encounter with a part of the crowd, whereupon thee rowd was fired at with the result that a few casualities were inflicted upon its members. Whether the firing was a justifiable act on the part of the Superintendent of Police or not, the fact remains that the sight of injured persons provoked the crowd and created a great excitement. It may be mentioned that the bridge where the calf had been hung up is in the vicinity of as many as six places of worship. There are close to it two orthodox Hindu temples, one Jain temple, and two Sikh Dharamshalas. From here the excited crowd proceeded back to the Railway Station along the grand Trunk Road and set fire to the Post Office which is situated just opposite the Railway Station.

Messrs. Din Mohammed and Labh Singh and a few others helped to disperse the crowd and quieten their temper; and in a large measure they succeeded. But when the crowd was dispersing or was certainly about to disperse a policeman let off a rifle. It was explained to be the result of an accident. But whether this was so or not, the fact remains that excitement increased and a number of persons crossed over the railway line in the direction of the Courts, where they committed some acts of incendiarism, burning amongst other things a block of rooms in the District Court premises. The small chapel on the other side of the railway line was also set on fire. Nobody will attempt to justify this act of sacrilege but it may be explained that the crowd was excited to this pitch of indignation by the sight of the slaughtered animals above referred to and, by the firing that had taken place near the Katchi Bridge, (a small culvert) where the calf had been put up. But for these incidents it is confidently alleged that nothing untoward would have happened at Gujranwala.

It is necessary to note here that although all the buildings including the Church were properly guarded by the police with loaded rifles in their hands, yet it is astonishing that the police did nothing to protect these buildings. It is never alleged that at any spot the policemen were overpowered. This is a very significant fact, more specially when it is remembered that the Superintendent of Police was extremely unpopular with the entire rank and file of his department.

The central fact of the situation at Gujranwala on the 14th was that the rioting began at the Railway Station, that it began with the holiday makers, that it was purely accidental in its origin, that it was throughout, the crowd that was responsible for all the incidents (first at the Railway Station, then at the Gurukula culvert, then at the Katchi Bridge, then at the Post Office, and in front of the Railway Station, and then again across the railway line at the Courts) and that the excitement which led to incendiarism was produced by the sight of the slaughtered animals and intensified by the firing done by the police.

The closing of the shops had nothing whatever to do either with the origin of the trouble or the form it assumed. The crowd at the Railway Station was never re-inforced from the town at any stage, and all allegations in this behalf are an after thought and a sort of padding fabricated by the police.

The meetings that were held in the town were designed for the express purpose of keeping people out of harm's way and were calculated to allay the excitement resulting from the causes above referred to. It has been a cruel travesty of facts to say that the speeches were designed to cause excitement and to galvanize the people to commit acts of violence. The main burden of the speeches that were delivered at the meetings in the town was the "Hindu Mohammedan unity" and the message of Mahatma Gandhi with all the passivity and humility that it inculcates. The question of the local Municipal elections was the subject matter of one of these speeches. By no stretch of imagination could these speeches be interpreted to have been intended to excite the people.

The disorder was all over by about 2-30 p. m. The damage done would have been considerably less in extent than it actually was if the police had arranged for the fire to be put out. As a matter of fact, no

attempt was made or permitted to be made to extinguish the fires which went on for almost two days after the occurrence.

At about 3 p. m. Colonel O'Brien came from Lahore and went about the Civil Station, revolver in hand. He did not come across even a single rioter anywhere, a fact which shows conclusively that rioting had altogether subsided by that time.

About half an hour later, i.e., about 3·30 p. m., the aeroplanes came and commenced an indiscriminate bombardment of the town proper by means of bombs and machine guns. This went on for quite a considerable time. The people in the streets ran to shelter, but, even then, the number of casualities was pretty heavy. 40 or 50 would not be an exaggerated estimate. This estimate does not include the casualities effected by the police firing in the morning. The bombs and bullets fell into the most thickly populated portions of the town. Even the Khalsa High School Boarding House was not spared, where the the inmates, about 160 in number, had almost a miraculous escape. It may be mentioned also that the machine gunning from aeroplane was done from a very low range and there was absolutely no chance of mistaking that there were any groups of rioters about. Moreover, no disorders had taken place in the town proper and the mischief that was done had been done on the other side of the railway line in the so called Civil Station. Between the Civil Station and the town proper, there is the clearest and most unmistakable line of demarcation, in as much as the two are separated by the railway line. The facts, therefore, that the aeroplanes did their work of execution after the riots had been quelled and that they confined their activity to the town proper only render their action not only absolutely unjustifiable and uncalled for, but are suggestive of unnecessary cruelty and vindictiveness. It was a sheer act of terrorism.

That the lives of Europeans in the Civil Station were in danger is a pure myth and a lie invented to justify bombing by aeroplanes. In the first place, it is not even alleged that any European was in danger of being attacked in the Civil Station, and in the second place, only one or two European families in the Civil Station had taken refuge in the Treasury building which is a fortified place. While on the subject, I may add that the aeroplane returned to Gujranwala on the morning of the 15th and some bombs were again thrown. Some bombs fell in the neighbouring villages and caused some casualities or damage. Not

a single bomb or shot fell in the whole of the Civil Station area, while some of the houses near and in the town were particularly marked out for attack.

At about 5 in the afternoon, (on 14. 4. 1919) Deputy Commissioner summoned the Magistrates and the Municipal Commissioners to the Treasury building. Lala Desraj, Amar Singh and Mr. Labh Singh, Municipal Commissioners with Munshi Din Mohammed, Vice President, were some of the first to get there.

As the Deputy Commissioner came out he asked as to how many people had been killed. The answer was that some 40 or 50 casualties had taken place. He said that he wished he could butcher more and that he was sorry that the Superintendent of Police had not killed more than he actually attempted in the morning. Then he retired. The rest of the time was spent, it would appear, in preparing a list of those to be arrested. The list was prepared, with the help only of the police officers and a couple of other persons, both of whom had always acted as informers to the police and the Deputy Commissioner.

In the afternoon of the 15th arrests were made with a harshness and severity which were wholly arbitrary and vindictive in their nature The principles, if any, on the basis of which the arrests were made would appear to be the following :—

(1) To arrest all those who were either signatories or speakers at the public meeting of protest held on the 5th, i.e., nine days before the occurrence.

(2) To arrest those who were visible outside their houses on the 14th, irrespective of the fact whether they were assisting the police and the authorities, or not.

At about 2-30 in the afternoon of the 15-4-1919, Colonel O'Brien, the Deputy Commissioner, started arrests. There were about 80 constables and a similar number of European soldiers who formed themselves into two separate processions, all the police and Executive and Judicial officials accompanying. Mr. Donalds, the Deputy Inspector General of Police, had also joined them from Lahore. Everybody had a revolver in hand and the officials were all equipped with arms and ammunition. The constables had fixed bayonets, and the soldiers

pistols and two machine guns. An aeroplane was all along hovering overhead.

The process of arrest was attended with every circumstance of indignity and humiliation. Double handcuffs were used ; and pleaders, barristers, and other gentlemen of respectable position in life were in some cases in their bed room clothes, some even without shoes and head dress of any kind. One Hindu and one Mohammedan were chained together to ridicule Hindu Mohammedan unity.

I had only a Kurta and Dhoti on when I was arrested. I was handcuffed in both hands and not even allowed to put on my eye-glasses by the Deputy Inspector General of Police. When I wanted to have my spectacles, he contemptuously remarked, " Surely you are not going to read novels there." I was then chained together with Messrs. Labh Singh and Mela Ram, and placed in charge of a Military guard. When my two little children, aged 9 and 7 years, began to cry on my sudden arrest, they were threatened to be shot down by Colonel O'Brien, the Deputy Commissioner, at which my son, Jaimani, aged 8 years, went to him running and persisted in being shot.

We were then taken to the Railway Station and made to stand in the sun on the railway platform, although shelter was available and even requests for water were met with evasion.

After half an hour, the prisoners were marched at a rapid pace through and round about the town. Threats of bayonets and pistols were freely employed to force the march, in fact, we were made to run.

As soon as we returned to the Railway Station, both the Superintendent of Police and the Deputy Commissioner contemptuously ridiculed me and in an insulting language, said : " This tiny creature was making impassioned speeches. Look at his size." They used similar other phrases, in which conversation the Deputy Inspector General of Police also joined.

The prisoners were seated in an open coal truck, all chained together and surrounded by a military guard with fixed bayonets. The truck was joined on to a reverse engine, the soot smoke and vapour from which had thoroughly blackened the faces of the prisoners by the time we reached Lahore.

As an instance of the treatment meted out by the soldiers on the way, it has to be mentioned with regret that one of the prisoners, when his request for an opportunity to pass water was persistently refused, had to empty his bladder where he sat, but the soldiers made him sit on the urine threatening him with a bayonet thrust if he did not do so.

The Lahore Railway Station was quite dark and seemed to be as if deserted. Only one Kitson lamp was burning in front of the 1st and 2nd class booking office. The prisoners were then all taken out from the coal truck, and our names called out by an European official probably deputed for the purpose. We were then marched out of the station and thrust into a motor lorry and its shutters were vigilently shut up on all sides. There were two armoured cars in front, besides one or two ambulance lorries which were occupied by soldiers and others. The aeroplanes continued to hover over our lorry.

At about nine in the night, the prisoners were taken to the Lahore Central Jail. As soon as we reached there, we were forcibly pulled out of the motor lorry, and this brutal process caused a little scratch on my wrist; Lala Ralia Ram, aged about 70 years, suffered most.

When we went inside the Jail, we were made to sit on our knees in pairs. Our names were again called out and such of us as did not say, 'Present sir' were abused and insulted, and forcibly made to address as 'Sir'. The Superintendent of Jail, Mr. Cowan, I. C. S., and the entire Jail staff were in attendance. Police handcuffs were then removed and jail handcuffs were put on both the hands instead. They are generally used in the case of condemned prisoners. Every part of our body was carefully searched. Even our shoes were not spared from this process. Each of us was then shut up in a solitary cell. One cell intervening between two cells was kept vacant so that we might not be able to talk to each other. The cells were full of mosquitos and quite dark. We were given two half cooked *'Rotis'* (bread) at about 12 p. m, when our handcuffs were also removed.

Our people at home had no knowledge of our whereabouts. They were not allowed permits even after they got information and had consequently to travel by road to a distance of 42 miles on payment of Rs. 60 or a tonga. We were also not allowed to take bath for about 5

days, and after stopping in the cells for full 24 hours for three consecutive days, we were allowed to have a stroll in front of our cell only for ten minutes, two at a time. Abuses from the convict officials were freely hurled upon us. During the night, every three hours, we were required to answer the call of the patrolling convict official. We were supplied our own food from 20th or 21st April, 1919, 'dal,' rice and 'roti' in the morning and 'roti and sag' in the evening on a deposit of Rs. 20 only probably for a month or less. Interviews were sparingly allowed, lasting for 5 to 10 minutes, during the time of our trial, in the presence of both the Superintendent and Jailor, who were very keen to listen to every part of our private conversation. In fact, we passed the first 16 days under conditions physically extremely trying.

At the end of a fortnight or so, i.e., on 2-5-1919, we were again taken to Gujranwala in handcuffs, and we remained without a break in handcuffs for nearly 15 hours to get to Gujranwala from Lahore, although ordinarily it is a journey of 1½ to 2 hours only. We left Lahore Jail at 1-30 p.m., and reached Gujranwala at 5-30 next morning. From the Jail to the Lahore Railway Station which is almost 2 miles, we had to walk on foot with handcuffs, chained together and our beddings under our arms or over our heads. One anna per head was allowed for evening meals.

The prisoners were sent to Gujranwala for identification, and were usually made to stand in the scorching heat of the sun from 10 a.m. (sometimes earlier and sometimes a bit later) to 4 to 5 p.m. every day. This process continued for about a fortnight and the method of identification followed by Mr. Wace, Assistant Commissioner, in particular, and others in general, (except that of Sheikh Abdur Rahman E. A. C.) was not only unfair and unjust, but exceedingly prejudicial to the interest of the accused. And all that was being done at the express connivance of Colonel O'Brien. During the course of our stay in Gujranwala, three or four respectable youngmen (one of them was probably a student of the Islamia High School) were caned in Jail by Tommies for not salaming Europeans, in the very presence of Mr. Wace. We were taken to Lahore on the afternoon of 19th May, 1919, when the same process was repeated as we had to experience while leaving for Gujranwala a fortnight before.

Reaching Lahore at about 10 in the night on 19th May, 1919, the prisoners, numbering some 35, were shut up along with some half a

dozen more in a small room at the Railway Station, known as "Station lock-up." It was a veritable Black Hole. The prisoners spent the whole night without sleep or food, and under the most insanitary conditions. In the morning the prisoners were all handcuffed and taken to the Court of Martial Law Commissioners, No. 3, where we passed the whole day in handcuffs.

We were then sent to the Jail where we were again put in solitary cells, but restrictions were comparatively removed, and we were allowed more time to remain out and also some facility to meet and talk to each other; whether we got this indulgence through the kind courtesy of the jail staff or the Punjab Government could not be determined, as the attitude of the European Superintendent then in charge of the Jail was, on the whole, as bad and reprehensible as ever.

With respect to the police investigation, it is sufficient to make the following few remarks:—

That the C.I.D. officer in charge of the case, it is alleged, was a gentleman who, a year or two ago, was in charge of the investigation of a bribery case, in which the accused was a judicial officer, and the case had to be withdrawn by orders of the Government, because the chief witness, when he was brought up before the Magistrate for his statement to be recorded, showed up the police by divulging that the entries in his books has been forged, and that his account books has been tampered with. He produced materials in corroboration of his statement. A comment on the police methods appeared in the "Tribune."

That in procuring evidence against us (the accused), means were employed which were indistinguishable from intimidation of the worst description. Threats of prosecution were held out and it was pointed out that death was the only penalty for offences under which prosecutions would take place. Such threats were openly and publicly made by the Superintendent of Police in the presence of respectable persons.

That applications made against the police regarding the illegal pressure exerted by them passed wholly unnoticed.

That quite a number of persons were prosecuted apparently for no other reason than this that they refused to make statements according to the wishes of the police.

That the defence witnesses from Gujranwala were brought over to Lahore under police escort and were terrorised.

The date originally fixed for the trial was 12-6-1919 which was abruptly changed to 2-6-1919, and three or four days after this announcement it was again changed to 29-5-19 and thus the counsel who were available for 12-6-19 or 2-6-19 could not adhere to the engagement. All this was apparently done to hurry up and finish the trial during the the time of the continuance of the Martial Law.

The Martial Law Commission tried such an important case in a most arbitrary and hasty manner and refused almost every facility and privilege usual in such cases to the accused. The attitude of the Martial Law Tribunal towards defence witness was hostile throughout.

The pleaders and counsel for the defence were discouraged sometimes with most insulting remarks and in a manner which was calculated to unnerve them wholly. In fact, they were brow-beaten.

The counsel were told again and again that their presence in the Court was not as of right, but as a matter of grace and that they could be turned out at any moment.

No opportunity was permitted to the accused to engage counsel of their own choice from outside the Punjab, despite repeated applications to that effect. Some of the leading Punjab counsel refused to accept cases before the Martial Law Commissions owing to reasons best known to them. The next best were employed in the Lahore Leaders' Case. The accused in the Gujranwala case had to shift for themselves as best as they could. And it is no exaggeration to say that they practically remained undefended.

The list of defence witnesses was indiscriminately cut down by the convening authority. In my case even the local witnesses at Lahore were examined by 'Interrogatories' and this privilege itself was disallowed in the case of several important European and Indian witnesses.

No opportunity was given to the accused to make cross-examination of the prosecution witnesses, and most of the important questions were either overruled, or full answers to them were not recorded.

The treatment of the President of the Commission, Mr. Broadway, was not only highly unbecoming, but extremely partial and vindictive.

He was more a prosecutor than a Judge. Every riff-raff of the prosecution side was given full and attentive hearing, whereas the best and most respectable defence witnesses (even Government's own title holders) were openly discouraged, ridiculed and contemptuously treated.

Lastly, it is necessary to refer to the approver, the circumstances under which his statement was evolved and recorded and the probative value of his evidence. At the outset, it may be pointed out that the Court did not permit the accused to cross-examine the approver with respect to his character, a ruling which cannot be defended from any point of view. The approver had been a tailor, a mechanic, a petty contractor, etc., etc. He had been mixed up with various characters, was a man of little or no education and was not, therefore, entitled to the credit to which even a briefless barrister is *prima facie* entitled.

He was arrested on the 20th of April,1919, while his statement was not recorded before the Magistrate till the 26th of April, when it was taken down in two instalments. His arrest and the promise of pardon synchronised. And it is difficult to explain the delay of six days in taking down his statement except on the hypothesis that the interval was employed to develop and elaborate the same. During the whole of this interval, Bhagat had been closeted with the C. I. D. officers in charge of the investigation and right upto the time of his making a statement before the Commission, he was kept scrupulously isolated from all outside influence. The hand of concoction is clearly discernible in the statement ultimately manufactured. It is alleged that in his first statement before the police, the approver said nothing that was incriminating. Indeed it is on the face of it extremely absurd and extremely improbable, *a priori*, that a number of responsible persons constituting the cream of educated society at Gujranwala should have expressed their willingness to support the people if the latter chose to cut wires or attempt to burn railway bridges.

Further, the happenings at Gujranwala which have been obviously and admittedly the work of a disorderly mob, took place in broad day light and in the presence of the police and the Magistracy of the District. Had these been the result of a secret conspiracy, they would naturally have been committed clandestinely and over night and not in the open and flagrant manner in which they were actually committed. There is a certain obvious incompatibility between a secret conspiracy and an open disorder. The gulf between the two is so palpable that the

Court has not been able to bridge it inspite of the many shifts adopted for the purpose. As regards the approver it is not at all surprising that a youngman should have yielded to the threats held out to him by high placed officials. The possibility of which (threats of downright vengeance and brutal reprisal being executed,) was being daily proved by the declaration of Martial Law and the great demonstration of force, which accompanied the arrests and which continued its ever increasing demoralising influence for a pretty long time. Our houses were also searched on 26-4-19 and my little children and family could not even have their food as the doors were all locked-up by the police in a most cruel manner under orders from Colonel O'Brien.

From the 15th of April onward, there had been a regular reign of terror at Gujranwala. British Tommies were posted everywhere and the town wore a deserted look. All business was at a stand still. No man's honour was safe. Extraordinary orders were issued by the Martial Law authorities. Responsible people were flogged for omitting to *salam* a passing soldier; nor were even the poor children spared. Never were such scenes witnessed in any town in India for the last half a century.

As to the other arrests and prosecutions, it is sufficient to add that they can be counted by hundreds, if not by thousands. The trials were conducted without any semblance of a judicial form or requirement. Indeed, the undisguised contempt of law and the lawyers were the rule of the day. The resulting misery and injustice can better be imagined than described.

People were put on their trial jointly by hundreds, and the trials concluded in days, if not in hours. Thus the demoralisation was simply appalling and so was the magnitude of injury wrought.

These are the circumstances under which I, along with others, was sentenced to transportation for life which was subsequently reduced to 2 years as a so-called act of clemency.

After the announcement of the sentence, we were sent to jail where we had to wear ordinary prisoner's uniform. Then we were sent to barrack No. 12 and put in iron cages whence we were removed to solitary cells designed for *badmashes* and known as No. 14. In cells, we stayed on for about 8 or 9 days and most of us were first required to take up *munj* pounding, but then immediately alloted different jobs

in the *Bindery*. The prisoners' food in the Lahore Central Jail is the very worst stuff which even animals can hardly digest. We had to put up with it. I was then temporarily, through the courtesy of Mr. I. C. Lall, the new Superintendent of Jail, placed in the European ward, along with Messrs. Labh Singh and D. Sarb Dial who became permanent incumbents there. I was also placed in charge of Quinine Factory. In the beginning, the so-called European prisoners raised a storm of protest against our admission into the European ward, but they found us too strong to yield to their agitation and they soon became friends. I continued here till such time a new ward known as "No. 16" was created. This was fixed up sometime by the 2nd or 3rd of July. I was shifted to this place along with 30 others, where we had to put on ordinary prisoner's uniform again. A fortnight or so after the establishment of the ward, 15 of us were given our own clothes, beddings, and utensils. Later on, other inmates were also allowed this indulgence in batches. The food given to us here was one vegetable in the morning cooked in oil (after some time we got two vegetables) and 2 'rotis' without ghee, in the evening dal of oats fried in ghee at the rate of one tola per head; twice in a a week curd or meat and once halwa. We had to make constant complaints about bad vegetable in which we were all along supported by the Medical Officer in charge. On the whole, the quality of the meal actually supplied was unsatisfactory, though the present Superintendent did all he could to combat the evil. This was mainly due to extreme "Corruption" in the Jail subordinate staff. Mr. I. C. Lall was always prepared to look to our necessities if the jail rules permitted him to do so. His treatment was all along good.

On 26-8-1919 I was again transferred to the European ward in consideration of my good work done while in charge of the Quinine Factory. Here I remained till 19-9-1919, when I along with Messrs. Duni Chand, Kitchlew, and Bashir were transferred to the Montgomery Jail. We were all kept together there in a barrack with a spacious compound and were given no work. Our compound was not only continuously locked for 24 hours, but a solid iron sheet was fixed up against the gate with a view to prevent us from seeing any other inmate of the Jail. We occasionally protested against this severe form of solitary confinement, but always got an evasive reply. Food was comparatively better there and we were also allowed at our expense the use of the "Civil and Military Gazette" from 1-10-1919 (after persistent urgings) and social and religious books.

The Superintendent at Montgomery was over strict specially with the political prisoners. Treatment was decidedly worse in the Lahore Central Jail before Mr. I. C. Lall took over charge. Mr. Cowan always considered the people of our class as enemies of his race, and behaved with us most vindictively. Most of those Martial Law convicts who were not convicted in the Leader's case were treated as ordinary prisoners throughout the period of their incarceration and had to suffer all sorts of hardships and undergo almost every class of jail labour.

Both during the period of our undertrial and also our conviction the Commissioner and Deputy Commissioner of Lahore visited us once or twice. His Honour also saw us at Montgomery on the 8-12-1919 and made a formal enquiry about our health, etc., in a very courteous manner.

I have never been a politician of any class or school, and never took any part direct or indirect in any political movement all my life. I am 41 years old now, and have throughout been an extremely loyal and peaceful citizen of the Empire. My activities were mainly directed to the propagation of the "Sanatan Dharma," as well as educational and social work.

The district of Gujranwala was administered for about 2 years by Colonel O'Brien, the Deputy Commissioner, an overzealous officer, and all who could not agree with him found themselves in a very unpleasant situation. I also became a victim of misrepresentations at the time. He is a most autocratic Anglo-Indian official and being a military officer needed no reason or persuasion and under stood little or nothing of logical arguments. I never cared to see him so long he was in Gujranwala.

I was constantly absent from Gujranwala from 16-12-1917 to 5-4-1919 in connection with my business, which, as already stated above, it was decided to shift permanently to Bombay sometime by the end of April of 1919. In consequence thereof, it was arranged by the people of my community and religious fraternity to present me with a farewell address on the 7-4-1919 and I was, therefore, made to return back from Indore on 5-4-1919 (*Vide* Ex : filed with my written statement before the Martial Law Tribunal.)

I never missed any opportunity, before or after the War, of rendering such humble service to the Government as lay in my power, and have contributed almost a lac of rupees to various War Funds and loyal charities. The original receipts, vouchers and letters from both Euro-

pean and Indian officials and other eminent gentlemen were filed with my written statement before the Martial Law Commissioners. A descriptive detail of every such contribution has been given therein. In addition to this about 40 replies to the "Interrogatories" from high class officials and non-officials along with the statement on oath of over 2 dozen highly respectable witnesses have amply borne testimony to the record of my loyalty.

I founded and solely maintained myself till the date of my arrest the King George Hindu High School at a cost of Rs. 63,000. This school was started by me to commemorate His Majesty's auspicious visit to India, and has so far amply justified its good name and fame as testified to by the educational authorities. Besides contributing men and money, the School sent its Head Master, Mr. M. J. Macdernott B.A. (R. U.) now Captain Macdernott, C. I. E., in November, 1914, to serve the Empire in the Great European War.

I started at a cost of about Rs. 2,000 a Dressers' Class for training Dressers for service oversea during the War. This was not only appreciated and publicly eulogised by Mr. Hamilton, I. C. S., Deputy Commissioner, and Hon'ble Colonel Hendley, M. D., I. M. S., but also by His Honour Sir Michael O'Dwyer, the Lieutenant-Governor in his Durbar speech on 9-8-1917. (*Vide*-Exs : filed with my written statement before the Martial Law Commission.)

I worked as Secretary of the District Imperial War Relief Fund Committee, and my services and handsome donation were not only publicly acknowledged by Dewan Tek Chand, I. C. S., then Deputy Commissioner, but a special note of recommendation in connection therewith was sent to the Commissioner of the Division. I similarly made substantial contributions to the aeroplane, Red Cross, Y. M. C. A., War Emergency Fund, War Loan and other War charities.

I supplied a number of recruits for the Punjab University Double Company, Indian Defence Force, and clerks for Field service.

My son-in-law and other relations joined the Army at my distinct persuasion and they are still out to Mesopotamia and other Centres of War.

I got a special certificate of merit (vote of thanks) from His Excellency Lord Chelmsford for rendering valuable services "and making handsome donations to the cause of St. John Ambulance and

Red Cross." I had also the honour of receiving similar credentials from His Excellency Lord Hardinge.

All the European and Indian officers at Gujranwala, with the single exception of Colonel O'Brien, had always been kind to me and had admired my philanthropic activities in various directions. The Log Book of the School and Hindu Public Library, (copies filed with the case) is another record to vindicate my position as an extremely loyal citizen.

No man in his senses could believe that a business man with such a prominent record throughout could in any way countenance the idea of cutting wires and burning bridges and waging war against the King to perpetuate whose memory he started a High School. I would respectfully leave it to your goodselves to judge the absurdity of such an allegation against such a man.

The following specific allegations have been made against me by the Martial Law Commission while passing the sentence upon me:—

That I delivered an impassioned speech against Rowlatt Act on 5-4-1919, and narrated the Delhi incidents; that I attended and took part in the meeting of the District Congress Committee held on 12-4-1919 and another at my own house on 13-4-1919; in the latter the question of cutting wires and burning bridges was discussed, to which (though I at first disagreed) I ultimately agreed to support the people if they wanted to do that sort of things; that I delivered a speech on the 14th morning which caused resentment against the Government.

In reply to these charges I beg to submit as follows:—

That speech delivered by me on the 5-4-1919 has been reproduced by me verbatim in my written statement before the Martial Law Commission. There is absolutely nothing in it to show that there was said anything objectionable. It resembles the police notes in all respects, except that the police have misinterpreted certain sentences. Notwithstanding that, a large number of witnesses were produced by the prosecution, with the exception of Pandit Iqbal Narain, an official witness, not a single one of them has found anything objectionable in that speech.

As the Martial Law Commissioners held this meeting to be constitutional and acquitted some of the accused who had taken an active

part in this meeting, I need not argue this point at any great length; and the Judges were clearly not justified in taking into consideration the speech delivered by me at this meeting in determining my guilt.

That I did attend and take part in the "so-called" meeting of the District Congress Committee on the 12-4-1919: It has been proved by every prosecution witness that not only was the question of *hartal* discussed only after the formal meeting was over, but that even then the subject was entirely dropped. I cannot make out wherein my offence lay so far as this meeting was concerned. The very fact, moreover, that Hakim Rai, pleader who presided over this meeting as well as over the meeting of the 5th and also attended the meeting of the 4th was acquitted by the Commission, shows that in their own considered opinion none of those meetings was in any way unconstitutional and it is altogether incomprehensible how on the same evidence on which they came to this conclusion in respect of Hakim Rai, they came to a contrary conculsion in respect of myself.

I am stated to have taken part in the meeting of the 13th where the question of cutting wires and the burning of bridges is alleged to have been talked over and it is further said that both myself and Labh Singh at first strongly objected, but after some discussion agreed to support the people, if they wanted to do that sort of things.

In support of this allegation, as I have already stated above, no reasonable person with a knowledge of my record of loyalty can for a moment accept it: there is only one witness, the approver, and even his evidence is not corroborated by any other witness. The approver also has since withdrawn and retracted all these allegations both in the High Court and before the Hunter Committee and explained fully the circumstances which compelled him to become an approver and tell such bare faced lies. The following points may be specially submitted for your consideration in this connection.

The approver admitted before the Tribunal that "he was recently made to resign his situation in my company" where alone he was practically making his living (about Rs. 300 a month). This fact of his income was not brought on record though the Court was persistently asked to do so. Is it a violent assumption that it was for the grudge he bore me on this account that he implicated me in this connected and got up affair? This point deserves special attention when it is borne in mind that in the case of Hakim Rai the approver's evidence with respect to his attendance in this very meeting was not believed on the ground of his bearing strained relations towards him owing to

this forced resignation. Surely I was equally entitled to the benefit of the same argument in circumstances that were precisely the same.

The approver admitted that he was a constant visitor to my house and that during the course of 4½ years that he was in Gujranwala he had never talked politics with me before this incident. Is it for a moment to be believed that such a man could take me into his confidence on such a delicate subject without even knowing my views?

The approver admits that my career throughout was very loyal and that I always took an active part in the various official and non-official committees started during the continuance of the War and that I also contributed liberally to various War Funds and loyal charities. Surely, it was incumbent upon him to explain the sudden change of a loyal citizen like myself into a revolutionary. No such explanation, however is, forthcoming.

That the absurdity of this allegation is further manifest from the approver's statement that this discussion took place when over a dozen men were present in an open place, situate on a public road unprotected, unguarded and without any precautionary measures whatsoever. Surely no elaborate process of reasoning is needed to show that it was not at such a place and in such circumstances that a conspiracy of the kind alleged would be hatched. The approver further stated that among those present were Mr. Sarab Dial, Bar-at-Law, Hakim Rai Pleader, and Jagan Nath. The falsity of this statement is proved by the other prosecution witnesses, Manohar Lal and Bhim Sen, pleaders, saying that Hakim Rai came to my place after their arrival and that at the time they arrived no such talk was going on.

Similarly, Jagan Nath has proved his absence after the 12th from Gujranwala by documentary evidence certified by important State Officials of Dhoraji State in Kathiawar, while Mr. Sarb Dial's absence from Gujranwala was not only proved by a number of most respectable defence witnesses, but by some prosecution witnesses as well. The Martial Law Courts were, therefore, not at all justified in believing so serious a statement on the sole and uncorroborated testimony of a person who admittedly purchased his own liberty at the cost of so many of his innocent brethren. The most wonderful part of the thing is that the Court readily gave the benefit of the doubt on the same point to one accused (Hakim Rai) and believed his *alibi* while in the case of others the approver's fabrication was accepted as true.

The approver stated that he had been told by Chuni Lal, one of the accused, that the latter would burn the Kangniwala Bridge (in fact the only bridge near Gujranwala, others are small culverts). As a matter of fact, this bridge was not touched at all, while even the two culverts that were partially burnt were not burnt by Chuni Lal as prosecution evidence itself has conclusively shown.

According to the statement of the approver, Behari Lal was to cut the wires on the night of the 13th of April, 1919. There is no evidence on record to show that Behari Lal cut the wires at all or even attempted to do so. As a matter of fact the wires were admittedly cut about 9 a. m. on 14-4-1919 before the very eyes of the Superintendent of Police by men not even remotely connected with the Gujranwala Leaders' Case and who were convicted in another case.

The approver and the Superintendent of Police have themselves admitted that the people of the town were themselves keen on the question of the *hartal* and that the feelings ran very high in the town after the people were taunted by the passengers of the trains that passed through the Gujranwala town on the 13th morning with having kept their shops open and enjoyed the *Baishakhi* festival when hundreds of their country men were being mercilessly murdered by machine guns at Lahore and Amritsar. This admission, if it shows anything, shows conclusively that the responsibility for the *hartal* did not, in any way, rest with me and my co-accused in this case. Further, the Superintendent of Police and Abbas Ali, barrister, clearly admitted that they knew at 1 p. m. on the 13th of April (and the latter informed the former of all this) that the *hartal* was to take place on the 14th whereas the meeting at my house is alleged to have taken place at about 5 p. m, on the 13th to decide this question. It is scarcely necessary to point out in this connection that unless the townsmen wanted to do so themselves, no persuasion, howsoever strong it might have been, could have rendered possible a complete *hartal* as it was a question of substantial loss to them, which at least an ordinary shop-keeper can ill-afford to suffer, in these days of dire famine and scarcity.

For myself, an admittedly loyal and peace loving citizen, to have lent my support to such an ugly proposal as cutting of wires, etc. would have been an act of lunacy pure and simple. As a matter of fact, it was purely the work of *badmashes*, vagabonds and *Baishakhi* holiday makers (both local and such as usually come from the neighbouring villages) who created all this mischief under the influence of liquor after some of their friends or relations had been fired upon by the Superintendent of Police in the heat of undue excitement

and confusion. The meeting of the 13th, as stated by me before the Martial Law Commissioners and which was fully corroborated by respectable defence evidence, was convened to discuss the question of future management of the King George Hindu High School. Moreover, t was purely a gathering of a few friends with absolutely no bad design in view and hence it was so open.

The last allegation against me is that I spoke at the meeting of the 14th, arousing resentment against Government. In reply to this allegation, I beg to point out that

(a) the police took no notes of this meeting, and that out of so many prosecution witnesses, none except Manohar Lal, pleader, made this statement. As for Manohar Lal, pleader, he has himself admitted that his father has owed me Rs. 2000 for the last four years, and that debt has not yet been paid in spite of threats of litigation. His father, Des Raj, has also admitted this fact in his evidence for the prosecution.

(b) Manohar Lal was himself the prime mover of the agitation against the Rowlatt Act, but was saved mysteriously by turning a prosecution witness. It was worthy of note in this connection that while making a general allegation against me, this witness did not refer to any specific passage in the speech as being objectionable. As for the speech itself I spoke for about 15 minutes and the only subject I dwelt upon was the "Hindu Mohammedan unity" a reference to which had become essential for allaying the public feeling that had been aroused by the public exhibition of a slaughtered calf and a pig. Here I would refer you to my "Interrogatories" by Mr. Barnes, Senior Sub Judge, Gurdaspur (Punjab), regarding Manohar Lal's character, filed with the Martial Law Commission's record. No better testimony is needed.

This is the sum and substance of the entire case against me. What was vouchsafed to me in the name of justice in this unfortunate Province, I must submit, was something very different. To put a man of unimpeachable loyalty in solitary cells for two months as an under-trial prisoner, to handcuff his both hands, and to parade him thus throughout the town under Police and Military escort with bayonets fixed and machine guns in the front, and an aeroplane above on the head, to carry him to Lahore in an open coal truck, to refuse him drinking water throughout, to ruin his busines by his sudden arrest, to put him to a loss of thousands of rupees in conducting his case, to declare him a conspirator, to sentence him in the first instance to 20 years' transportation with forfeiture of property, and as a natural consequence turn out his young wife and infant children from their

house penniless and devoid of all their belongings and then to commute the sentence to two years' rigorous imprisonment as an act of clemency, and all this for no other fault or graver offence than that of attending a couple of public meetings of an absolutely constitutional character and delivering a speech against the Rowlatt Act: this is neither English justice as we in this country cherished so long, nor statesmanship. It was a bureaucratic *zoolum* and vindictiveness which was perpetrated under the distinct approval of Sir Michael O'Dwyer with the genuine support of the Anglo-Indian officials of the type of Messrs. Thompson, Dyer, Elliot, Johnson and others to crush down every kind of political activity in this Province once for all.

Sir Michael O'Dwyer was a member of that band of autocrats who endeavour to uphold the legend of their infallibility with a devotion and fanaticism unsurpassed by a college of Cardinals. He was impatient, obdurate and obstinate, and in his impious zeal to put down the educated classes of the Punjab with one stroke of the pen has caused all this terrible disaster, murder, and incarceration of so many hundreds of innocent people.

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The statement of **Lala Amar Nath**, *B. A., L. L. B.,*
Pleader, 1st grade, Gujranwala.

I am a member of the District Congress Committee, Gujranwala, and a pleader of 19 years' standing. I am also President of the Gujranwala Arya Samaj and Vice-President of the Gopal Gaushala, Gujranwala. I am also Secretary to the District Khatri Sabha and Hindu Sabha, Gujranwala. I am also a member of the Arya Girls' school, Gujranwala, and of the D. A. V. College Managing Committee, and also of the "War League, Gujranwala District."

Gujranwala town has a population of 30,000 people and has six high Schools, a college and many girls' schools. Many newspapers are also read by the public. Many trains run between Gujranwala and Lahore and Amritsar and news is generally transmitted from one place to the other. Upto the end of March, the town was quiet and calm, so much so that there was no *hartal* observad on 30th March, at Gujranwala. It was on 4th April, 1919, that there was some talk about Mr. Gandhi's Satyagraha Vow and observing a *hartal* and fasting on 6th

April as a mark of protest against the passing of the Rowlatt Act against the wishes of the people and in the teeth of their opposition. So an informal meeting of the members of the District Congress Committee and some other friends was held at my office, in which it was discussed and decided that a public meeting of protest be held on 5th April. Efforts were made to get the notices printed locally, but the proprietors of these presses, one and all, refused to print the notices, and so it was thought expedient to get them printed at Lahore. Accordingly, this was done at Lahore. A public meeting was thus held in an open space near my office. Four resolutions were passed dealing with the passage of the Rowlatt Act and protesting against it. It was also resolved that cables be sent to the King Emperor through the Secretary of State for India; and telegrams be despatched to the Viceroy and the Lieutenant-Governor. It will not be out of place here to mention that before the meeting was held, Mr. Labh Singh and Mr. Dyal, advocates, and Lala Mela Ram, pleader and myself were calld by Colonel O'Brien and warned that if any meeting was held, all four of us would be held responsible if any disturbances tooke place that day. We were told that Government desired that, so far as possible, few meetings should be held in the Province. But as we were quite confident that the meetings would be peaceful and loyal, besides, such a measure being a constitutional one, we requested the Deputy Commissioner and Mr. Heron, Superintendent of Police, who was occupying a chair by the D. C.. to grace the the meeting with their presence.

On the 6th, Gujranwala people observed a *hartal* in a perfectly peaceful way. This sudden and unprecedented success upset Colonel O'Brien, the Deputy Commissioner, who had, on the night of 5th and 6 h April, immediately after our meeting ordered a meeting of Municipal Commissioners and Magistrates to be convened in the Municipal Hall to dissuade the people from observing *hartal* on the 6th. This success in the observance of *hartal* and fasting by the people, inspite of the Colonel's and his subordinates' efforts to the contrary, enraged him and so he was furiously anxious to avenge the disrespect done to him, as he fancied it to be so. It may be mentioned here that the Colonel had always boasted to be the right hand man and trusted lieutenant of Sir Michael O'Dwyer.

After 7th April, there was absolutely no talk of politics. The atmosphere was quite cool and calm. On 12th April, there was again

a meeting of the District Congress Committee to elect delegates to the Jullunder Conference. After the meeting, some merchants and shop keepers came in and expressed themselves anxious to observe a *hartal* on the *Baishakhi* day owing to the arrest of Mahatma Gandhi. The District Congress Committee was against it and so the matter was dropped.

The feeling for the *hartal*, however, getting stronger and stronger in the town, it came off but naturally and spontaneously on the 14th of April. Learning that the people were bent upon suspending business on the 14th, the members of the District Congress Committee arranged to hold a public meeting in the town on the evening of 14th April, to be presided over by Sardar Bahadur Narain Singh and Narain Singh, pleader, was to be its Secretary.

On the morning of the 14th, when the *hartal* was in full swing the sad news of the massacre at Jallianwala Bagh in Amritsar spread among the people of Gujranwala through the passengers of a train that reached there at 7 a. m. instead of at midnight. There was a great rush at the Railway Station of the *Baishakhi* people who were going to Wazirabad to attend the *Baishakhi* fair there. The Amritsar massacre news had excited these people a good deal, the majority of them already being under the influence of drink.

While some of the Municipal Commissioners and the members of the District Congress Committee were marching together through the Bazars to see that everything passed off quietly as on 6th April, the news was brought that the carcass of a dead calf was hanging by the Katchi Bridge. People were alarmed to hear this and some of them exclaimed, 'It is the doing of the police." Under these circumstances, it was thought advisible to quiet and calm the people fearing lest there be a rupture between the Hindus and Mohammedans. While marching onward, the news was received that the *Baishakhi* people had stopped the train and tried to damage the bridge by setting it on fire. On hearing this, it was thought expedient that every effort should be made to quiet the disturbance and allay the feelings of the public by short speeches. The Municipal Commissioners then went to the Railway Station and the Bridge, and short speeches on Satyagraha and Hindu Moslim unity were delivered by myself and Mohammedan friends. As the gathering grew too large for the place, the meeting dispersed and another was addressed in the Niyain. The

speeches were loyal and moderate in tone. Everything had quieted by this time. The people were calm and quiet, when some wounded persons who had been fired upon by Mr. Heron were brought there. But fortunately a large number of people had left the place before their arrival, as practically the meeting being over, only a few persons were loitering there. This news spread in the town. The mob on the Katchi Bridge which had been fired upon had followed the Superintendent to the Railway Station, because they were excited by his act of firing. It was this crowd which grew larger and larger and which at last caused the disturbances at the various places.

At about 3 in the evening when the buildings were still on fire (no attempt having been made by the police to put out the fires) aeroplanes arrived. Four bombs were dropped, two of which exploded and two remained unexploded. All four fell in the town. The two that exploded caused many casualties. One bomb was dropped at Ghorjakh, a village about a mile from the town and where my residence is. It exploded, but did not hurt any one. Two more bombs were thrown at Dhulla village close to Ghorjakh. One of them burst, causing some casualties, while another remained unexploded. It was thrown by the people into a well. It weighed 20 lbs. In the evening, a very large number of the wounded persons was brought to the hospital and the Assistant Surgeon very sympathetically dressed all the cases. There was a flood of blood in the two rooms of the dispensary as I passed through them. Arms and legs of a very large number of people were amputed. Some of them died the following night. Shells from machine guns fitted up in the aeroplanes also hurt some people, some of whom succumbed to the injuries.

On the morning of the 15th, there were no disturbances in the town, nor in any of the surrounding villages which had all along been quiet and undisturbed. But to the surprise of the people, an aeroplane appeared over Ghorjakh again and threw a bomb which burst and splintered a house to pieces. It was rumoured that it was aimed at my house where eight children of mine and the other members of the family lived, but providentially, the aim was missed. Another bomb fell on the Boarding House Kitchen and did some damage. The people were bombed when the disturbances were over. The people were also unarmed. It is said that even after my arrests the aeroplanes kept flying over my house for some days to terrorize my family and to create alarm.

On 15th evening, at about 4, we were arrested indiscriminately and handcuffed in pairs, chains also linking the various pairs. Some

of us were not allowed even to put on our shoes or head-dresses. Guarded by military guards we were led to march through the streets over a distance of about 2 miles in the sultry rays of the sun. The courtesy of even water for drinking was denied us. We were exhibited in the streets where we were respected by the people simply to heap indignities upon us. Then we were marched back to the Railway Station, led by the Hindu Mohammedan Municipal Commissioners and followed by the guards, the police and the Lewis guns, as they were called. We were all in handcuffs and were put in a coal truck. Two engines drove the truck and the face of one of them was turned towards the truck we were in. We were told that the engine had machine guns and that aeroplanes kept flying overhead up to the walls of the Lahore Jail where we were taken on alighting from the train in the night to be put in solitary cells. On our way, I happened to ask a soldier where our destination was and what our destiny was to be. He by a move of his fingeres round his neck, indicated that we would be beheaded at some unknown place.

One Anant Ram, a respectable money lender of Gujranwala, felt the necessity of making water. He was not permitted to move and was compelled to make water through a hole in the truck. As a quantity of it could not pass through the hole it spread over the bottom of the truck. Poor Anant Ram was ordered to squat on the urine.

Another incident in the truck remains to be mentioned. Just while the truck left the railway yard, cold water was sprinkled over our clothes and faces and then the coal dust from the engine was profusely thrown over us, literally to blacken our faces, according to Col. O'B rien, whose favourite expression it was to the most respectable and leading *Reis* of the town, when immediately after our arrests he appeared on the scene of indignities. For over two weeks we were put in solitary cells, where for the first three or four days we were not permitted to walk out even for a minute, and during which period the cursed jail diet, with stinking *Dal*, *Massar* and vegetables cooked in oil with two half cooked pieces of bread (if you can call it so) made of gram and mixed with wheat flour, was given us. Even animals would refuse to taste this food served out to men. Two coarse warm blankets and two iron cups with a mat and pitcher for water formed our whole kit. This was the furniture provided to us. After over two weeks we were taken back to Gujranwala. We were led to march from the Jail to the Railway Station in the sultry sun of May. We were in handcuffs and chained together in a row of two each. We were some 22 in number and were given one anna each as our diet money on the way. From

about two in the afternoon to nine in the night we were ordered to squat on the burning stones of the railway platform at the Lahore Station. While marching handcuffed from the Jail to the Station, we carried our beddings on our shoulders supported by the hand.

We had to pass the whole night quite awake in the train as we were put in the prisoners' van and had still handcuffs and chains on. They did not permit us to sleep. It was impossible to do so. At 5 a. m. we reached Gujranwala, a distance of 40 miles from Lahore. Then after over two weeks we were again taken back to the Lahore Jail in handcuffs before the public gaze. At Gujranwala, and again at Lahore we had our own food during the under trial period. We were, the first time at Lahore and then at Gujranwala, ordered to sleep inside.

It was on 17th June that death sentence was pronounced on me. A few days before, I had heard the news of the death of my son-in-law at Nagpur (Central Province). He was a Sub Divisional Officer there and married to my daughter only a year and a half ago. From 17th June to 2nd or 3rd July I was confined in a condemned cell, far worse than even the solitary cells. Here for 17 days I had the ordinary jail diet and was not allowed to leave the cell. It was a living death for 17 days.

While in the condemned cell, I received the news that my motherless children, my wife having died a years before, whose ages ranged between 5 to 22 years and my daughter-in-law, the daughter of a very respectable pleader and recently married, were driven out of the house by the police, who after the forfeiture order took possession of my property. My children were not allowod even to take cooked food with them. They were not permitted to take their ordinary bedding, or washed clothes, or shoes. The motherless children, who had by the death sentence against their father become fatherless, became homeless and penniless. They had to pass the whole night in the streets. The neighbours and relatives were threatened that if any person gave them shelter, he would have to bear the consequences of the Martial Law. For about two months two constables were put at my house, two at my *baithak*, two at my stables and two at my office in the town, the first three houses being at Ghorjakh. For about a week after leaving the cell, I was put in the ordinary barrack along with other prisoners, my dress being a small shirt, a coarse nicker and a *Khuddor* cap. Then a special Indian ward was created, and we were allowed our own beddings and clothes. We were given a special diet superior to the ordinary jail diet, but much inferior to the diet given to the European convicts, even of the worst type. Inspite of our best efforts, we could not

succeed in getting *ghee* for our evening vegetables which were cooked in oil. The result was that many of us got fever and influenza too. A very large number had soar throats and cough, because we were not accustomed to use oil to cook vegetables.

It would be interesting to note that even in winter, one day, it was rumoured that the jailor wanted to remove the window shutters of our barracks, thus exposing us to the mercy of the cold winds. Fortunately, the Superintendent happened to pass by and we in a body requested him that the windows should not be removed, pointing out that the European prisoners got 4 seer fuel each day, while we were not even allowed to sleep with shut windows. He was moved by our appeal and ordered mercifully that the windows should not be removed. The whole calamity ended on 26th December when the Royal Proclamation ordered our release. We were released at about 8 in the night and sent by tongas to a convict friend's house nearby.

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The statement of **Mela Ram**, *B. A., L.L.B., Pleader, Gujranwala.*

Between 30th March and 6th April, Mr. Gandhi's letter asking people to observe the 6th of April as a day of national protest and of humiliation and prayer appeared. In consequence of this, a meeting of protest against the Rowlatt Act was held on the evening of the 5th of April at the open place adjoining Lala Amarnath Pleader's office. Notices of this meeting were circulated and I was one of the signatories as well as a speaker at the meeting which undoubtedly was a great success. On the morning of the 5th of April, Lt. Col. A. J. O'Brien, District Magistrate, Gujranwala, sent for Messrs. Labh Singh and Sarab Dyal Chopra, Barristers, Lala Amarnath, Pleader, and myself and the following conversation took place in the presence of Mr. Heron, the Superintendent of Police:—

District Magistrate:—Halloo, I have learnt that you people are going to fast to-morrow. Fasting does good sometimes, no doubt; but is'nt it foolish? I have got no objection to your fasting, but I have a duty to perform, (here the *D. M.* looked at a document which he had on the table before him) and that is this, that if persuasion or pressure is brought upon people to suspend their business to-morrow, it will be treated as interference with public tranquility, and it is no use hauling up innocent and ignorant people. I will hold you people responsible for it.

Mela Ram :—Sir, I do not believe in the efficacy of fasting, nor do I intend to fast; but if there is a general fast in the town, I may. I assure you that I have absolutely no influence in the town and I for one will not ask any one, or use my influence in any manner to observe *hartal* to-morrow. I do not at all know if ther is going to be any *hartal* to-morrow; but I must say that there will be a public meeting this evening which, I assure you, will be conducted in the most desirable spirit and to which I invite you along with Mr. Heron.

D. M. :—What is the meeting about ?

M. R.:—To protest against the Rowlatt Act.

D. M.: - Have you got a copy of the Rowlatt Act ?

M. R.:—No.

D. M.:—My dear man, what is the use of protesting against an Act which you do not know.

M. R. :—Excuse me, Sir, I have read it and I was reading it this morning, but I have not got the Act with me here. (Here the D. M. asked his clerk if he had a copy of it in the office. He was informed that there was none).

D. M. :—What is the Act about ?

M. R. :—It is to prevent anarchical and revolutionary crimes.

D. M.:—Well, what have you got to say against this ? Do you not want this ?

M. R.:—I am not against it. Do it by all means, but the procedure adopted in the Act is such that it is bound to involve innocent persons, and it is very repugnant to the judicial instincts which I have imbibed at the Bar. You, as a Magistrate, go on presumptions and convict persons, but we at the Bar know that some guilty persons are let off and the innocent covicted under the ordinary procedure of the Courts. There will be more such miscarriages of justice under this Act.

D. M.: - Don't you think, it will be foolish to protest now ?

M. R.: —This is a matter of opinion. But I assure you, sir, that I will not let your good name suffer in the District, and I once more assure you that the meeting will be conducted in the spirit that has been conveyed to us by you, that is to say, no compulsion or pressure will be advised. If it is your order tha the meeting should not be held, we should be given to understand so.

D. M.:—Well, I have told you what it was my duty to inform, and you may do the rest as you choose.

At this stage the conversation ended, and after once more assuring the D. M. and the S. P. that the meeting would be quiet and orderly, the lawyers withdrew.

The meeting in the evening was very largely attended though the notice for it was very short. It was undoubtedly conducted in the spirit conveyed to the authorities. There was absolutely no exhibition of any anti-government or anti-European feeling. All the speeches were guarded and moderate in tone. Four resolutions were passed, viz.,

1. Rowlatt Act protest,
2. Expecting Gujranwala to observe 6th April as a day of humiliation and prayer.
3. Condemning the action of the Delhi authorities in firing on the mob. Expressing sympathy with the families of the sufferers.
4. Communication of resolutions, 1, 2 and 3, to the Press and the authorities, also to Mr. Gandhi and Hakim Ajmal Khan of Delhi.

There was *hartal* in the town on the 6th of April. I know nothing about the details of it as I did not move out of my house at all, and according to the undertaking given I did not persuade anybody to close business. In fact, my next door neighbour carried on his construction work on the *hartal* day, and I did not give even a gentle hint to him to close. Nothing happened between 7th and 11th April. On 11th April, a District Durbar was held to give a farewell address to Lt. Col. A. J. O'Brien. I was invited to it, but as I did not attend, I do not know what happened at it. On the 12th of April Colonel O'Brien left by the Bombay Mail for Umballa to which place he had been transferred. I left by the same train, accompanied by my younger brother, Captain R. R. Anand, who was to go to Aden after the expiry of his leave. I saw him off at Lahore on the night of the 12th, and returned to Gujranwala on the midnight of 13th April after spending the whole day in Lahore. I rose late from my bed on the morning of the 14th of April, and I saw nothing on that day as I did not at all move out of my house. I reside in the Civil Station. No crowd passed my way. On 15th April, I moved out of my house at 2 p. m. and went up to my neighbour's where I was talking to Mistri Ghulam Rasul. I was bareheaded at the time and had my slippers on. While there, the entire police force which was armed at the time came along

the road and stopped just in front of me and levelled their guns with bayonets at me. The Superintendent of Police stepped forward and coming near me said, "By order of the District Magistrate I arrest you". He at once ordered a constable to come forward and handcuff me. When my left hand was cuffed, he ordered the constable to cuff my right hand also. This was done so mercilessly that the cuffing pinched my hand and the blood came out, which has left a scar behind. I was then placed in the middle of the police file and made to march quickly to the house of Lala Hakim Rai who was not there. Then the entire police force proceeded to the office of Diwan Mangal Sen, and from there to his house. On the way to it, Mr. Labh Singh was arrested, handcuffed in both hands and placed along with me. On reaching the house, we found Mr. Donald, D. I. G., Police and Lieutenant Colonel A. J. O'Brien there, who, along with the local officers of the police, entered the house and arrested Diwan Mangal Sen who was wearing a dhoti at the time and was bareheaded. He was similarly handcuffed and placad with us. It was after great reluctance that he was allowed the use of his cap, and the request for wearing his spectacles was forthwith refused by Mr. Donald. After some minutes, Lalas Amar Nath and Hakim Rai were also arrested from the house of D. Mangal Sen and we were then brought to the Railway Station. Shortly after our arrival, Lala Ralla Ram, Governor of the Gurukul, and P. Diwan Chund who happened to be at the Station were arrested and all of us then were marched out of the Railway Station to the town where further arrests were intended to be made. We were accompanied by all the Municipal Commissioners and two of them, a Hindu and a Mohammedan walked in front of us to scare away the people. Besides the entire police force, we had about 50 British soldiers, with a machine gun, on our right and left and an aeroplane was flying over our heads all the way into the town and back to the Railway Station. After making 22 arrests in all, we were marched back to the Railway Station and were then seated into an open coal truck guarded by 4 police men and 25 armed British soldiers, an aeroplane overhead and armoured railway engine in front. We were taken with all hurry to the Lahore Central Jail and admitted into it at 8-30 p.m. on 15th April, 1919. Soon after, I was placed in a solitary cell and was not brought out of it for the first 72 hours, except for a few minutes the next morning, when the assistant jailor took down my description in the Register. I had to meet all my wants in the 10 × 10 × 18 cell. I was allowed no bath, and I was given the ordinary jail food which was so nauseating and repulsive that I refused to take it and had to live

on parched grams. Two rags called blankets and a mat made my bedding, and with the help of this I was to protect myself against the attacks of myriads of mosquitoes at night, which, coupled with the calls that the guards on duty gave at night, made it difficult for me to get sleeep. After some days, the restrictions began to be gradually removed and we were then allowed to use our own bedding, got food sanctioned and prepared by the jail authorities at our own expense, got daily baths and were allowed to move out of the cells for half an hour every day. After 18 days stay in the Lahore Central Jail, we were brought over to Gujranwala under the most distressing circumstances. We left the Lahore Central Jail at 2 p. m. on a May afternoon. The right hand of one was chained to the left hand of another. In the free hand we were required to carry our beddings and we were thus made to march from the Lahore Central Jail to the Lahore Railway Station, a distance of about 3 miles. We were kept at the railway platform for hours and were given an anna each for our dinner at night. At midnight we were shoved into a prisoners' carriage where we could not get any sleep on account of the most inconvenient method of chaining adopted. We thus reached Gujranwala at 5 a. m. and were then admitted into the Jail. My chains were then taken off. My hand was sored so much that I kept feeling the pain for the next week. After being kept for 18 days in Gujranwala I was sent to Lahore with a batch of 15 more to take my trial before the Martial Law Commission. Fifteen of us were prosecuted before the Commissioners, when chargss were read to us and a long date given for the trial to begin. After two or three days, we were again brought in chains from the Central Jail before the Commissioners, when we were informed that our trial would begin 10 days earlier than the day fixed before. Two days after this, we were told that our trial would begin after two days before a newly constituted Commission. This hurry about our trial created strong doubts in our minds that this was being purposely rushed through. We were no doubt seriously handicapped at the trial. We could not avail of the services of eminent counsel from outside the Province. The local senior cousel refused to accept our briefs and the help of the juniors that defended us was very little when they were often told that they were working on the sufferance of the Commissioners. The evidence that was recorded was only to serve as a memorandum for the Commissioners, and this undoubtedly compromised the position of the accused very much, as they could not insist upon the full words of the witnesses to be recorded except those favouring the prosecution. Railway traffic was practically closed.

Our relatives could only leave Gujranwala on obtaining permits from the military which were more refused than given in those days. I had thus to depend myself under so very many unfavourable circumstances that I began seriously to doubt if I would at all be acquitted, although I was quite innocent of the charges preferred against me. I was, however, ultimately acquitted to my surprise and intense relief after undergoing great expense and mental and physical injuries.

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Notice under Martial Law Rule No. 2.
Gujranwala.

As we have come to know that some shop-keepers who live within the Municipal limits of Gujranwala, shut up their shops when the army and the police people go to them to purchase articles, or that they refuse to sell the articles to the army or the police soldiers for a reasonable price. Therefore, the undermentioned orders are issued that after the publication of this notice those shop-keepers who would be found acting as mentioned above, would be arrested and they would be liable to be punished by flogging.

(Sd.) F. W. Berbery,
Lt. Colonel,
Officer Commanding,
District Gujranwala.

18th April, 1919.

Translated :
(Sd.) Ghulam Husain,
S. D. M.

SANGLA HILL.

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The statement of Sardar Bhan Singh, son of Sardar Sukha Singh, shop-keeper, Sangla Hill, regarding the death of his son Arjan Singh, aged 5¼ years, student, Infant Class, Hindi Pathshala.

Note:—This is a a fuller statement of the witness No. 387, p. 515.

My son, Arjan Singh, aged 5¼ years, used to read in the Hindi *Pathshala*. He was in the first class. During the Martial Law days students of all schools had to attend a roll call four times a day. First, the students of the said *pathshala* had to go to the Khalsa School which is situated outside the city, and then along with the the students of Khalsa School they had to go to the Town Hall for roll call. The first call was in the morning, the second at noon, the third in the afternoon and the fourth in the evening.

It was exceedingly hot and comparatively hotter than past years. My son attended the roll call regularly for 5 days. In the meanwhile, every effort was made to get him exempted as he was quite unable to bear the heat; but as it was the order of the Martial Law authorities that in case any student did not attend the roll call, his parents would be arrested, I was forced te send him there. Besides this it was proclaimed by the beat of drum that any one who stopped his son from attending the roll call or did not produce him would be dealt with under the Martial Law. On the 5th day when my son came after his noon call, he felt very uneasy. The uneasiness was due to the trouble that the roll call gave him, as well as the fear he entertained of the officers. The boy was very much afraid of the British soldiers that he saw in the Bazar. When he came home altogether broken down he required some water and mentioned that he had seen British soldiers in the Bazar and that he had run home out of fear. Half an hour after taking water, he vomitted. It was about 5 p.m. The same night he died at about 10 p.m. He was my only son, rather the only son in the whole of our family, because my other three brothers have no issue. It happened on 24th *Baishakh*.

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The statement of **Harish Chandra Varma,** *student, D. A. V. College, Sangla Hill.*

I appeared this year for the degree examination in which I unfortunately failed. After my examination, I went to my village, Bahlol Pur, Chak No. 127, Rakh Branch, District Lyallpore on the 31st of May, 1919 by the 11 a. m. train. I had to leave the train at the Sangla Hill Junction from which my village is at a distance of 3 or 4 miles. Martial Law was prevalent there at Sangla Hill also in those days. I left the train at about 4 p. m. and went to my brother-in-law Lala Bhagwan Das, Nagpal, who is a Munib to Lala Ushnak Mal, and Ram Chand in the grain market. There I saw also Dass Mal, son of Lala Sakhir Chand of the village of Tibbi Ransinwal, Chak No. 129, District Lyallpore and one named Wadhawa Mal of Uchkera, Asian Chak, No. 129, District Lyallpore and some other Sangla men. After staying there for about 3 hours, I started for my village, leaving my luggage with my brother-in-law at Sangla Hill. I had only a book or something else wrapped up in my dhoti in my right hand. The two men mentioned above also accompanied me, because they had also to go in the same direction. One of them had a horse.

At the station, I asked a railway coolie if the Commanding Officer or a Gora (whiteman) was still there. I made this inquiry rgarding the officer's presence in as much as I had heard before that these officers beat anybody who was late in saluting them even by a few seconds. The coolie answered in the negative. He said that there was no Gora or Commanding Officer. Only the Indian military men were there. I think now that he did not know the real fact.

We were just out of the city when we saw two Goras followed by a few Pathan military men. One of them was wearing a white Muslin shirt only, and the other a Khaki shirt. They were not in their usual, full official dress; so were the other military men. It seemed that they were coming from the play ground.

In spite of the fact that I did not know as to who was who, I saluted with my right hand very quickly, holding the above mentioned thing in my same right hand. I did not release my right hand of the thing lest I should be late in saluting and they should beat me, and af er saluting, I continued walking and my companions also walked on.

In the meantime, a Pathan said in Urdu, "Stop, why did you not Salam"? I was conscious that I had saluted, and thinking that he was perhaps addressing my companions, I did not stop. After saying this 2 or 3 times in a stern voice, he came to me with his fist closed and now knowing that he was addressing me I stopped and said that I did salute. Now one of the Goras telling me that I had not saluted, began to beat me with a cane, giving 5 or 6 cuts on my legs and arms and back without hearing me. When he ordered me to go away I turned, and he again gave me two cuts on my legs. Then the other Gora (whom I later came to know to be the Commanding Officer) threw the leather hunter at me in a rage. It clung round my feet, but he drew it back. They then took their way and we proceeded to our own homes.

While I was being thus beaten my companions walked on lest they should be equally dealt with. When I met them, Dass Mal told me that the one with the Khaki shirt was the Commanding Officer. This happened to me at Sangla Hill on the 31st of May, 1919 of which the aforesaid two gentlemen were eye-witnesses.

HAFIZABAD.

571

The statement of **Lala Gurdas Ram Anand,** *Pleader, High Court of Judicature, Lahore, practising at Hafizabad; Dist., Gujranwala.*

As in other places, so in Hafizabad there was a crowded meeting and public *hartal* in April last.

On the 14th of April, at about 11 a. m. when all the local pleaders, including myself and Lala Shiv Ram, my younger brother, also a local pleader, were sitting in Court, a mob came from the opposite side and began to throw stones at the Tehsil Building. It dispersed after two or three minutes on a blank pistol being fired by a Police Inspector. Nothing happened after this and the whole town was quiet. On the 15th, and 2 or 3 subsequen days several arrests were made.

Martial Law was declared at Hafizabad on the 16th of April by beat of drum. On 22nd April, Colonel A. J. O'Brien, the Deputy Commissioner, arrived to hold a Durbar which was largely attended by the public.

At the meeting, Colonel O'Brien made a speech which was interpreted by Shekh Taj Din, Superintendent, Deputy Commissioner's office, sentence by sentence in the vernacular. He said that it was his firm belief that the whole blame lay with educated classes, especially the lawyers. He also referred to the arrest and treatment of the lawyers at Gujranwala, saying he had sent them in a coal truck to Lahore. He said he would order the whole town to be blown up for mischief done by a single individual. This he said was the meaning of Martial Law.

On the 30th, Colonel O'Brien and the Superintendent of Police, Mr. Heron, were at Hafizabad, and they summoned about 30 big men of the town. We were among those summoned. Out of those summoned, the two bankers mentioned below were arrested. It was rumoured that Colonel O'Brien wanted a few other big arrests to be made.

On the 18th of May, Lala Shiv Ram, my brother, and myself were summoned by the Police Inspector and required to give

evidence against Chaudhri Lecha Mal, a Municipal Commissioner, who, I believe, pays an income-tax of Rs. 1500) and Chaudhri Amir Chand, the two bankers of Hafizabad, arrested on the 30th of April. As we said we did not know anything regarding these two persons, and we could not comply with the wishes of the police we had to wait there for about three hours, no chair or seat being allowed to us. We were required to consider the matter and come again on the 2nd, and the same thing happened on that day. The same treatment was shown to us on the 3rd, when after full consideration, we refused to give false evidence suggested by the police. While returning in the evening we were told that if till the morning of the following day we still refused we would have to take the consequences.

We could never imagine that the consequences would mean our arrest. On the 4th of May, we were sent again for through a constable, and after a few minutes' conversation with the Deputy Superintendent, Police, we were arrested.

On the 5th of May, we both brother-pleaders along with five other respectable persons were marched to the Railway Station surrounded by an array of Military and Police guard, consisting of about more than 20 persons with fixed bayonets. We reached Gujranwala in the evening and were lodged in the Jail. The only meal that we had on that day was at about 9 a. m. at Hafizabad before our departure to Gujranwala. We were given no food during the rest of the day, not even at night in the Jail.

On 14th May, I was brought to Lahore to give evidence in a Martial Law case as a defence witness before the Commission (consisting of Mr. H. Prenter, Mr. Elliot and Mr. Harris, presided over by Mr. Prenter, Session Judge). I was marched in the sun from the Police Station, Naulakha, near the Railway Station to the Court, a distance of about two miles, and back, handcuffed and carrying my own bedding and some clothes. It is worth mentioning that on this occasion, while outside the Court handcuffs were put on one hand only, but before being taken inside before the Judge, both of my hands were handcuffed. On my appearance in the Court, the following conversation took place before my evidence was recorded :—

Judge (Mr. Prenter, on seeing both of my hands handcuffed): "What is this ?"

My reply was, "Martial Law."

During all this time of waiting outside the Court, I had to bear hunger and thirst in that season, as no food was supplied to me by the police. I had no money of myself with me; so I was forced under the circumstances to beg for food and drink from a confectioner in the Anarkali.

On 22nd or 23rd May, Lala Shiv Ram, pleader (my brother), and myself, both handcuffed and chained together with a few other prisoners, reached Hafizabad for identification by two prostitutes and two "*Kanjars.*"

During the whole time that we were in the Hafizabad Thana, handcuffs were never removed, day or night. At night all the men in custody were chained together, because we had to sleep outside the lock-up, no accomodation being available inside.

As we two brothers were always handcuffed and chained together, day and night, the other had to keep company, while one of us went to obey the call of nature.

After the identification, we were taken to Gujranwala in the same way.

On 30th May we were again brought to Lahore along with about 20 other persons. We had all to march on foot from the Railway Station to the Court premises near the High Court building. We had to carry our own beddings. We sat there for the whole day on the ground, and were taken to the Borstal Jail in the evening. No orders were given us, and the next day we were again brought from the Jail to the Court, where we were informed by the Police Sub-Inspector that our trial would take place at Hafizabad; but no date was given to us. Then we had to go to the Railway Station, but we were already so exhausted that we could not walk. We, thereupon, laid ourselves down on the Temple Road under the shade of a small tree opposite the Kothi of Rai Sahib Narinjan Dass pleader. After a few hours we were again marched to the Railway Station. We reached Gujranwala at last. There, on 4th June, we were told that our trial was to take place on 7th June at Hafizabad. The notice was very short and we had to engage counsel from other districts to appear at Hafizabad, which could not be effectually done within so short a time as the trains were not running in a normal condition. In spite of repeated requests for a postponement, our trial began on the 7th. Many of the defence witnesses were not summoned, and several amongst those present in the Court were not examined. The trial was hasty, as the Magistrate knew that Martial Law was to be over the next day, and, moreover, he had

to dispose of lots of cases at Wazirabad the next day. It lasted only for 45 minutes, the judgment was pronounced on the 8th, which was a Sunday. We remained in the Gujranwala Jail upto 30th June, after which we were transferred to Lahore. On the day of our transfer, we were all handcuffed and secured with fetters and bars, in addition to being fastened with other prisoners by a single chain connecting all the handcuffs. At Gujranwala Station we all, numbering about 40, were packed up in one third-class prisoners' carriage. It was the hottest season of the year. The carriage was also locked up by the Police. It was so hot that one of the prisoners, Gudial Singh, fainted and became unconscious. The others, too, were going to faint, when we were taken out of the carriage and a doctor was called in by the Police. We were, at our request, allowed to sleep outside the carriage on heaps of coal in the railway yard as the train was to start early in the morning. The scene was pitiable and harrowing indeed, when after all we reached the Lahore Railway Station in the above mentioned condition. There was no arrangement made by the police to convey us to the Jail, a distance of from 3 to 4 miles. We were exposed to indignities and humiliations by being marched off through the streets of Lahore before the very eyes of our friends and relations.

I may add in the end that I never took any part in any political society or its meetings.

MANIANWALA
&
Neighbouring places.

Note : Statements **No.** *578, 579, 580, 582 & 591 to 610 (both inclusive) were taken by Mr. Labh Singh, Bar-at-Law, at Manianwala.*

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The joint statement of **Bhagat Singh, Hakim** *son of Hatha Khan,* **Boota Singh,** *son of Hira, Singh,* **Kartar Singh,** *son of Arora Singh :*
all of village Manianwala near Dhaban Singh Ry. Station, Dist. Gujranwala.

On the morning of the 4th of *Baishakh* (April 16th), I heard that Dhaban Singh Railway Station has been burnt. It had been proclaimed by the beat of drum on the night of the 3rd of *Baishakh* in the whole of the village that the votes of membership for Qadir Bux and Lachman Singh Hazbi were to be taken between 10 and 11 a. m. at the Dhaban Singh Railway Station. Accordingly, I went to the Railway Station at the appointed time of 10 a. m. to record my vote. There I found that a few sticks of the Passengers' Shed fencing were on fire. Babu Mohan Lal and Chandu and Labhu points-men and many other spectators were present there. The Tehsildar of Khangah Dogran was also present. Presently the Sub Inspector of Police along with Nadir Shah constable and Allah Bux Zaildar's Chaprasi turned up and addressing Baboo Sohan Lal and the other members of the railway taff said that they had told him that the Railway Station had been put to fire the previous night, but it appeared that it had been put to fire recently. He at once sent for water and had the fire extinguished. After giving my vote I returned to my house in the evening.

On the 18th or 19th of April, when I with my son was cutting wheat crops we were startled to hear a shot from the railway side. Immediately after this we heard volleys after volleys being fired and a shot passed just by me and another at a short distance. All began to run to and fro after this and some hid themselves behind the trees.

Military men proceeded towards the village all the while shooting. I too went to the village. There I could not find any man or woman, because they had all run away on account of fear and had hidden themselves.

I heard that the Military had reached the Chauk near the shops. I went there and salamed them. Doola Singh, Sher Singh, Mool Raj Patwari, Sardar Attar Singh and Chasita Singh Khatri, were present there. Some British soldiers with their guns and some police men, the E. A. C. Malik Sahib and the Sub-Inspector of Police of Sheikhupura and Syed Mohmmed the Sub-Inspector, Police, were also present.

When I was at a little distance, Mool Raj Patwari pointing out to me said that this man's son was also present at the scene of disturbances; thereupon, I said to Mool Raj: "What a great Zoolam". My son was never present on that day. He had gone to Adilgarh to buy a she-buffalo.

The police men ordered me to keep silent if I did not want to be shot down. I was dumb founded. After this some eight or nine of these men went to Sardar Attar Singh Lambardar's house and came back after a short time with some household articles. It appeared that they had searched the house and brought these things. Then they took Attar Singh and Indar Singh along with them and proceeded towards the railway line.

On 20th or 21st April (exact date not remembered) the Sub-Inspector and the Inspector accompanied by some constables came to the Dhaban Singh Railway Station. Bahawal, Sher Zaildar of Khangah Dogran, Kharak Singh Sufed Posh and Qadir Bux Sufed Posh were also with them.

Jaggat Singh Lambardar sent for me from my house and sent me to Bhagat Singh. I went to Bhagat Singh's house. Jaggat Singh informed us both (Bhagat Singh and myself) that the Sub-Inspector police wanted us at the Railway Station. We both went to the Railway Station where the Sub-Inspecter Kharak Singh and Jagatt Singh told us that we would be made Lambardars and that the Patwari had wrongly put in the names of our sons and that they would be discharged provided we gave prosecution witness and told them what other men were present in the disturbance and also told the whole story. We both replied that we did not know anything. We could not tell lies. At this the Sub-Inspector became angry and said that if we did not

become prosecution witnesses, Bir Singh and Bahawal would not be discharged.

After a short time a train came from Sangla Hill, from which the Deputy Commissioner of Gujranwala got down and all the officers turned towards him. In the evening we came back to our village. The next day a constable came to our village and said that the Sub-Inspector of Police wanted all the villagers at the Railway Station. We some thirty or forty men were just about to start for the Station, when the Sub-Inspector with Nadir Shah turned up taking every body who met him on the way.

He seated himself on a *charpai* at some distance from the village on the south and calling upon Dula Singh, Sher Singh, and Mool Raj Patwari told them that he would secure for them prizes and Lambardarship if they gave him the names of those, who took part in the disturbance. Dula Singh, Sher Singh and Mool Raj accompanied with a constable collected all the villagers and took them before the Sub-Inspector of Police, who sent for my son Bahawal and addressing him said that his father did not listen to him and if he told the whole thing he would get him a pardon. Bahawal said that he knew nothing. At this the Sub-Inspector was very much excited and took all the people to the Railway Station. The people had to wait at the Railway Station the whole day without food or drink. In the evening a train from Sangla came and some British soldiers with their guns alighted from it. The Sub-Inspector called out the names of some of us and they were asked to stand aside and were ultimately surrounded by the soldiers with their guns. After this they were seated in a truck and the soldiers surrounded them as usual with fixed bayonets. After this those whose relatives had been arrested were permitted to go and those whose relations had gone to cut harvest were detained. The next morning Sher Singh and Dhula Singh again came to the village and took all the remaining villagers, whom they came across before the Sub-Inspector at the Railway Station. All those who were arrested were taken to Chuharkhana. They came back after 3 days with Mr. Bosworth Smith. The Sub-Inspector ordered Mool Raj Patwari to see that all the villagers were present at the Pacca Dalla Canal Banglow at the next day. Mool Raj accompanied by Nadir Shah constable came to the village and took all the men above the age of 12 to the Banglow. All were asked to sit in a circle there. There Mr. Bosworth Smith sent for Baboo Sohan Lal, Labhoo and Chandu pointsmen, Gulab and some more men and began indentification. The persons who were

named by them were asked to stand aside and their hands were tied with their turbans. When I was called, I requested that other people present should be asked what they had done. At this time the Sub-Inspector asked me to shut up, otherwise I would be flogged. Then we were tied two and two and were shut up in the Sarai near the Railway Station. We remained in the Sarai for one night and one day and in the evening we were taken to Chuharkhana in a railway carriage. At Chuharkana the British soldiers got meals for us from the Mandi. After two days stay at Chuharkana we were brought to Lahore and were put in the Central Jail for 8 days after which we were brought to Dhaban Singh Railway Station handcuffed in the prisoners' carriage.

In the evening we sent a word to the village that we were hungry. Our relatives came to the Railway Station with our meals. The police refused to supply us with the loaves of bread and told us that none of us could get any loaf until we paid one rupee per head. It was only on payment of rupee one each that we got our meals. Next morning again when they asked for money before they would allow us our meals we remonstrated. They replied: "Do'nt you know that the meals were supplied to you last night too after payment of one rupee per head?" I said that nothing should be paid and we would prefer to remain hungry.

The police men on this threatened us and forced us to take loaves after paying the money. We were all produced before Mr. Bosworth Smith at Pacca Dulla Canal Banglow. The Sub-Inspector and other police-men pressed us to confess. We were tried there and then. Only three men were discharged without any punishment, the rest were all sentenced to flogging, imprisonment or fine. I have helped the Government in War Loan work and in recruiting and in many other ways. My two sons have been punished. My elder son Bahawal aged 30 was sentenced to be transported for life, but on my appeal for mercy his sentence was commuted to ten years and afterwards to 7 years. My younger son aged 15 was punished with imprisonment for two years and a fine of Rs. 100, later on the sentence was commuted and he was released after undergoing 4 months and 9 days imprisonment. Both of my sons were innocent and were punished on false evidence of Dula Singh, Sher Singh and Ganda Singh. We were not on good terms with Dula Singh and Sher Singh because, Bahawal's uncle had appeared witness as against Dula Singh and had a case against Sher Singh pending in the Court. The point worth consideration is that Mool Raj Patwari was in the village and if the villagers had burnt the Railway

Station, why had he not reported the matter before, and why did he report after 4 days. Surely he did all this mischief only to win a good name and prize.

(Sd.) Hakim.

I also confirm the above statement as my own excepting the portion related with Hakim's sons arrests.

(Sd.) Kartar Singh.

I, Bhagat Singh, in addition to the above statement in general add that Bir Singh who had been sentenced for transportation for life was implicated on account of his enmity with Dula Singh and Sher Singh. He was quite innocent and Bir Singh had given Gulab Singh, his cousin, as a recruit and had helped the Government in other ways.

(Sd.) Bhagat Singh.

I confirm the above statement and to add that I was flogged with 20 stripes at the Pacca Dalla Banglow. I am 18 years old.

Boota Singh.

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The statement of **Manda Khan**, *son of Jhanda Khan, village Manianwala (Chak No: 14) Tehsil Khangah Dogran, District Gujranwala; aged 40 years.*

On the 18th of April, 1919, I was grazing my cattle in the lands situated between the railway line and the village Manianwala. I saw some British soldiers and policemen advancing and firing their guns. They aimed at me and a bullet struck my left arm. After this I fell on the ground and became senseless. Two boys who were with me carried me to my house. I was under treatment of the Doctor Sahib of Pacca Dalla.

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The statement of **Gurcharn Singh**, *son of Sardar Labh Singh, Jagirdar and Rais, Jat, resident of Manianwala, District Gujranwala.*

I belong to the family of Colonel Budh Singh. One of my brothers was recruited directly as a Jamadar and the other is about to

become one. I have materially helped the Government in recruitment, while my father possesses a certificate of loyalty. There was no *hartal* in the Martial Law days in our village nor has anything been done, which might in any way affect the powerful Government.

One Badri Nath by name, a servant of Sardar Mangal Singh (who has been made an Honorary Magistrate) gave a false report on account of enmity against our family to the effect, that the members of our family intended to loot the Post Office. But Mr. Heron, Captain of Police, dismissed the report when it was found to be baseless on official enquiry. On that report being dismissed another man named Ali a reputed Badmash, and against whom the members of our family had given evidence, gave a false report to Mr. Bosworth Smith, the officer appointed in Chuharkhana, who without requiring any evidence in support of the alleged facts came to our village and ordered the members of our family to "fall in." He used unbearably strong language with a view to exercise an unnecessary influence over us. He even struck some of the members with a stick. So that he did his best to dishonour us. We, who have been for long honoured by the Government and have been loyal, humbly request that proper steps be taken against this officer who without a cause dishonoured our family. Besides this, the said officer called us bad names, e. g. the son of swine, a low born person etc. He also struck Sardar Sultan Singh, son of a viceregal durbari and Sardar Sahib Singh with sticks.

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The statement of **Tara Singh**, *son of Atar Singh of Manianwala.*

I am a Zamindar aged 45 years. We are three brothers. My father is over 100 years. We believe him to be 115 years old. He was Lambardar for 30 years. In fact he founded Maninwala and made it a village out of a jungle.

I remember the month of April. Dabha Singh Railway Station is nearly two miles from my village. The Station was burnt and looted I think on the 16th of April. Manianwala has a population of about 500. There are several villages near the Railway Station. There is no doubt that the villagers were enraged over the stories, they had heard about Amritsar. We were told by travellers that even the Golden Temple was damaged. Some, therefore, proceeded to the station and burnt and

looted it. What began as an act of vengeance ended with loot on the part of evil doers.

On 19th April, a British Troop train stopped near Manianwala (Chak No. 14); four machine guns were mounted on it and they were directed towards the village of Manianwala, but no firing took place. Several soldiers got down from the train, reached the village of Manianwala, firing their guns as they proceeded. Every man that came into sight was fired at. Allah Ditta was fired at three or four times and was shot dead.

Manda, son of Jhanda Jat, was going to his field close by. He too, was fired at and fell down. The bullet hit his arm which has now atrophied. He cannot do any work with it now. When people beheld this indiscriminate shooting, they left their infants behind in their houses in the village and took shelter in the fields outside the village. Several women who expected shortly to become mothers were driven to such desperation that they ventured into the fields alone in head long flight. My father Atar Singh who passes most of his time on a *charpai* (cot), was sitting in front of the door of his house when five or six bullets were fired at him. Two bullets hit his turban. The soldiers entered the house, broke open the cupboards, and removed cash and other things. But for the intervention of Raja Fateh Singh of Sheikhupura they would even have set fire to some of the houses.

They arrested Indar Singh and my father. The latter was unfit to walk. He was, therefore, placed on horseback. Both were taken to the station and placed in a railway waggon which served as an improvised lock-up. This coach being of iron was too hot to be bearable during the hot days of April. Several other persons who were arrested were kept in this coach for days at a time.

My father and Indar Singh were released after two days' detention. Two days later, Mr. Bosworth Smith came with a party of soldiers and began indiscriminate arresting. He collected all males above eight years or so and ordered them to go to the Canal Bungalow at Pacca Dalla where he ordered them not to go to their fields or cut their crops, until further orders, and there made about 7 or 8 arrests leaving the very old and young free. These men were sent to the Station to be put up in the improvised lock-up which was being shifted from place to place on the line for about 6 days. During this time we were sending meals to them with our females and that was not allowed by the police or the soldiers without payment being made to them. My father was also arrested at that time and handcuffed, when Mr. Bos-

worth Smith sent him round amongst the people saying "here is a monkey." I was beaten by Mr. Bosworth Smith with a stick, along with Ganda Singh Lambardar of my village. Here one respectable looking gentleman of another village was tied to a tree and given 18 stripes, when he pleaded innocence and absence from his place.

Next day, 4 Police Sub-Inspectors and a large body of constables and a few soldiers were ordered by him to search our houses for the looted property. They collected the whole male population of the village and asked them to surrender it. Fateh Singh son of Jiwan Singh was severely beaten and his *Kachh* (loin cloth) was taken off. We were all made naked and compelled to lie down on our bellies for about 3 hours in the sun. Kerosine oil tins from shops and houses and also spades were collected to destroy the houses. This was, however, ultimately given up.

Again the remaining male population of the village was called by Mr. Bosworth Smith on 7th, 8th and 9th May, when the Summary Court trials were held at Canal Bungalow and sentences were pronounced there and then. While we were there, Mr. Bosworth Smith came alone on the 8th of May on horseback to our village when he collected all the females of the village numbering about 60 in an open place and removed their veils. This is considered in India a great humiliation and an outrage on modesty. He spat on them; kicked and beat them with sticks and abused them in filthy language and asked them to depose that Bhai Mool Singh had spoken against the Government in the meeting. A punitive police was posted at Dhaban Singh, where we male people were ordered to attend twice daily, which meant a walk of 8 miles a day. We, therefore, hardly attended to any of our businesses. If any body was late he was punished. The crops were ordered to be reaped after 15 days when they were almost spoiled.

On appealing to His Honour the Lieutenant-Governor for mercy the indemnity was reduced to Rupees five thousand (5,000) only. A punitive Police of eighteen constables was posted at Manianwala and Chak No. 78 and its expenses and salaries were to be defrayed by the villagers.

My father was released without a trial after over a fortnight's detention. There was nothing found against him. But my father was deprived of his Lambardarship and was dispossessed of 30 acres of land which we had occupied for the last 30 years.

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The statement of **Bhag Singh,** *son of Khirak Singh, Jat, Guraiya, aged 75 years, of Maninanwala, Dist, Gujranwala.*

Along with the whole male population of my village, I was also called out in the open and made to lie on my belly in the sun for some hours and abused in every way. The worst of the thing was that I was also made to uncover my buttocks, and also made to remove my *Kachh* (loin cloth) which I am enjoined never to do except for attending to nature's call. This was a double dishonour and humiliation, religious as well as social. We were also told that if we did not bring the station property, our females also would be brought and made to lie down naked along with us.

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The statement of **Atar Singh,** *son of Charan Singh, 115 years old of Manianwala.*

I have been the Lambardar of Manianwala for the last 30 years. I saw a few European soldiers coming and firing while I was standing at the door of my house. They fired at me also, but I ran inside and fortunately the bullets missed me. Then I came out of my house and with folded hands approached them and said : "we are your Ryots (subjects), why do you fire at us ?" Being afraid of being fired at, all the women and children of the village vacated the village and took refuge in the fields. Mool Raj Patwari was sitting with the police and the Military when I went to them. They ordered my house to be searched. I also accompanied the searching party which consisted of British soldiers and few police constables. In the process of searching they broke open my almirah and took away ten rupees and a pair of female shoes with an ink-stand and a lamp. From my house they went to the house of Nawab. Being a Lambardar, I again went and seated myself in the house of Patwari, where all those people were present. When the search was over they mounted me on a horse and brought me to the Railway Station and seated me in the Military train. We reached back again to Dhaban Singh after going to Moman, Singla and Mari and then went to Chichoki Malian and Qila Sitar Shah and then again came back to Dhaban Singh Railway Station and they left me

there because they were informed by railway clerk that my case was to be tried. I was left there in the custody of a soldier.

I was put with the rest of the men who had been arrested from my village. Then we were indentified by the witnesses. The witnesses Dula Singh and Sher Singh said: "This old man lives with his son and being a Lambardar has not dissuaded his son not to take part in these things."

I was dismissed from my Lambardarship on the statements of these witnesses. I was again put in the custody of a soldier. I remained for a day and a night at the Dhaban Singh Station, along with others who were arrested. Then I was brought to Chuharkhana and was kept there for two days. After that I was taken to Lahore in a prisoners' compartment and reached the jail at 9 p. m. After 8 days I was taken back to Dhaban Singh and was released there. My two sons Amar Singh and Tara Singh and I have supplied to the Government two recruits each and have subscribed Rs. 10 in the War Loan. Dula Singh and Sher Singh gave false evidence against me, that they may be made Lambardars. I live and mess separate from my sons.

578

The statemsnt of **Nawab Din,** *son of Imam Din, teacher, Government School, Manianwala, District Gujranwala.*

At about 8 in the morning in the month of *Jeth* last, Mr. Bosworth Smith came to my School in village Manianwala, just peeped into the School and then went out. I saw that he had collected all the women of the village in front of him.

He went to the village *Diara* which adjoins the School where I followed him. He asked me if I knew that one Bhai Mul Singh had delivered a lecture there against the Government. I told him that Mul Singh never spoke against the Government, but only delivered a religious sermon on the life of Guru Nanak. Mr. Smith however, pressed me to say that Mul Singh had spoken against the Government. But when I repeated that it was not the fact, he began to belabour me with sticks and beat me so long and so cruelly that the marks of injury were visible on my wrists and ankles for a long time after. He said that I was a Government servant and that I should.

therefore, give evidence in favour of the Government. He went on beating me for some time after which he ordered a constable to take me to the Bungalow. One Lehna Singh also received similar treatment. As we left for the Bungalow, the Sahib addressed himself to the women whose cries fell upon our ears as we went along.

579

The statement of **Lehna Singh**, *son of Dal Singh, Guraiya Jat, aged 85 years, part proprietor of Manianwala village, district Gujranwala.*

Mr. Bosworth Smith came to our village in the morning and collected all the women in the *Daira*. I was also there. Both Munshi Nawab Din and myself were severely beaten by Mr. Bosworth Smith. He pressed us to make a false statement implicating one Bhai Mul Singh. He wanted us to say that Mul Singh had given a lecture against the Government and Englishmen, which as a matter of fact he had never done. He had only delivered a speech on the life of Guru Nanak. Mr. Bosworth Smith gave me blows which nearly made me senseless. He made us over to a constable and then went towards the women.

580

The statement of **Teja Singh**, *son of Amir Singh, Virk, aged 55, part proprietor of Manianwala village, district Gujranwala.*

The day on which Mr. Bosworth Smith came to our village in the morning and collected the women together, I was present in the *Daira*. I had not then left for the Bungalow, where most of the villagers had gone by order of the Police. It was in my presence that Mr. Bosworth Smith gave a severe beating to Munshi Nawab Din and Lehna Singh. He asked them to give evidence against Bhai Mul Singh, forcing them to say that the latter had delivered a speech against the Government. After placing them in the custody of a constable who was ordered to take them to the Bungalow, Mr. Bosworth Smith went towards the women. He removed their veils and used

abusive language. He called them flies, bitches, she-asses, and worse things. He said to them: "Your skirts will be examined by the police constables. When you were sleeping with your husbands, why did you allow them to get up and go?" He also spat at them.

581

The joint statement of Miran, wife of Jhanda; Umran, widow of Allah Ditta; Jiwan, widow of Bulaqi; Umran, widow of Sohna; Budhi widow of Faqiria; Jiwan, wife of Manga; Fateh Bibi, wife of Sadhu; Hakim Bibi, wife of Umra; Hakim Bibi, wife of Allah Ditta; Prem Kaur, widow of Anand; Taban, widow of Wakiya; Taban, wife of Jawinda; Jhatan, wife of Haji; Karam Bibi, widow of Lalu; Mandan, wife of Umra; Allah Jawai, wife of Bulanda; Rahmat Bibi, wife of Mahna; Umran, wife of Fazal; Begum, wife of Sikandar; Dharam Kaur, widow of Ganda; Prem Kaur, widow of Ratan Chand; Malan, wife of Ladha and Umran, wife of Lahbu: all residents of Manianwala, Dist. Gujranwala.

We were called from our houses or wherever we were and collected near the school. We were asked to remove our veils. We were abused and harrassed to give out the name of Babi Mool Singh as having lectured against the Government. This incident occurred at the end of *Baishakh* last in the morning in Mr. Bosworth Smith's presence. He spat at us and said many bad things. He beat some of us with sticks. We were made to stand in rows and to hold our ears. He abused us also saying:—"flies, what can you do if I shoot you?"

582

The statement of **Gurdevi**, *widow of Mangal Jat, aged 40 years' of Manianwala (Chak No: 14), Tahsil Khangah Dogran, District Gujranwala.*

One day, during the Martial Law period, Mr. Bosworth Smith gathered together all the males of our village of over 8 years at the Pacca Dalla Bungalow, which is some miles from our village, in connection with the investigations that were going on. While the men were at the Bungalow, he rode to our village, taking back with him all

the women who met him on the way carrying food for their men to the Bungalow. Reaching the village he went round the lanes and ordered all women to come out of their houses, himself forcing them out with sticks. He made us all stand near the village *Daira*. The women folded their hands before him. He beat some with his stick and spat at them and used the foulest and most unmentionable language. He hit me twice and spat in my face. He forcibly uncovered the faces of all the women brushing aside the veils with his own stick.

He repeatedly called us she-asses, bitches, flies and swine and said : "You were in the same beds with your husbands; why did you not prevent them from going out to do mischief? Now your skirts will be looked into by the police constables". He gave me a kick also and ordered us to undergo the torture of holding our ears by passing our arms round the legs while being bent double.

This treatment was meted out to us in the absence of our men who were away at the Bungalow.

Note :—Similar statements were made by (1) Bibi Aulokh, wife of Bahawal Jat, (2) Nand Kaur, wife of Atar Singh, 80 years of age, (3) Umran, widow of Fazal Din, (4) Hussain Bibi, (5) Mohammed Bibi (6) Umran, widow of Wadhawa, Christian, (7) Dharam Kaur, widow of Karamchand Jat, (8) Bibi Indar Kaur, wife of Bir Singh.

583

Teh statement of **Allah Ditta** *son of Waryam, Ironsmith, aged 22 years, Manianwala.*

My father, my uncle named Ghulam, Khairdin my brother, and myself were arrested and taken to Dhaban Singh Railway Station. We were detained there for 8 days when the police men asked for money to release us. I paid Rs. 8 to Sohan Singh constable for the purpose and we were released.

584

The statement of **Hasham,** *son of Imam Bakhsh, Kashmiri, aged 60 years, Manianwala.*

My nephew Imam Din was arrested by the police and taken to Dhaban Singh Railway Station. I went there and tried to get him

released, as he had not done any mischief at all. Constables Sohan Singh and Nadir Shah asked money from me to let my nephew off. I paid Rs. 7 to them and then they made him free.

I was made to pay Lambardars Dula Singh and Sher Singh Rs. 2 per house, which they alleged were required for the expenses of the police.

Five seers of wheat were made to be given to Ghasita Singh Shopkeeper.

The statement of **Qasim Ali**, *son of Atar Beg, aged 48 years.*

I paid Rs. 2 as others did for police expenses and five seers wheat also.

The statement of **Sundar Singh**, *on of Wadhawa Singh, aged 28 years.*

I paid Rs. 2 to Lambardars Dula Singh and Sher Singh for police expenses.

585

The statement of **Mai Gaban**, *mother of Shingara Singh, resident of Manianwala.*

On the 6th of *Baishakh* last my son Singara Singh aged 15 years who is a cultivator of Manianwala went to Chak No.24 which is situated at a distance of some five miles from our village to reap the crop. While he was busy doing his work at about 10 a. m. the Sub-Inspector of Sangla Police Station, Zaildar of Komran, Kharak Singh Sufedposh of Chhina and Teja Singh Sufedposh of Rania, came and arrested him and took him to Moman Railway Station which is situated at a distance of some 9 miles from Chak No. 24. He was taken over to Dhaban Singh from that place. On the second day he was brought back to our village. When I heard of his arrest, I began to weep and I went to Lambardar Ganda Singh and entreated him to release my son, who was innocent. He demanded Rs. 120 for doing so. The said sum was collected and paid over to the new Lambardar Dula Singh. Inspite of this payment, he did not help me. My son was then brought to Moman where he was kept for 17 days and then taken over to

Lahore, where he was sentenced to two years imprisonment and Rs. 100 as fine. Now the sentenced has been reduced to 6 months. He is an innocent boy, and is the bread winner of our family. He has a very old father, a younger brother, aged 8 years, and a sister aged 4 years. Since his arrest we have been put to most serious troubles, and his land is lying neglected.

On the 5th of *Baishakh* bullets were fired into our village. The village people ran away hither and thither. One European who was on horse back called some old women together and told them that whatever he had done (firing) was done well. The old women did not give any reply. He then abused them and beat them with a stick. He then asked other women to stand in a row. Those who had veiled their faces, were forced to remove their veils. They too were beaten with sticks.

586

The statment of **Baboo**, *son of Hasan Mohammed Hakim, aged 45 years : Manianwala.*

When some people were arrested in this place and taken away to Lahore, I was one night called by one constable through Fazal Chaukidar who awoke me and said that I would be arrested and taken to Pacca Dalla before Deputy Amar Singh and other officers for giving evidence. I was sick at that time and refused to go. They insisted and forced me to go with them. Accordingly the constable got me to ride his own pony forcibly and took me to Pacca Dalla which I reached at about 1 a. m. Early next morning three Sub-Inspectors of Police who were there pressed me to give false evidence, and threatened me and beat me. They pulled my beard. The evidence was to be given against the people of this village who were under custody. I remained there unwell and came to my senses in the evening and ran away stealthily from them.

587

The statement of **Haveli Ram**, *shopkeeper of Manianwala, District Gujranwala.*

I took to Mr. Bosworth Smith the following articles for sale in the camp on the 8th, 9th, 10th and 11th of May, 1919. My shop was looked

after by other shop-keepers of the village also, as we generally do it. The other sharers were Haveli Ram, Bhasita Singh, Nanak Chand, Jalal and Ram Rakha. We were required to give security for bringing the shop there. No price was paid for these articles excepting ten annas. These articles were taken by the police, army and other people of the camp. Whenever we asked for the price, we were threatened with rifles and abused.

Articles.	Price.
Flour 3 bags (6 maunds)	Rs. 42
Gram 4 maunds (for horses)	„ 20
Ardawa 1 maund (for horses)	„ 4
Bran 1 maund (for horses)	„ 2
Ghee 18 seers	„ 34
Sugar 20 seers	„ 16
Misri 20 seers	„ 16
Suji 10 seers	„ 3-8
Oil kerosine 1 tin	„ 4-10
Oil Sarson 10 seers	„ 8
Thom (Garlic)	„ 2
Onions green	„ 1
Potatoes 20 seers	„ 4
Cigarettes (Lamp) 1 Box	„ 2
Tobacco	„ 2
Sugar Candy	„ 2
Salt, pepper, etc.	„ 4
Soap (country made)	„ 2
Gurh 10 seers	„ 3

588

The statement of **Gopal Dass**, *son of Ram Rakha Mall, Arora, aged 27 years, Manianwala, District Gujranwala.*

In the beginning of the Martial Law period a constable, whose name I do not know came with Rala Singh to my shop and he purchased Rs. 4-10 worth rations, but did not pay the price and said that it would be paid later on. Again, Havildar came at one day and he said that if you would pay money then I would excuse you from roll call at Dhaban Singh Railway Station. On this I paid him Rs. 3. The name of

the Havildar is Ishar Singh. After this he sent for more rations through the Chaukidar of the value of Rs. 6-4. Munshi Sewa Singh came to me and took cloth of Rs. 7-5 for which I hold his receipt. He said that he would pay when he would get his pay. Again sepoys, Jagat Singh and Hari Singh came and they took cloth of Rs. 7-5 and of Rs. 10-9 respectively. Havildar Ishar Singh took sugar of Rs. 9-3 and one rupee cash for hens. These sums were demanded from those, who had taken the articles but instead of paying the amounts they abused me and have not up to now paid the money.

Constable Thakur Singh, a Mazabi Sikh, came and asked for water. I gave him *Sharbat* in a brass basin called *bati*, but he refused to accept in that vessel and pressed me to give that basin which I myself was using. He, through undue influence, made me to break religious injunctions also.

Havildar Ishar Singh, constable Thakur Singh and Munshi Sewa Singh again asked for 2 maunds of flour, 1 maund of gram and 4 seers of ghee. I refused to give it. I was paid the last amount due from them. Upon this they abused and beat me. I sent an application to the Superintendent, Police, about this matter, but nothing has been done.

589

The joint statement of **Ganda Singh, and Tara Singh,**
both late Sarbarah, Lambardars of Manianwala

The following articles were taken from us by force by the officials during the Martial Law days and the articles were neither paid for nor returned to us.

20 *charpais* (cots) and 12 hens.	
Water pots	... 16
Fuel	... One cart load.
Grass	... One cart load.
Milk	... 6 gagars, (big brass pots.)
Meat	... 2 goats.
3 Cows were sent for milk only.	
Pegs wooden ...	... 100.
Butter	... 3 seers.
Sweepers for guard ...	... 16 (not paid for).
Charcoal	... 2 bags.
Eggs	... 3 dozens.

These articles were supplied when Mr. Bosworth Smith then encamped here near this village on 8th, 9th and 10th, May, 1919.

590

The statement of **Paras Ram**, *son of Sheo Lal, Bania, aged 57 years, Railway Station Dhaban Singh.*

There is a Sarai of District Board, of which my son Kishori Lal is a contractor, for Rs. 550 per year. I took the contract on 1st April, 1919. It was put in charge of the police from 18th April, 1919 forcibly, and was given over to us on 1st September, 1919. I did not use it during this period for the purpose of contract and was put to a great loss. I had applied to Martial Law Officer of Chuharkhana either for cancellation of the contract or for being given Rs. 50 per mensem as hire but no reply. Then I applied to the Deputy Commissioner, Gujranwala, and then to Rai Sri Ram, Sub-Divisional Officer, but nothing has been done upto now. Here in this Sarai the police and their families and the army were accomodated.

591

The statement of **Sardar Khan**, *son of Mahee Jat, aged 50, part proprietor of Ratali, district Gujranwala,*

The Tahsildar came to our village in the month of *Baishakh*. At night, it was proclaimed by beat of drum that all should present themselves in the morning at the village *daira*. As it was harvest time and also as the people were afraid being forcibly taken as recruits, only a small number of people attended in the morning. The Tahsildar, therefore, fined some 60 or 70 persons. The total amount of fine was 1,600 rupees. The people were again ordered to present themselves at the head quarters at Gujranwala which is 13 miles off

When the people went there on the fixed date they were made to stand in a row and 7 young men were picked out.

This was done by Fatah Khan Tahsildar. The other people were abused and beaten and told to bring more recruits.

These people were beaten with shoes, and their beards were pulled. They were also made to undergo torture of holding their ears by passing their arms round their legs while they were bent doubled.

A few days after, Fatah Khan Tahsildar went to Maju Chak village which is close to us and summoned the people of the village. Some 20 or 25 people attended. Ali Gauhar pattidar was first called upon to supply recruits. He replied that he was old and had no son, but that his brother had a son and he may be asked to get him enlisted. Ali Gauhar, therefore, was ordered to be beaten. He was badly beaten with shoes and fists from noon till 9 p. m..

The Tahsildar himself also belaboured him with sticks. At last there was a drizzle of rain. The Tahsildar went in for shelter. Ali Gauhar found an opportunity and escaped.

10 or 15 days after this Fatah Khan Tahsildar again went to our village and camped there. The cattle of those persons who did not come up to him were brought up from their houses or wells and tied up in the burning sun without food or water being allowed to be given to them.

Then the Tahsildar called up two aged persons, one Mali and another person from Ratali Khurd. He ordered them to give their sons. They said that their sons were not fit to be recruits. Therefore, the Tahsildar had their beards tied together and then fastened to a peg driven in the ground. They were kept in this condition for 2 hours in the burning sun from 12 noon to 2 p. m. After this their faces were blackened and besmeared with soot and they were sent in charge of a constable and made to beg from door to door.

Then the absentees also whose cattle were dying for want of fodder or water came up. Terrified by this tyranny and oppression the people managed to give 26 recruits. I gave both my brothers.

The Tahsildar called up two or three women also and told them that they were concealing their men. He threatend to call up all the women in the village and to disgrace them. He used very foul and smutty language to the women who came up. The people of other villages also were given the same kind of treatment. I have personal knowledge of the village of Harpoke and Kotli Phulahanwala. The cattle of the latter village were kept in the Police Cattle Pond for 16 days.

592

The statement of **Amolak Ram**, *son of Ganga Ram Khatri, aged 25, Shopkeeper, of Ratali, District Gujranwala.*

We were much pressed for recruits and subjected to much hardship. At first we had to pay Rs. 16 each and then again Rs. 25 each.

Last year in the month of *Sawan*, Fatah Khan Tahsildar came to our village and began to arrest people by force. I hid myself in my house. My cattle, 2 she-buffaloes, 2 cows, 2 mares and 2 calves were taken away and were tied up in the sun without fodder or water being given them. No body was permitted to go near them to give them fodder or water. People were sent to my house asking me to come and take away my cattle. Several times I thought of coming out and getting myself enlisted, rather than see my cattle die for want of fodder and water. Eventually, the Lambardar and the Sufedposh broke open into my house, arrested me and forcibly took me to where the Tahsildar was. There were 10 or 15 more persons who had been arrested by being pursued by people on horseback. We were all brought together and foot chains of horses were put on us in pairs. We were in this condition for 3 nights. From our village we were conveyed to Amoka where we were again chained for the night. From Amoke we were taken to Khuk where again the same treatment was meted out to us. From there, we were conveyed to Gujranwala and presented to the recruiting officer. The officer made me sit apart for further medical examination, I having been declared unfit. But I managed to escape and disappeared in the town and was able to evade my pursuers.

593

The statement of **Bhagat Singh**, *son of Kharak Singh, Arora, aged 40, Sahukar of Kaloke, District Gujranwala.*

Early in the recruiting campaign, the Sub-Divisional Officer, the Tahsildar and the Naib Tahsildar ordered me to provide recruits. Accordingly, I purchased two for Rs. 250. Prices rose very high later on. After that, by the order of the same officers, a fund was raised in the village for the purchase of recruits. Some 1,200 were realised. This amount was deposited with Bhagwan Singh and myself. The papers relating to it are in our possession. With this fund, 4 recruits, Wasawa,

Allah Ditta, Sucha Singh and Mangal Singh were purchased. In connection with recruitment, great hardships were inflicted upon us. We were told that we would be ourselves forcibly arrested for enlistment, if we did not help in the arrest of the others. People were subjected to great indignities and insults. I have seen at Madar, Amoke and other places whole groups of people being maltreated. They were made to lie on the bare ground and were shoe-beaten. Their beards were pulled and they were ordered to slap one another on the face. Of the filthy abuses that were hurled at them there was no end.

In the raising of the War Loans and subscriptions for various funds the same methods were employed. Once at Chuharkhana, one Ramrakha Sahukar was disgraced in my presence. He was ordered to leave a meeting and was made to sit where shoes were lying. Other persons were similarly dealt with. Inhuman treatment was meted out to the people. This terrified them a good deal. Seeing all this I also paid a sum of Rs. 155 towards the Loan.

During the Martial Law regime, the entire people of my village were called up and made to attend for 3 days.

The Magistrate was forcing us to give false evidence and implicate innocent people. But we refused to do so. We received showers of abuses and returned home. We were also ordered not to cut our harvest and our crops were more than half wasted, because of the prohibition. At Chuharkhana, a European Magistrate called up hundreds and thousands of people and held identification parades which were a mere mockery. He abused Mahatma Gandhi, and called him '*Gandi Makhi*' (dirty fly). People were sentenced off by him in batches of 20 or 25 and more without any trial. They were made to stand in rows, were not permitted to open their lips, but only to hear the sentences passed upon them.

A moving column secured the countryside and brought in groups of men to be sentenced by the Magistrate.

594

The statement of **Sunder Singh**, *son of Kharak Singh, Arora, aged 65, Sahukar of Kaloke, District Guiranwala.*

The Assistant Commissioner called me to Chuharkhana about a year and a half ago. He demanded War Loan from all the people gathered

there. Each man was told off to pay this or that amount. Those who demurred were publicly disgraced and were told that they would be made to sit on an ant-hill. One Ramrakha was actually made to sit in the place where people's shoes were lying. I was forcibly made to sign my name for Rs. 200. As I was never able to get together the amount, I did not pay. I kept myself concealed from the officials all this time, although a search was made for me from time to time. We were told to borrow the money on the mortgage of lands, or sell our household effects to comply with the official demand,

During the Martial Law period, Mr. Penny summoned our village people and made them remain in attendance for several days. He abused Mahatma Gandhi and inflicted great cruelties upon the people.

595

The statement of **Mul Raj**, *son of Ralla Ram, Khatri, aged 40, shopkeeper of Kaloke, District Gujranwala.*

Last year, M. Din Mohammed, Tahsildar, came to my village and demanded from me and others, Rs.10 each as subscription for the District War League. I expressed my inability to pay the amount and asked to be excused. He was much displeased and threatened to saddle me with income-tax. He took down my name, and a few weeks later I received an intimation that I had been assessed to pay Rs. 25 as income-tax. In the month of *Baishakh* I sent the amount by Money Order, but, in the month following, my cattle were attached on the ground that I had not made the payment in time and had become liable to pay an equal amount by way of penalty. Accordingly, I was made to pay another sum of Rs. 20. My income is much too small to be assessed for income-tax.

In 1918, the Sub-Divisional Officer ordered our village to supply 22 recruits. The whole village had to appear before him at Amoke, which is 8 miles away. He ordered us to make a collection in the village for the purchase of recruits. Accordingly we collected some 1600 rupees. The money was deposited with Bhagwan Singh and Bhagat Singh. We purchased 4 recruits with it, namely, Allah Ditta, Wasau, Sucha Singh and Mangal Singh.

596

The statement of **Daya Ram**, *son of Gobind Sahai, Khatri, aged 60 years, shop-keeper of Kaloke, district Gujranwala.*

Last year, the Tahsildar ordered me to pay subscription for the War League. As I could not pay, I declined to do so. The Tahsildar, therefore, threatened to impose income-tax on me. Accordingly, a tax of Rs. 31-4 was imposed upon me. I filed an objection in the Court of the Sub-Divisional Officer who appointed a commission to go through my account books. The commission reported that my annual income was Rs. 147 ; but inspite of the report, my objection was dismissed. I applied for a copy of this order with a view to appeal from it, but I could not get it in time. I was made to pay not only the income-tax, but also an equal amount by way of penalty. My cow was attached and I had to sell it to make the necessary payment. I have 10 family members to support. The effects of my shop are less than Rs. 50 in value. I have been very harshly dealt with. The recruitment account given by Mul Raj is a correct statement of facts.

597

The statement of **Jiwan Mal**, *son of Beli Ram, Khatri, aged 54, of Kaloke, district Gujranwala.*

Under compulsion from Din Mohammed Tahsildar, I was obliged to pay Rs. 10 as subscription for the War League which I refused. He threatened to impose income-tax on me and took down my name. I was accordingly assessed to pay 25 rupees as income-tax. I put in an objection which was rejected, and as I could not pay in time, I was made to pay another sum of 20 rupees as penalty. The amount was realised by the attachment of my lands. The penalty was half remitted on appeal.

During the Martial Law, our village people were ordered not to cut their harvest, the result being that nearly half of it went to waste. Moreover, the whole of our village was summoned for the identification parades, and the people were much disgraced and insulted.

598

The statement of **Lala Gokal Chand,** *son of Lala Beli Ram, Khatri, aged 44 years, of Kaloke, district Gujranwala.*

The Tahsildar forced me to subscribe to the District War League Fund. I told him that I could not. He said he would make me pay income-tax. A month later, I received an order to pay Rs. 30 as income-tax. I have no such income on which the tax could be levied. I made acontribution to the village fund for the purchase of recruits. Those who did not pay were made to hold their ears, etc. The pulling of the beard and of the long hair of the head was a very common thing.

599

The statement of **Kesar Singh,** *son of Jamiat Singh, part proprietor of Togar, district Gujranwala.*

The Magistrate in charge put pressure on our village for the supply of recruits. He selected 15 or 16 representative men of the village and ordered them to appear before him at regular intervals. Accordingly, these people had to appear before him on 20 or 25 different dates at various far away places in the district. Once, they appeared at Sheikhupura which is 16 miles from our village, then at Ajnianwala which is 20 miles, then at Nankana which is 16 miles, then at Sangla which is 30 miles, then at Manawala which is 6 miles, then at Shahkote which is 16 miles, then at Bahalike which is 12 miles, and then again at various other places equally far removed from our village. On these occasions, the representatives were very harshly treated.

The long hair of one were tied to those of another and the two were ordered to slap each other and to pull each other's beard. They were tortured also in other ways. Those who absented themselves were criminally prosecuted and the hearings of their cases were fixed at places very far removed from their villages. Iqbal Singh Chima and Bal Singh Virk were so prosecuted.

At first, we forcibly arrested one Sulakhan and another, and presented them as recruits, but they managed to run away. Subse-

quently, we arrested by force two persons, Sandhu and Raja, and presented them as recruits.

Later on, we raised a subscription from the village and paid for the rest of the recruits.

Harnamdas Khatri, who had himself been forcibly arrested, procured his release by purchasing one recruit, Hussaina, for Rs. 200. Khiwa Singh, Lambardar, also, purchased another recruit, Dhunda Singh for Rs. 200, and so did Sant Singh and the rest.

In 1917, L. Amar Nath, Magistrate, and B. Sunder Singh, pleader, came to our village and forced us to pay subscriptions to the Red Cross Fund. Accordingly, we collected Rs. 500 from the villagers under compulsion. Later on, Mr. Warburton, Magistrate, forcibly recovered from us another Rs. 100 for the aeroplane fund.

The people were also forced by the Sub-Divisional Officer to subscribe to the War Loans. Lastly, the most odious of all, we wer compelled to subscribe to the O'Dwyer Memorial Fund. At first he ordered that he would not accept anything under Rs. 1000 and if the amount were not paid, the village would be saddled with the punitive police force, and the people would have "restriction orders" passed against them. He threatened to meet out a similar treatment to our women folk. Terrorised by all this, we collected a sum of Rs. 700, went to village, Nankana Sahib, in the evening and paid the same to the Sub-Divisional Officer and entreated him to excuse us for the remaing amount.

600

The statement of **Sharam Singh,** *son of Jamiat Singh, Jat, aged 35 years, part proprietor of Logar, district Gujranwala.*

Much oppression was practised in our village in connection with recruitment. Mangu sweeper who was a debtor of mine was asked to bring a complaint against me and my cousin Mith Singh. In the Court, the Magistrate said that the complaint was undoubtedly without any foundation, but he would not let us go unless we gave two of the sons of Mith Singh as recruits. We were threatened with imprisonment if we did not comply with the order. I had more than 200 acres of land situated in 3 different places, and had only two grown up sons

to do the cultivation work and to look after it. The Magistrate paid no heed to this.

We were released only after the village had supplied the requisite quota of recruits and because there was no evidence at all in the case. We had to undergo expense and appear at distant places in the camp.

The Magistrate and the Sub-Inspector of Police came to our village for recruitment and forcibly took hold of Shera, Makhan, Sulakhan and Sadhu. They were severely beaten before all the villagers and they were forced to say that they would enlist.

If they did not, they were told that they would be imprisoned or ordered to furnish sureties under section 110 of the Criminal Procedure Code. The weights of a shopkeeper were brought up and it was said that a case of theft would be started, the weights being a stolen property. The two men were terrified, begged of the officers to desist from beating them and concocting a case of theft, and they consented to enlist. The two men were tied up and handed over to the Lambardar and another man to be taken to the recruiting office. They were followed all the way by the crying and widowed mother of one of them. The party went to Fatah Khan Tahsildar in the first instance. He kicked the weeping women and turned her out. But she kept on with her bewailings and lamentations and threatened to commit suicide, whereupon an officer let her son off.

Khiwa Singh Lambardar caught hold of one Ghulami. Another, Jamal by name, was also forcibly arrested, but he escaped and left the village and now lives in Jhallar Shaman. During the whole of the period, there was a reign of terror. The Lambardars were disgraced and the people being afraid of being arrested by force took refuge in the sugarcane fields where they slept at night. They were hunted out from their hiding places by very harsh methods.

The Magistrate and the Police Sub-Inspector, on another visit to our village, ordered that no one should leave the village. All the villagers were made to sit at one place and certain sums were announced to them to be paid by them. If a man who was told to pay Rs. 100 said that he would pay Rs. 20, the orderly was told to pull his beard, and the beards of people were so pulled.

People were told that their metallic pots and utensils would have to be sold. Thereupon, women went about burying their metallic pots underground.

The Police Inspector threatened people with imprisonment, and with being called upon to give sureties and with restriction orders, if they failed to supply recruits.

The Lambardars were made to attend the officers in camp from place to place. They were not even permitted to go to take their meals and had to starve many times. Subscriptions were paid by the poor by selling their utensils, etc.

Note:—Similar statements have been made by Uttam Singh son of Jhanda Singh, aged 60, Karam Singh son of Jamiat Singh, aged 40, Sher Singh son of Jamiat Singh, aged 50 and Mith Singh son of Mahna Singh, aged 50, part proprietors of Logar, district Gujranwala.

601

Chanda Singhs *on of* **Shoel Singh, Jat,** *aged 65, of Ghang, part proprietor, district Gujrawala.*

We have been much oppressed about recruitment. We had to appear before a Magistrate at distant and out of the way places, times out of number. I was ordered to give a bond for my appearance and was let go only at nightfall.

The Magistrate and the Sub-Inspector of Police then hit upon the plan of wrongly challenging people under Section 107 or 110 of the Civil Procedure Code. My two sons, Charat Singh and Kartar Singh, and two nephews, Sangra Singh and Tara Singh, along with myself were so prosecuted. We got numerous adjournments. Eventually we purchased a recruit for Rs. 120 and secured our release. After this, the Village was forced to supply more recruits, and we, therefore, purchased 3 recruits. For this purpose, we raised a fund, levying Rs. 10 each from menials and non-proprietors, and 5 each from the rest. The former had to sell or pawn their utensils to get together their amount. My beard, as well as of others, was pulled by the order of the Tahsildar and we were subjected to other ill treatment It was considered better to die than to suffer that degradation. On numberless occasions, Lambardars and others were beaten with shoes in my presence. They were made to sit in the burning sun, or were made to lie flat on the ground. There was all round the atmosphere of a shamble. In the case under Section 107 lodged against me by Virsa Singh, when I

appeared in Court, the Magistrate told me to lodge a cross complaint naming some 30 or 40 persons as accused. I did the same accordingly. Warrants were issued against all. Both parties were sent to lock-up and brought out on the condition of each party supplying one recruit. Ultimately, the release of all was purchased by supplying only a single recruit.

602

The statement of **Panjab Singh**, *son of* **Beghel Singh**, *aged* 65, *Jat, Lambardar of Ghang, district Gujranwala.*

Recruitment was effected by force, and we people were much oppressed with it. The Sub-Divisional Officer and the Tahsildar ordered me to supply recruits and they did not care if I forcibly arrested, or procured them otherwise. If I failed to provide the requisite number, I was threatened with dismissal from my office. Eventually we raised a fund and purchased recruits. Poor people had much difficulty in meeting the monetary demand. They had to sell their household effects etc. for the purpose. The Magistrate then ordered me to lodge a complaint under Section 110 of the Civil Procedure Code against a number of persons fit for recruitment. I did lodge a complaint accordingly against Mehr and several menials of the village. These men had to rot in the lock-up for about 2 months. Eventually, being wholly innocent they were released, without being ordered to furnish security. I and my village people had to appear before the Magistrate at various far away places on many occasions, where we were subjected to ill-treatment. The people were put to great trouble and degradation. The like of it was never heard before. The Lambardars were made to sit in the sun and beaten, and otherwise disgraced.

At Mandi Chuharkhana, Fatah Khan Naib Tahsildar gave me 4 blows with a stick in the presence of a large number of people. He also kicked me and pulled my beard. Mangal Singh Zaildar was given the same treatment in my presence. He was told that he would be shot if he did not bring recruits. I have thrice paid subscriptions, once to the Tahsildar, at another time to the Police, and yet again to the village people. I never got any receipt for the sums I paid; nor do I know for what purpose the subscription was required. We poor subjects have been subjected to great tyranny.

Machike Railway Station is three miles from our village. All my village people were ordered to attend the investigation there for 4 or 5 days. They were made to sit in the burning sun during the day and had to lie on bare ground during the night. Mostly, they had to go without food. The result was that people fell sick. One Bakri fell senseless and had to be removed ; and another Sadah fell ill and died on the spot. The cattle in our village also remained without food as there was no body to look after them.

During the recruitment, the people used to fly away from the village on the approach of officers. Whenever the Sub-Inspector of police came to the village, he had the people handcuffed and took them along with him. As the Police surprised people in their houses at night, they used to sleep out in the fields, or otherwise conceal themselves in sugar cane crops. The Police Sub-Inspector forced me to lodge a complaint with him under Section 110 of the Civil Procedure Code against Kartaru, Jamun, Gamun, Taju, Mehr, Amar Singh and others. This was to enable the Police to issue processes against them and to arrest them.

603

The statement of **Shah Mohammed,** *son of* **Bahawal, Dhillon,** *Jat aged 28, part proprietor of Ghang, district Gujranwala.*

In the month of *Chet* 1974, Police Inspector, Sayed Mohammed tried to arrest my brother Mehr. He failed on 2 or 3 occasions. Eventually, he succeeded in arresting him and brought him to the village. We gave surety for him in the sum of Rs. 500. He appeared before the Magistrate, who at once sent him to the lock-up. My brother was told that either he should enlist himself or supply a recruit; or else he would be imprisoned. The application for his release on bail was rejected, and we were told that the only way to get him out was to supply a recruit. I along with Bhagwan Singh, paid Rs 100 to one Lachhman Singh whom we got enlisted. We showed the certificate to the Magistrate for having furnished a recruit and thereby procured the release of my brother.

They made attempts to arrest me also, but I used to run away and to hide myself in the fields. During the Martial Law investigations, the whole of our village was ordered to be present at the Machike

Railway Station. The people were kept there without food or water for days, and it was only when several persons developed cholera that we were permitted to leave for our homes. In our absence, our cattle were half dead with hunger, as there was no one to look after them.

During the investigation, pressure was put upon me and others to implicate innocent persons.

604

The statement of **Karam Singh**, *son of Lala Lakha Mal, Brahman, aged 35, of Ghang, district Gujranwala.*

Two years ago, the people of my village were summoned to Sheikhupura and ordered to provide recruits. I was also asked to furnish a recruit. I could not do so. Rs. 20 as income-tax was, therefore, imposed upon me. I was then terrified and collected together Rs. 100 and a recruit was enlisted Din Mohammed Tahsildar then pressed me to subscribe Rs. 200 to the War Loan. I was forced to put my signature to a subscription list. As I could not get together the amount I was not able to pay it. My income-tax was then raised to Rs. 37-8. I filed an objection. The Magistrate gave me no date, but simply ordered me to go to Nankana Sahib where he was himself proceeding to camp. When I presented myself there, I was ordered to attend at Sheikhupura. When I went to Sheikhupura, I was told that my objection had been rejected. My tax has now been raised to Rs. 52-8, although I do not do any money lending business ; nor do I get an income on which income-tax can be assessed.

During the Martial Law investigations, much pressure was pu upon me to name innocent persons as offenders.

605

The statement of **Sulakhan Singh**, *son of Jwanda Singh, aged 35, part proprietor of Ghang, district Gujranwala.*

Two years ago one Sulakhan Singh, son of Manga, filed a complaint under Section 107 of the Civil Procedure Code against me and my 4 brothers. In the Court, the Magistrate told us that we should furnish a recruit; or else we would be kept in the lock-up. I agreed to furnish

a recruit and purchased one Fazal Din for Rs. 102. Rs. 40 more were spent in getting him enlisted. On producing the necessary certificate we were all released.

606

The statement of **Bhai Ishar Singh**, *son of Sher Singh, aged 50, Granthi of Ghang, District Gujranwala.*

One Wirsa Singh lodged a complaint against Chanda Singh and others under Section 107 of the Civil Procedure Code. When the latter appeared in Court, the Magistrate told them to file a cross complaint naming a lot of people. Accordingly, a complaint was filed against soms 40 persons, against all whom warrants of arrest were issued. They had to pay a few rupees each to escape being handcuffed. When the parties appeared in Court, the Magistrate ordered some 20 persons from both sides to be placed in the lock-up. Before doing so, the Magistrate intimated that if they wanted to escape being sent to the lock-up, each party must provide one recruit. The next day, these people were released on bail on their undertaking to comply with the requisition. Accordingly, both the contending parties joined together and between themselves purchased one recruit and procured their own release.

The Police used to arrest people by surprise at night. Young men, therefore, used to spend their nights in concealment in the fields. One man, Pahlu by name, famished with cold, while thus in concealment. The Police compelled the Lambardar to report against all the young men under Section 110 of the Civil Procedure Code. This enabled the Police to arrest all those they could lay their hands upon. Once, the Police fell upon one Kartar Singh, a handsome youngman of our village, in the dead of the night. The poor man got up and ran out without any clothes on in the chilly night. He contracted pneumonia and passed away. Before his attempted arrest, this boy had slept concealed for a month in a shed belonging to me.

607

The statement of **Fazal,** *son of Lal, barber, aged 40, of Ghang, District Gujranwala.*

We are 4 brothers. We were ordered to pay Rs. 20. We had got no money with us. We had one cow with us about to bear an offspring. We were obliged to sell it to Pathans who purchased it for a slaughter house. It was a great pain to us to sell the animal.

608

The statement of **Nizam Din,** *son of Sajada, Teli, aged 35, of Chumbar, District Gujranwala.*

During the recruitment campaign, my brother and myself had been keeping ourselves concealed, because, people used to be arrested by force. In our absence, our father aged 80, was caught hold of by the Police Sub-Inspector and was badly beaten and ordered to produce us. Eventually, we paid Rs. 30 towards the recruitment fund with which recruits were purchased.

At night we used to sleep out, while during the day we managed to keep out of the way.

As regards the recruitment methods and the Martial Law investigation, my statement is the same as that of Panjab Singh, Inspector of Ghang.

609

The statement of **Wasawa Singh,** *son of Panjab Singh, Dhillon, aged 50, of Chumbar, District Gujranwala.*

I am the Lambardar of my village. My village was ordered to furnish 3 recruits. For this purpose, the people of the village were made to raise a fund. The poor had much difficulty in meeting the demand. They had to pawn or sell off their things. We purchased one Ishar Singh for Rs. 140, one Karam Singh for Rs. 100 and one Ghart Singh for Rs. 200.

Before this, we had to appear before the Magistrate at various distant places from time to time. I had to give bonds for my appearance. Ultimately, the Magistrate told us to raise a fund. The Magistrate ordered me to lodge a complaint under Section 110 of the Civil Procedure Code against young men of suitable ages. Accordingly, I put in complaint against Bahal Singh, Sharjara Singh and others, Both Bahal Singh and Sharjara Singh, were placed in the lock-up and were released when the above named recruits were supplied on behalf of our village.

The police paid several surprise visits at night to arrest the men named in the complaint, but succeeded only in arresting only two of them. The others ran away and kept themselves concealed in the woods and fields.

During the Martial Law investigation, all the males of our village of above the age of 12 were called up at the Machike Railway Station, They had all to keep in the sun during the day and to lie on the bare ground at night. It was only when people began to die of cholera that we were permitted to depart. At this place much pressure was put upon us as to implicate innocent persons and to bear false evidence, But we refused to tell lies.

610

The statement of **Bahal Singh**, *son of Chanda Singh, Dhillon, aged 35, of Chumbar, District Gujranwala.*

The Lambardar of the village, at the instance of the Magistrate in charge of recruitment, brought a false complaint against myself and 5 or 6 others of the village. The Magistrate issued warrants of arrest against us. Sangar Singh and myself were arrested at 4 a. m. and the other accused managed to run away. Both of us were put in the lock-up at Sheikhupura and were released after the village had supplied them the full quota of recruits.

The complaint under Section 110 was absolutely false and without any foundation.

As regards the Martial Law investigation, the statement of Wasawa Singh Lambardar is quite correct.

611

The statement of **Khushal Singh**, *son of Raja Singh, caste Kambo resident of Nawan Pind (Chak No. 78), Tahsil Khangah Dogran, District Gujranwala.*

The day following the night on which the Railway Station of Dhaban Singh was burnt, the inhabitants of the villages of Nawan Pind, Phalewali, Chorkot, Manianwala, Kolar, Dhaban and Tathian had been gathered together on the Railway Station of Dhaban Sigh. The Tahsildar had arrived there to select one man for membership of the District Board. On our arriving there, we saw that the Booking Office was on fire. All of us came back after giving the Kot. I came up to the Railway Station on the third day to inquire whether there was any train passing through the station. On reaching it, we came to know that the Sub-Inspector of Police was there and was asking the porters to let him know the names of those persons who were accomplices in setting the Railway Station on fire. The porters answered that the people were too many and they did not know their names, and, as it was night time, they could not identify them. The Sub-Inspector of Police again said that he would pay them handsomely for only letting him know the names of any of the people from the adjoining villages. He further added that he would collect people from those villages and they (the porters) should only point out some of them and that he would see to their arrest. On the 4th day of the burning of the Station, the Tahsildar came to our village and the Chaukidar of the village came to inform us that all the villagers of Nawan Pind and Chorkot had assembled there. The Tahsildar ordered the Patwari to note down the names of all those persons with the exception of small boys. Then, we all were taken to the canal bungalow to be present before Mr. Bosworth Smith. The Tahsildar ordered in the evening that the Sahib would visit the village the next day and that everybody should stay at home and should not go out on business. Thus, we all assembled together on the eastern side of the village. No sooner did the Sahib arrived there than we were all placed in rows. The porters, as well as the railway staff, came with the Sahib. The porters were ordered by the Sahib to indentify from the rows of the people those men who were concerned in setting the Railway Station

on fire. All those that were pointed out by the porters were separated from the others and bound hand and feet.

The identification was conducted in the following manner :—

Certain men were indentified by one of the porters, with a Lambardar, Zaildar and Sub-Inspector of Police at his elbow. Then again another porter was made to indentify others in a like manner. Thus some 26 or 28 men were arrested.

One Bhagwan Singh begged to state that he did not leave his home on the said day. The Sahib ordered him to be bound to a tree and flogged twelve times, because he (Bhagwan Singh) had made a submission. After that, all the persons that were indentified by the porters were taken to the Railway Station. When the names of the people were called by the Patwari, Ishar Singh was not present. The Sahib inquired whether there was any relative of his present. The Patwari replied that his brother-in-law, meaning Khushal Singh, was there. The Sahib ordered my arrest. We were all taken to the Sarai and shut up in a room and a guard was posted outside. We remained there for two days without getting any thing to eat or to drink. The relatives who came there with food were turned back. Next day we were taken to Chuharkhana in a goods train. Again on the evening of the next day we were brought down to Lahore in the same train and put in jail. We stayed there for 8 days. On the 9th day we were taken back to the canal bungalow. Ishar Singh also arrived on that day. The Sub-Inspector told him that if he deposed in favour of the prosecution, he would not be arrested. Teja Singh, son of Mauya Singh Kumboth of Nawan Pind, was also there at that time and was made a prosecution witness.

Sadhu Singh goldsmith, Jawala Singh Zaildar, and Banta Singh, son of Jawala Singh had also been arrested and they were set free by the Sub-Inspector of Police on their promising to appear as prosecution witnesses. No sooner was Ishan Singh made a prosecution witness than I was also released. Every body from our village, man or woman, was made to sit before the Tahsildar. Everybody who was arrested was called and sentence pronounced against him. No evidence was taken. If any one spoke out anything, he was beaten.

The Tahsildar put pressure upon me and realised the amount of Rs. 39 for the war fund. The Tahsildar used to visit the village. He detained every body with him, but allowed those to go away who

would subscribe to the above fund. I had to give one recruit on payment of Rs. 200 being compelled by Sardar Amar Singh, E. A. C. During his tours, Sardar Amar Singh used to take me and other villagemen along with him with the object of obtaining recruits. He sometimes called us to one village, and at another time to another. The name of the recruit that I bought for enrollment was Parbhu.

612

The statement of Bishan Singh, *son of Kaisar Singh, caste Kambo, Kashtkar, aged 35, of Nawan Pind, Abadi Khurd, (Chak No. 78) Tahsil, Khangah Dogran, District Gujranwala.*

The Railway Station of Dhaban Singh was burnt down on 15th April. After the 3rd or 4th day of this event, the Sub-Inspector of Police sent for the Lambardars and Zaildars to the Railway Station. They were placed in the jail in order that they might get the real culprits arrested. A few days after, the Tahsildar came to our village. We were ordered by him to report ourselves the next morning before the Sahib in the village of Nawan Pind; otherwise our fields would be forfeited and our property would be auctioned, and we ourselves would be placed under arrest. We reported ourselves at the village Nawan Pind in the morning as ordered by the Tahsildar. The Superintendent of Police, Sardar Amar Singh, the Inspector of Police, and the Sub-Inspector of Police were also there. Then Mr. Bosworth Smith arrived on the scene and he was followed by porters and the railway staff. After that, the Sub-Inspector of Police called the names of the following persons:—

1 Hakim Singh.	5 Atma Singh.
2 Sodagar Singh.	6 Jagat Singh.
3 Labh Singh.	7 Nuro Weaver.
4 Kahan Singh.	8 Bhagwan Singh.

These men were held to be culprits and are now in the jail. They were seated separately. The Sub-Inspector ordered them to take those seats which were formerly occupied by them (the Sub-Inspector and others). Then the Zaildar and the Lambardar made a railway clerk to identify some four persons. In other words, the railway baboo indentified the following four persons:—1 Hakim Singh, 2 Sodagar Singh, 3 Atma Singh and 4 Jagat Singh, at the instigation of the Zaildar and the Lambardar.

They were separated from the others. The Baboo had been saying all the time that he could not identify them exactly. But the Lambardar and Zaildar told him (the railway Baboo) that they had already their names on the list and that he might give their names. The porters similarly identified them. They were arrested and taken to the Railway Station.

I paid Rs. 36 as War subscription to escape the harassment by the Tahsildar. The Tahsildar had been troubling us for subscription for about six months. I had also purchased one recruit for Rs. 100 from the Amritsar district and got him enlisted.

613

Letter of Mr. A. Wathen, Principal, Khalsa College, Amritsar, re: the conviction of Bhagat Singh and Maghar Singh, sons of Jiwan Singh of Nawan Pind, (Chak No. 78) Tahsil, Khangah Dogran, District Gujranwala.

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1. These two men were convicted on the 9th of May, 1919, under article 6 (*a*), (*b*), (*c*), Indian Penal Code, the charge being that they took part in burning Dhaban Singh Railway Station and were sentenced to two years' rigorous imprisonment and a fine of Rs. 200 each.

The parties are now appealing against their conviction on the following grounds:—

(*a*) They were not present that day at the Railway Station and offered to produce several witnesses to prove an *alibi*. Their witnesses were not called by the Court.

(*b*) They were identified by coolies of the Railway Station who were to them complete stranger, and it is suggested that the coolies were prompted, possibly bribed, by certain enemies of theirs to single out these two brothers.

(*c*) The enemies, it is suggested, are Jowala Singh Zaildar and Jiwan Singh Lambardar, who have an old quarrel with the family of Jiwan Singh. This quarrel which is about Lambardarship has been going on for about 5 years. Evidence about it can easily be had and was offered, but was not called for.

(*d*) This statement has been made to me by the youngest brother of the accused, Jagat Singh, a boy of 18, whom I know well, and who has been my pupil for 4 years in this

college and school. Of Jagat Singh's personal loyalty I have no doubt whatever. I am in a position to know what Jagat Singh's feelings are and a suggestion that Jagat Singh was a politician of anti-British tendency would be regarded here as ludicrous; also the fact that these brothers, who support the boy, sent him here suggests that they are loyal; for it is usually the loyal Sikhs who send their sons from far to an institution which is supposed to have the special favour of the *Sirkar*. I have made enquiries among the Railway Station coolies, many of whom know the convicted brothers, and their universal opinion is that the brothers are perfectly innocent and the case has been got up against them by their enemies.

(*e*) The point which seems to vitiate the evidence against these men, is, that the third brother Mangal Singh was also identified by the same coolies as having been present at the Railway Station. It so happened that on the very day when he was alleged to have been at Dhaban, he happened to be staying with Jagat Singh at Khalsa College and was seen there by many reliable witnesses including the Vice-Principal and some members of the staff. He (Mangal Singh) actually came to see me in order to get leave for Jagat Singh. I wrote and told the Deputy Commissioner of this and on learning it the Court immediately ordered Mangal Singh's release. I suggest that had the Court realised that Mangal Singh, whose *alibi* was proved was the brother of Bhagat Singh, and Maghar Singh, it would have regarded the evidence identifying them as vitiated by the same coolies, who identified Bhagat Singh and Maghar Singh, and also identified Mangal Singh.

614

The statement of **Surain Singh,** *son of Sunder Singh, late Lambardar, aged 28, Nawan Pind, (Chak No. 78) Dist. Gujranwala.*

On the 26th of April, 1919, outside the village when the whole people were before Mr. Bosworth Smith, I was asked about the presence of Mangal Singh, son of Jewan Singh. I said that he was not present there. At certain other people, such as Jwala Singh Zaildar and Jiwan Singh,

deposed that he was in the riot. Upon this, Mr. Bosworth Smith sentenced me to three months imprisonment at once and I was sent out to Chuharkhana and Lahore. On the 5th or 6th of May, 1919, I was let off from Chuharkhana as it was found out afterwards from the letter of the Principal of the Khalsa College that Mangal Singh was at Amritsar on the day of the occurrence at Dhaban Singh. Mangal Singh, also, was released on the 9th or 10th of May, 1919. I was thus convicted quite unjustly and wrongly. I was dismissed from my Lambardarship on the 9th of May, 1919, although I was innocent.

615

The statement of **Sohan Singh**, *son of Sunder Singh, caste Kambo, of Nawan Pind, (Chak No. 78), District Gujranwala.*

The Deputy Commissioner halted at the Pacca Dalla Bungalow on the 29th of April last. The Deputy Commissioner came to our village and enquired of me whether Mangal Singh, son of Jiwan Singh was in the village during the previous days. I replied that he had gone to Amritsar. But the Zaildar said that Mangal Singh was there. The Deputy Commissioner called four respectable men from the village. Jiwan Singh, Sohan Singh, Jwala Singh and Ganda Singh also supported the Zaildar that Mangal Singh was there in those days. This enraged the Deputy Commissioner against me, and consequently he sentenced me to three months' imprisonment. For three or four days, we remained at Chuharkhana in the train and then were sent to Lahore Jail. On the 5th of May, I was released and the Deputy Commissioner ordered me to return to my village. After this, on the 9th of May, I was removed from Lambardarship. Mangal Singh was released on the 10th of May, when the Principal of the Khalsa College Amritsar, reported that Mangal Sing, was at Amritsar in those days.

616

The statement of **Nandi**, *wife of Khushal, Caste Kambo resident of Nawan Pind (Chak No. 78), Tahsil, Dogran, District Gujranwala.*

My son Surain Singh and my son-in-law, Labh Singh were punished under Martial Law, the former being sentenced to one year's imprisonment (suesequently redueed to six months), and the latter to two years' imprisomment with a fine of two hundred rupees(afterwards

reduced to nine months' imprisonment with fine as before). No defence witness was ever demanded. In fact, every body against whom the railway coolies reported was punished. The Sahib Bahadur also gathering together all the victims in a row read out the sentence for all in one breath. No man was asked to give even his statement. A man belonging to their Kot objected to such a procedure. He was fastened to a *Shisham* tree and severely lashed.

If anybody refused to appear as witness he was made to stand in front of the machine gun and threatened with instantaneous shooting. At Mulanwala a man was shot to death while reaping the wheat crop, and another was wounded.

War Loan was extorted from our village with much coercion. Officers visited the village several times to recive money. Whoever hesitated was dishonoured and beaten with shoes. Several times when the Tahsildar was on tour if any man was absent, he would order that the absentee be brought before himself, otherwise he would make his wife appear before him.

At the time of recruitment people were made to put their thumb impressions by exposing them to indignity. The Deputy Sahib and the Tahsildar came with a large number of men and surrounded the village and then made all the villagers to assemble; then picked out the young men and arrested them. At that time both of my sons had fled away, because we do not hold any squares. Many people were arrested and taken to Gujranwala. Chanda, Teja Singh and others were found to be fit with the medical test while Khazan Singh, Hukam and others, unfit, and were dismissed. The beards of people were pulled by way of inflicting indignity on them and they were also made to stand in the sun the whole day. The Sahib Bahadur levied a fine of 10 thousand rupees which is being realised along with the land revenue dues. One third of the whole sum was realised with the last Rabi revenue.

617

The statement of **Asa Singh** *son of Kharak Singh, Jamadar, resident of Nawan Pind (chak No. 78) Tahsil, Khangah, Dogran, Dist: Gujranwala.*

I have been in service in Cavalry No. 10 for thirty years and was a Jamadar there. During my service I had always worked honestly

and creditably and am enjoying a pension now. At the time of pension I was bestowed a few squares of land as a Safedposh in recognition of my services. My father had been given a square of land as a reward for his services.

During the War time, applications were invited for the post of Lambardar and my grandson Sohan Singh applied for it and was appointed Lambardar by the Deputy Commissioner.

During the War we had provided 3 or 4 recruits and had spent about Rs. 400 for the purchase. There was the standing order that he, who would give the largest number of recruits will be recommended for Lambardarship. Sometimes the whole of the village was called and they were compelled to provide recruits and often ignominiously insulted.

Rs. 250 were realised from me for the War Loan, which had not been returned up to this time. Rs. 50 were compulsorily taken per square, which has not been returned up till now.

The Tahsildar had realised Rs. 25 from me for the O'Dwyer Fund, under the order of the Sub-Divisional Officer, and it was ordered that otherwise my grandson would be removed from Lambardarship.

Every one from our village was pressed to pay Rs. 5 at least for the O'Dwyer Fund and from some, bigger sums were realised. It was all done insultingly. Now, during the Martial Law days, Sohan Singh my grandson, has been removed from Lambardarship without hearing his defence, though he is totally innocent.

618

The statement of **Hira Singh,** *son of Mul Singh, Khatri Bhatia, aged 50, Nawan Pind, (chak No. 78 Khurd). Dist. Gujranwala.*

I was made to pay Rs. 108 at Nawan Pind for the expenses of *Chauki* police and other camps of the police, etc, who were camped at Nawan Pind. It was the ¼th of the whole expenses and I paid on behalf of the people of this place. This was paid on the 30th *Baishakh* 1976 (about 12th May).

Rs. 21-10 were paid on the 23rd of *Jaith*, 1976, to the shopkeepers of Nawan Pind (Kishen Chand Sham Singh) on the order of Lambardar Sundar Singh and it was on account of the expenses of the police *chauki*. It was also ¼th of the whole expences.

On *Jaith* 26, 1976, I gave on behalf of the people the following rations to the police *chauki* and it was for one day:—

Flour	16 seers	Rs. 2-8
Dal	2 seers	Rs. 0-10
Sugar	1½ seers	Rs. 1
Ghee	1 seer	Rs. 2
	Total	Rs. 6-2

I was paid by the people the amount of Rs. 108 by collections and the rest is to be yet realised. Moreover, the village people were made to give milk sometimes 10 seers per day for many days and then 2 seers per day. One cart load of fuel was also given. And nothing has been paid for these articles taken by the police or other officials.

619

The statemnet of **Kishan Chand,** *son of Ganesh Das Arora, aged 52, of Nawan Pind, (chak No, 78) Dist. Gujranwala.*

I was ordered by the Lambardars of the village to give rations to the Officers who were here from time to time during the Martial Law days and afterwards to the Police *Chaukidars.* Of this, Rs. 62 were on account of the Chaddars for which two applications were made to Mr. Penny and one to the Superintendent of Police but no reply has been received by the Lambardar or by myself. Ration here was given to Mr. Penny and Mr. Bosworth Smith also. In all about Rs. 400 worth of ration was supplied. This amount was not paid by the officials' men who took these articles but by the village people in accordance with their share. I am a shopkeeper in the village and keep accounts of such expenses made on behalf of the people and this is also entered in my account books. Milk was also supplied to camps by the village amounting to about 21 maunds in all and goats too.

620

The statement of **Jwali,** *wife of Kahan Singh, Kambo, aged 50, Nawan Pind, (Chak No. 78. Khurd), Dist. Gujranwala.*

The male population of this village was first called to Dhaban Singh Railway Station, where they were kept for four days and were

not given any time for food, etc. Females took food for them from here and I was also one of them. The policemen on duty would not allow them to give food to their relations without a payment. I had to pay rupee one per day per head,as was also done by others. Then my husband Khan Singh was arrested, who is 70 years old and a weak man and was taken to Chuharkhana where he remained for 3 days in train and was again brought back to Dhaban Singh Railway Station.

Again people were called to Nawan Pind for identification and collected there with those of Nawan Pind. All, leaving the younger children, were there and sat from sunrise to sunset.

621

The statement of **Nand Singh,** *son of Fateh Singh, Kambo, agd 25, Nawan Pind, (Chak No. 78, Khurd). Dist. Gujranwala*

I was also one of the whole village people, who went to Dhaban Singh Railway Station having been called by the Deputy Commissioner (Mr. Bosworth Smith) and remained there for about 4 days. I was not given any time for food. My food was taken by the females from here and they were required to pay rupee one per head for the food being given us. Rs. 4 were paid by my relatives.

The whole male population of the village from 10 years upwards was sent for. They were made to sit in rows and in the sun from morning till evening. Mr. Bosworth Smith was there. My brother Bhagwan Singh stood with folded hands and said that he was innocent and had not committed any crime. Upon this Mr. Bosworth Smith became very angry and ordered him to be beaten.

A rope was sent for, which was brought by Satru *Chaukidar*, with which Bhagwan Singh was bound to a tree. Satru was ordered to cane him and he gave 12 lashes. Mr. Bosworth Smith was standing by him and said he did not mind if he was dead. He became unconscious and water was poured into his mouth and after a little time he came to his senses. He was then taken away by the Sub-Inspector and arrested. This frightened all the people and none dared to speak. Soldiers with rifles were standing round all and Mr. Bosworth Smith said that if anybody spoke he would be also treated likewise.

622

The statement of **Boota Singh**, *son of Jwala Singh, caste Kambo, resident of Nawan Pind, (Chak No. 78). Dist. Gujranwala.*

My real brother, who was sentenced to 2 years imprisonment and Rs. 200 fine has had his imprisonment reduced to 9 months and the fine remaining the same. No evidence was taken.

Our village was fined Rs. 10,000 which was to be paid along with land revenue. One third was taken during the last Rabi.

We paid Rs. 50 each for the War Loan. Our villagers subscribed to the War Loan under the threat that he who did not pay would be imprisoned or shot.

In the days of recruitment the recruits were taken from our village for every five squares (Murabbas). Men who have been given by us were got with great difficulty; we had often to spend Rs. 200 per head. Once the Deputy and the Tahsildar came to our village and made us all sit in the sunshine. Ten or twelve men were forcibly captured and sent to Gujranwala. The villagers were asked to catch hold of the beard of one another.

Once the Naib Tahsildar went to chak Sesian and there he beat an old man who fell down senseless and who was ordered to give all his sons as recruits. When his sons came to know of this happening they together with all the villagers came running, but the Naib Tahsildar fled away, and Syed Mohammed constable and Zaildar remained there. Tahsildar spoke about this matter to the Deputy who came there on the same day with S. Sant Singh Inspector. Those who did not bring recruits were made to lie down on the platform and were beaten with shoes by Nura and Syed Mohammed constables. They disgraced the Lambardars by holding their beards.

623

The joint statement of **Jiwan Singh** *Lambardar, Kambo, aged 60, and of* **Surain Singh**, *of Nawan Pind, (chak No. 78.) Dist. Gujranwala.*

During the recruiting days one extra assistant Commissioner came and called all the people (male) of this village and surrounded them,

None was allowed to go out. Guards were placed over us and we were forced to give recruits and were abused also. Sher Singh son of Dial Singh, and Ujagar Singh son of Prem Sigh, were beaten before us. Sher Singh was an old man and he was obliged to bring his son. Ujagar Singh was beaten with a view to bring his brothers. The beards of some were also pulled by Nura *Chaprasi* and were got pulled by each other. He selected some young men out of the assembly and the rest were let off in the evening. 18 were selected from here and sent at once to the Railway Station and from there to Gujranwala. We were threatened to be deprived of our land, if we did not give recruits. I (Surain Singh) had to buy recruits for which I had to pay Rs. 900.

624

The statement of **Hari Singh**, *son of Jhanda Singh, resident of Nawan Pind,* (*Chak No. 78*) *Tahsil Khangah, Dogran, Dist. Gujranwala.*

My son Jagat Dingh aged 15 or 16 years was sentenced to two years' imprisonment and Rs. 200 fine in Martial Law days. On the appeal for mercy the imprisonment came down to 9 months and the fine remained the same. On the 10th of April, 1919, I went to Nurkot, district Amritsar, and on the 20th of April came back and was arrested. No proof was taken.

During the war days I was forced to give several recruits. The whole day, we, the villagers had to stand in the sunshine having in hands the beard of one another. They made us perform the operation of standing and sitting. During these days we were troubled much. I gave one recruit spending Rs. 50 on him. We paid in War Loan Rs. 40 per Murabba (square) collected after much trouble. We were told that we would be prevented from harvesting if we did not subscribe to the War Loan. We were forced to pay Rs. 5 per head for O'dwyer Fund.

Sub-Divisional Officer said that he had to collect one lac of rupees from Khangah Dogran. Deputy Commissioner came to Chuharkhana during Martial Law days and forcibly collected Rs. 5 per head and said that a *Toba Char* would be erected in Chuharkhana, but no receipt was given.

During Martial Law no evidence was taken. Men were made to stand in a line and on being pointed out by coolies were arrested.

625

The statemeent of **Aso**, *wife of Ishar Singh, resident of Nawan Pind, (Chak No. 78), District Gujranwala.*

My son named Sunder Singh was sentenced to two years' imprisonment and Rs. 200 fine but on the appeal for mercy his confinement was reduced to 9 months and the fine remained the same. The men were not allowed to prove their innocence. They were made to stand in a line and the man, who was pointed out by the coolies of the Railway Station was arrested. Having made the accused to stand in a line the officer sentenced almost every one to two years' imprisonment and Rs. 200 fine. No one was allowed to give his statement.

During the recruitment days, we were greatly troubled. After every 3rd or 4th day the Tahsildar and the Deputy used to come and worry the people by making them stand in the sun.

The people beat the men with shoes. Men were forcibly taken to Gujranwala. One of my sons was a sepoy before the War and one named Bela Singh has been forced to be a sepoy. Every body in our village was forced to pay Rs. 50 each for the War Loan. The people were told that if they did not subscribe to the War Loan, cases would be filed against them.

The subscriptions for the O'Dwyer Fund were collected by the officer of Sheikhupura with great rigour.

During the days of War the Deputy and the Tahsildar along with other men surrounded our village. I went to Gujranwala in person and submitted to the Deputy Commissioner, Gujranwala, that two of my sons were already in the Army and that our village should not be disgraced.

GUJRAT.

626

The statement of Mr. **Har Gopal**, *Barrister-at-Law, aged 34, Gujrat.*

I am a Barrister of eight years standing and have been a Municipal Commissioner for five years. A number of college students, whose home is in Gujrat, came from Lahore on the 13th of April as all the Colleges were closed on account of disturbances there, and to them was added a number of persons who had come back from Wazirabad after the *Baishakhi* festival. The train reaches Gujrat at about 11 p. m. This party came from the Station to the town shouting out, "Rowlatt Bill *Namanzur*" and "*Mahatma Gandhi ki Jai.*"

On the morning of the 14th the people hearing the news from the boys closed their shops. No responsible person had any hand in it. So on the 14th and 15th, there was a *hartal* in Gujrat. On the night of the 14th, I was deputed by the Deputy Commissioner to keep watch in my ward. I got five more friends to assist me. All went on well in my ward and there was no disturbance. On the morning of the 15th, I with several officers, tried to persuade the people to open their shops, and then went to the house of the Deputy Commissioner to consider measures to be adopted to prevent the mob from parading the streets or committing any mischief. The Deputy Commissioner's house is not less than a mile from the Scotch Mission High School, and when we were still in attendance on the Deputy Commissioner, the news were received that the mob had attempted to get the school closed, but on the Head Master standing against them, they threw stones and broke windows and glass panes.

On the 15th, the shops remained closed, and the military 70 strong, who had been called from Jhelum in case of emergency could not get provisions. The Tahsildar of Gujrat was deputed to look to their supplies. He called on Lala Tara Chand a leading grain merchant, and a Municipal Commissioner, and Kursi Nashin to assist him. Lala Tara Chand was in attendance on the Tahsildar, and his assistants from morning tilll afternooon helped men to get supplies.

The mob paraded the streets on the 15th also, and on their way smashed the Municipal streets lamps. The Sub-Inspector was all along with them, but he did not restrain the mob. When the mob reached the Railway Station and some glasses of the doors of the waiting room were smashed, the senior Sub-Judge ordered the police to fire, but no injury was caused thereby. Some boys were arrested on the spot.

Arrests were made also in connection with the disturbances at the Mission High School. Lala Tara Chand and I were also arrested on the 20th of April and had to undergo our trial before the Summary General Court Martial No. 1, presided over by the Hon'ble Mr. Justice Lesli Jones. I am of opinion that we were arrested, because we were not in the good books of the Senior Subordinate Judge (Sahzada Asad Jan), Deputy Superintendent of Police (Syed Fazal Husain Shah) and their party.

Seth Chiragh Din was already on his trial before the Senior Subordinate Judge. Lala Mohammed Kashmiri was subsequently convicted by Sahzada Mohammed Yusaf Khan. Lala Tara Chand and myself at the instance of Sheikh Azmat Ullah, Shahzada Asad Jan and Syed Fazal Huaain Shah were charged with the gravest offence and sent up for trial to Lahore.

Martial Law was proclaimed in Gujrat on the 19th of April, although the Deputy Commissioner, Mr. William, had telegraphed to Sir Michael O'Dwyer that Martial Law was not required in Gujrat; and when he received the news about Martial Law, he queried whether it was not meant for Gujrat, Bombay.

In the days of Martial Law, the Deputy Superintendent of Police and his party were masters of the situation and could harass any person. My house and the houses of other respectable persons were searched without any cause whatsoever. Lala Mool Raj pleader, was arrested on the 17th of April and kept in lock-up till the 7th of May, when he was honourably acquitted by the Summary General Court Martial. This genetleman had the misfortune of signing memorials against Azmat Ullah.

On 30th April, 1919, we were all taken in handcuffs from the Gujrat Jail to the Railway Station (about half a mile). We were taken to Lahore ; and in the burning heat, we were made to walk from the Railway Station to the Sessions Court, (about a mile and a half). The charge was read over to us and the case fixed for 2nd May, 1919.

We were required to file the lists of defence witnesses there and then, without consulting our legal advisers. With handcuffs on, we had to prepare these lists, and late in the evening were taken to the Central Jail, Lahore. There we were shut in uncomfortable cages and we were not let out even for nature's wants.

Sheikh Azmat Ullah, Shahzada Asad Jan, and Syed Fazal Hussain Shah, Deputy Superintendent of Police, wilfully and deliberately perjured themselves when they deposed before the Summary General Court Martial at Lahore that I was not at the house of the Deputy Commissioner at the time of the disturbance at the Mission School. Diwan Sita Ram, Junior Subordinate Judge, Lala Vidya Dhar Extra Assistant Commissioner, Ch. Kesar Ram, Extra Assistant Commissioner, Rai Sahib Kidar Nath, Honorary Magistrate, Lala Ram Chand Municipal Commissioner, Lala Hukam Chand Tandon, Lala Ishar Das Vakil High Court and Municipal Commissioner, Lala Ram Saran Das, Court Inspector Police, Lala Bishambar Das, the senior most pleader in Gujrat, and the president of the Bar Association, Gujrat, all positively and definitely swore to my presence that I was not present at the house of the Deputy Commissioner before and after the occurrence at the Mission School. These cases were due to the existence of factions in Gujrat. This was admitted by the Summary General Court Martial. The Summary General Court Martial further held that the prosecution evidence in my case was tainted and that deliberate perjury was committed even by officials. The Hon'ble Judges of the Commission were convinced of my innocence from the start of the trial. They would not even record my statement or call for defence, but I insisted on doing it and they agreed. On 1-8-1919, I applied to the Punjab Government to grant me the sanction to prosecute Shahzada Asad Jan, Syed Fazal Hussain Shah, Deputy Superintendent of Police, and Sheikh Azamat Ullah for wilful perjury and false statement made before the Summary General Court Martial, and respectfully submitted that I had been a victim of bitter animosity. My life, honour and whole career was in deadly peril. But the Punjab Goevernment would not grant me sanction. I am not even supplied with a copy of the full order of the Punjab Government rejecting my application, neither a copy of my application for sanction, though I asked for them.

On account of the events which occurred in the last disturbances at Gujrat, the Government has imposed a punitive police here for three years. Under rules, as they exist, the charge for this force should be levied from the inhabitants of Gujrat area without distinction of caste or creed, according to their means, except those

who have been specially exempted by the Local Government. This principle has been lost sight of in assessing the tax. The legal practitioners, about 30 in number, have been assessed to pay nearly one fourth of the whole tax, though on 15th April, they in a body approached the Deputy Commissioner and requested him to allow them to go to the mob and try to dissuade them from doing any mischief. One fourth of the tax is to be realised from Lala Ram Chand, a most loyal and law abiding man. He is the man who in the capacity of the president of the Sanatan Dharam Sabha called a meeting on 5th April, 1919, and arranged for a special lecture on *Raj Bhagti* or devotion to the Crown, and it was simply through the effect of this preaching that there was no *hartal* or fasting on 6th April, and every one was opposed to it. His only fault was that against the wishes of the Senior Sub Judge and Deputy Superintendent of Police, he deposed before the Summary General Court Martial at Lahore that I was at the house of the Deputy Commissioner when the news of the attack at the Mission High School was brought there. The tax imposed is Rs. 14000 per year. One sixth has already been realised. The pleaders have not been assessed equally or according to any fixed method. The Deputy Superintendent of Police, full two months after the disturbances, got some concocted evidence against the said Lala Ram Chand to the effect that he had a hand in the closing of shops, and on the basis of that police file, Lala Ram Chand, to the utter surprise of the whole town, has been directed by the Government to be removed from his seat on the Municipality.

I may mention that I gave a near relation of mine into the Indian Defence Force. I have worked as Secretary of the Indian Relief Fund, Indian Double Company, Our Day, War Loan, St. John Ambulance Association etc. and have myself contributed towards various funds and the War Loan. I am granted Sanads for my services.

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The statement of Mr. Mohammed Din Khoja of Gujrat.

I did not join the meetings in Gujrat of the 14th and 15th of April, 1919. Two police constables came to me in the afternoon with a summons. The summons was addressed to Khoja Mohammed Amin. I therefore declined to sign it and said that it was in the name of Khoja Mohammed Amin and not Mohammed Din. Khoja Mohammed Amin is the on of Khoja Khuda Baksh. The policemen threatened me and said that

I should sign it and accompany them to the house of Deputy Superintendent of Police. I being a poor man, signed as Mohammed Din through fear. The police took me to Faiz Assan Shah who asked me my name to which I replied : "Mohammed Din." He said in anger, "No, your name is Mohammed Amin and you are telling a lie." He ordered the policemen to take me outside. Accordingly, I was taken outside. I remained in their custody till the dead of night after which I was released and ordered to be present again the next day. As ordered, I presented myself again the next day, when I was made to sit till 12 o'clock at night. I was hungry all the day and repeatedly requested them that, being a poor man, I should be released soon ; otherwise, my children would be starved to death ; but inspite of that, I was ordered to be present again the following day. The third day I was a little late. Ch. Abdullah Khan, Member of the Municipal Committee, and Lal Khan Lambardar, with 2 policemen came to my house and took me forcibly to the Superintendent of Police and told him that my name was Mohammed Amin also. I protested, saying that my name was Mohammed Din, but no body would listen to me. It was said that Mohammed Amin who had joined the Mission School people etc., was the son of Khoja Khuda Baksh, but as Khoja Khuda Baksh was a friend of Sheikh Azamat Ullah, Honorary Magistrate and of Abdulla Khan, Lal Khan, etc, he was released. I was put to much trouble for nothing. At last, I got myself released after much trouble.

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The statement of **Syed Goolam Shah,** *aged 57, Senior most pleader of Gujrat.*

I am a pleader of 20 years standing in Gujrat. I have been a Municipal Commissioner for three years.

I was in Gujrat during the month of April last and after. I know that there was *hartal* on the 14th of April. To my knowledge no responsible person had anything to do with the *hartal*. There was no serious disturbance in Gujrat at all.

There are two factions in Gujrat. One headed by Sheikh Azmat-Ulla, Honorary Magistrate, and the other by Seth Cheragh Din. The former was assisted by the late Shahzada Mohammed Yusaf and Syed Fazal Hussain Shah, Deputy Superintendent of Police, and the latter by Mr. Har Gopal and Lala Tara Chand.

The arrests that took place in Gujrat were in my opinion due to the instigations of the Azmat Ulla faction.

In my opinion, Martial Law was totally uncalled for in Gujrat and the punitive police was an oppressive imposition.

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The statement of **Kundan Lal**, *son of Chait Ram, Khatri, aged 10, resident of Kotla Arbalekhan, Tahsil Kharian, district Gujrat.*

My father is dead and mother alive. In April last, I had gone to Gujrat to see my relative, Daulat Ram Puri. On the 15th of April, I went to the Railway Station with the mob to see the *Tamasha*. I then went to a field to ease myself. I heard shots being fired. Being afraid, I remained sitting there in the fileds, whereupon, I was caught and was brought to the town in handcuffs and put in the lock-up and then transferred to the jail lock-up. I was then released on bail the next day, and was arrested again when certain accused persons were transferred to Lahore for trial. I remained in the Lahore Jail for nine days. I had been sent to Lahore in handcuffs along with the other accused. We were given very bad meals (of gram dust, etc). I was confined alone in a cell at Lahore and was put to great trouble. On the 9th day, I was acquitted by the Commission at Lahore.

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The statement of **Seth Chirag Din**, *aged 39, merchant, Gujrat.*

I am a merchant. I have been a Municipal Commissioner for 19 years. I was nominated a member of the Distrtct Board and Honorary Magistrate for two years. I am the holder of the Kaisar-i-Hind silver medal. I hold several Sanads for war services, including one from His Excellency the Viceroy and one from the Commander-in-Chief. I supplied 250 recruits during the War and collected large sums for the War Loan.

There are two factions in Gujrat. One is headed by Sheikh Azamat Ullah, and other is said to be headed by me. As a result of the Martial Law in Gujrat, I was deprived of the Honorary Magistracy and the Municipal Commissionership for no reason whatsoever. In-

spite of my repeated requests, I have not been heard in my defence. I do not know why I have been deprived of these honours. I have taken no part in the *hartal* and had taken no part in politics before. I am satisfied that I was punished, simply because of the influence of my opponents.

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The statement of **Lala Ram Chand Tandan**, *aged 45, of Gujrat.*

I am a busy merchant and have never meddled in politics. I am President of the Sanatan Dharam Sabha, Gujrat, and was a Municipal Commissioner.

I served the Government in the last war and helped it during the Influenza epedemic days. In recognition of my services, I got three Sanads from the Government in March last.

There was neither any political organisation in Gujrat, nor were there any political meetings held or speeches made therein.

The *hartal* of the 6th of April which was observed throughout India and the Punjab could not be observed here on account of a speech on loyalty delivered by me in the Sanatan Dharam Sabha on the evening of April the 5th. This speech had a very desirable effect.

On the night of the 13th of April, a few students from Lahore, who had come to Gujrat on account of the closing of Colleges during the disturbances there, met some people at the Wazirabad Station who were returning from the *Baishakhi* fair and formed a crowd, which on its way to the city expressed its indignation against the Rowlatt Act. These students accompanied by a few others came in a body to the Railway Bazar on the morning of the 14th of April. The shops which had already opened then began to be closed and other shopkeepers did not open their shops at all out of fear and disgrace. Ordinarily, I used to attend my shop late, but in those days I did not go to it at all. My younger son went to the shop, but he could not open it.

Although the crowd passed through the city that day, expressing its indignation against the Rowlatt Act, yet it was throughout very orderly and quiet. The Deputy Commissioner and the Superintendent of Police came to the people once or twice and were received very respectfully by them. The aforesaid officials can bear testimony to the fact that no respectable Hindu or Mohammedan gentleman, was with the crowd. It is recorded in the "Civil and Military Gazette" of May the 2nd that the *hartal* at Gujrat was a spontaneous one.

On the morning of the 5th of April, several respectable gentlemen of the city, and officials, and myself met at the house of the Deputy Superintendent of Police. The question as to how to get shops opened came before us It was decided to get the shops in the city opened first, and then to attempt to have the shops at the Railway Station (where my shop is located) opened. In pursuance of this, on reaching the city, I got my brother Lala Hukam Chand to open his shop. Thereupon, a body of students came there and insisted upon the shop being closed. As this was not done, some one of the boys threw mud upon me and my brother and spoilt our clothes. This forced us to close the shop. The Sub-Inspector was with the crowd all this time, but he took no steps to help us, Had he helped us, possibly the other shops too would have been opened, and the crowd dispersed. We then went along with other gentlemen to the Deputy Commissioner, and the question how order could be best maintained was discussed.

Whilst this was going on, we were informed of the crowd having thrown bricks at the Mission School and broken some glass panes. It did not appear that the police took any steps to prevent this.

In the afternoon the crowd went to the Railway Station which was rushed into and some damage done; whereupon, officers came there immediately and the crowd was fired upon and dispersed, and several arrests made on the spot. The police seemed to have behaved in such a manner as to lead one to suspect that they wished some disturbance to take place and which would give them grounds for dealing with the people as they liked.

Unhappily, there were two parties in the town of Gujrat, one headed by Sheikh Azmat Ullah and the other by Seth Chirag Din, both of whom are Honorary Magistrates, and between which there is great enmity. As the police were in favour of the party headed by Sheikh Azmat Ullah, many of us who did not belong to it were arrested and harassed; as for instance, Lala Har Gopal, Barrister-at-law, and Lala Tara Chand, Municipal Commissioner, who, it was proved, were nowhere near the scene of offence respecting which they were arrested.

As I gave evidence in favour of Lala Har Gopal, though our relations were somewhat strained at the time, the police tried to get up a false case against me, alleging that I had asked the shopkeepers to close their shops, and to prosecute me under the Defence of India Act which was not sanctioned by His Honour the Lieutenant-Governor.

The next step taken against me was to get the Deputy Commissioner to report against me and get me dismissed from the Municipal membership. In this, success was achieved, for without being asked for any explanation, and notwithstanding the fact that I had done my best to get the shops opened, an order was passed against me.

Though there were only slight disturbances, and none after the 15th of April, yet on the 19th, Martial Law was promulgated in Gujrat, it is said, in the face of objections raised by the Deputy Commissioner, and thereby great hardship was caused to the people in as much as these people were compelled to sell wheat at 10 seers per rupee, though the price in the rest of the country was 6 seers per rupee. They were hindered from moving about the country in connection with their business, etc.

Almost one fourth of the punitive police tax has been imposed upon me, another one quarter on the pleaders, and half upon the tax payers and shopkeepers. Objections against this were brought to the notice of the Deputy Commissioner, but they were over-ruled.

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The statement of **Lala Kirpa Ram**, *aged 42 years, Vakil of Gujrat.*

On the 14th of April at 8 a. m., an orderly brought a letter from the Superintendent of Police, Gujrat, asking me to see him at 9 a.m., as he had a message from the Deputy Commissioner to communicate. I, accordingly, went there and found that Ghulam Shah, a leading pleader, and Rai Kedar Nath, Honorary Magistrate had been sent for.

The Superintendent asked me whether a *hartal* was going to take place in the town, and whether the non-official people would assist in getting the shops opened. I said I did not know, but if people voluntarily observed a *hartal*, they should not be interfered with and no show of force should be resorted to in which case the people were likely to listen to those who had got their confidence.

At 10 a. m. when I came to Court I learnt that a *hartal* had been started and by mid-day all shops were closed. A crowd went roaming about the town, but owing to a fall of rain at 4-30 p. m. it dispersed. The crowd was not unruly, though there was singing of "no arguments" (*Dalil*), "no vakil" (pleader), "no appeal."

Next morning (15th of April), whilst the officials with a police force were parading through the town and trying to induce the people to open their shops, one Ram Chand, a cloth merchant got his brother's shop opened, whereupon he was bespattered with mud by the crowd. The police merely looked on and took no steps to check it leading the unruly to believe that the police sympathised with them, and this led to greater mischief later on.

L. Ram Chand went to complain to the Deputy Commissioner. Neither he, nor the other officials present, took any steps to check the excesses of the crowd.

A crowd consisting chiefly of boys went to the Kedar Nath High School which was closed at its request. The boys then entered the school yard of the Mission School and requested Mr. Daniel, the Headmaster, to close it, too, but he struck a few boys, so the crowd receded. Mr. Daniel then asked the police to arrest the boys, but the Sub-Inspector took no notice of this.

The house of the Deputy Superintendent of Police was just opposite, and it is suggested that some one from there incited the boys to violence, though the police version is that it was one L. Mul Raj who shouted to the crowd to damage the School, but this was proved to be untrue, for the Court Martial Tribunal acquitted him (L. Mul Raj).

The crowd dispersed agreeing to meet again at 2 p. m. This was known to Khan Sahib Dr. Hayat, but the police took no steps to prevent its doing so.

The crowd collected and started for the Railway Station, being followed by the Sub-Inspector and some police who in no way interfered with its actions. It would almost appear as if the officer and the police were there to egg on the crowd to commit mischief. The crowd broke some lamp posts but the police remained quiet and joined in the chorus of "*hai, hai.*"

When the crowd rushed into the Railway Station it was fired upon and made to quit it. One Kashmiri from Sialkot was arrested on the spot and five other boys later on. One Kedar Nath was among these, though he was nowhere near the scene at the time and is now serving a sentence of two years' rigorous imprisonment for an offence to which he was not a party.

On the morning of the 16th, all shops were opened and there was no more disturbance.

From the 17th of April people began to be harassed and arrested.

On the 23rd of April, houses of Ram Chand (Municipal Commissioner) L. Ishar Dass High Court Vakil, Mr. Har Gopal Barrister-at-law and myself were searched, for no other reason than that there were parties in the town and our opponents had the ear of the authorities.

Mr. Har Gopal and Tara Chand were arrested and charged with having incited the mob to break the doors and windows of the Mission High School. Though Mr. Har Gopal was ultimately able to establish before the Court Martial his defence of *alibi*, the police had discarded it and kept him rotting in the Jail for a long time. Similarly, Tara Chand too ultimately succeeded in establishing his innocence. In both the cases tried by the Martial Law Tribunal it was held that there had been considerable amount of perjury committed by the officials.

The defence witnesses who appeared before the Court Martial were subsequently threatened with prosecutions, and it was only because the local Government refused to sanction the steps proposed against them that they escaped untold of misery.

Thirty men were brought before the Martial Law Commissions, of whom fully half were acquitted.

I am a practioner of 17 years' standing.

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The statement of **Lala Ishar Das**, *aged 43 years, Vakil and Municipal Commissioner of Gujrat.*

I have been a practitioner in Gujrat since 1903. I am also a Municipal Commissioner.

The news regarding the occurrences at Lahore, Amritsar and Gujranwala reached here on the 13th and 14th of April.

Owing to the colleges having been closed, some students came from Lahore on the 13th of April and formed a procession from the Station to the town and in the bazars at night expressing their disapproval of the Rowlatt Act.

At about 8 or 9 a. m., on the 14th of April, 1919, these students along with other lads induced the closing of some shops which led to a general closing of the shops in the town.

No responsible person of the town, Hindu or Mohammedan, had any hand in the *hartal*. The news of the occurrences at other places had already agitated the mind of the people, and so almost anything was sufficient to start it.

A crowd gathered and marched through the bazars on the 14th of April, without in the least showing any inclination to do mischief or damage. The Deputy Commissioner, on returning from his camp in afternoon, had a talk with the boys. No sign of any disrespect was shown to him or to the Superintendent of Police.

In the evening an order of the Deputy Commissioner was received by the Ward members of the Municipal Committee to take steps to preserve order during the night. This was duly carried out.

In the morning, the Deputy Superintendent of Police, Senior Sub Judge, Shahzada Mohammed Yusuf, Honorary Magistrate, Diwan Sita-Ram Sub-Judge, L. Ram Chand then Municipal Commissioner, myself and a few others were present at the house of the Deputy Superintendent of Police, where it was arranged that efforts should be made to have the shops opened. The officers sent for L. Ram Chand's brothers, and L. Hukam Chand and got his shop opened. The boys, who were in the streets, came up and protested against the opening of the shop.

There was a discussion for a considerable time and then some one in the mob threw mud at Lala Ram Chand and L. Hukam Chand. In this condition, they along with the gentlemen present at the house of the Deputy Superintendent, Police, as well as Sheikh Azmat Ullah, an Honorary Magistrate, Mr. Har Gopal, a Barrister-at-law and Municipal Commissioner, Seth Chiragh Din, an Honorary Magistrate, Lala Rup Lal an Honorary Magistrate and several others who joined them near the shop of L. Hukam Chand went to the house of the Deputy Commissioner and had a conference on these affairs for a considerable time at which I pointed out to the Deputy Commissioner and Superindent of Police that they had better not interfere with the mob and let it disperse quietly, lest it might be provoked and cause mischief. They agreed to this and, though the military had already been sent for from Jhelum the night before, it was arranged that no use would be made of them unless the situation became serious.

At the Mission School, which, it is said, the boys wanted to be closed, the Head Master came out and caned some of the boys in the

crowd who, thereupon, threw some bricks at the school and broke some window panes, etc. The Sub-Inspector who was present there should have taken steps to stop this, but he seems to have taken no notice of it.

On the way to the Railway Station, the crowd began to break some municipal lamps which should have warned the Sub-Inspector that the mob was bent upon doing mischief; so he should have taken steps to disperse it and not to allow it to proceed further. It was only when the mob set fire to a bundle of papers and some glasses were broken that steps were taken against it by the firing of shots and the arresting of a few people on the spot followed by a large number of indiscriminate arrests later.

The Deputy Superintendent of Police, Senior Sub-Judge, Shahzada Muhammed Yusuf, Sheikh Azmat Ullah, Ch. Abdulla Khan, Vice President, Municipal Committee, Khan Sahib Dr. Mohammed Hayat, Municipal Commissioner formed one party, and Seth Chiragh Din mentioned above and his frieneds another, to the detriment of the interests of the town.

Lala Mul Raj, a pleader who is believed to have been hostile to Azmat Ullah's party was arrested on the 17th of April, and kept in the police lock-up for some 13 days, after which he was transferred to Lahore to take his trial along with the other accused. He was ultimately discharged.

Similarly L. Har Gopal, and Lala Tara Chand were arrested in respect of the incident at the Mission School, notwithstanding the fact that both were absent at the time from that place, being engaged in helping the officials in different places.

One Tarlok Nath Puri was also arrested and subsequently released on bail, and then again arrested and sent over to Lahore for trial.

The spectacle of all these persons, a Barrister, a pleader and a number of other respectable men of position, being taken handcuffed from the Jail to the Railway Station with their relations following them was most humiliating. These persons were taken in a prisener's van to Lahore where it is alleged they were made to walk in the burning sun from the Railway Station to the Court, a considerable distance.

Meanwhile, Martial Law had been proclaimed and people were stopped from travelling by rail except on a permit by the area officer which could not be easily had.

The accused having been taken to Lahore on the 30th of April a telegram was received on the 1st of May by their relations from the Special

Commissioners to arrange for their being defended on the 2nd of May. They applied to the Area Officer for permission to go to Lahore for that purpose and showed him the wires they had received, but not one was granted a permit in time to go to Lahore to help the accused.

Fortunately, the accused had cited several persons as defence witnesses and among them happened to be the relations of some of them. On the evening of the 1st of May, the police received an urgent order from Lahore to have the defence witnesses served and it was on the strength of this that these people were granted permits on the 2nd and were able to reach Lahore in the afternoon, though the trial had been fixed at 10 a.m. that day.

At the trial, even the Commissioners were convinced that animosity had played a great part in the case, and they went so far as to remark that official evidence was tainted and deliberate perjury committed. This could not but refer to the statements of Sultan Asad Jan, Senior Sub Judge, and Syed Fazal Hussain, Deputy Superintendent of Police, and Sheikh Azmat Ullah, Honorary Magistrate, who stated that Har Gopal was not at the house of the Deputy Commissioner when the Mission School incident occurred. So far as is known, nothing has been done to punish these officers for the deliberate perjury committed by them in so serious a case.

After the conclusion of the consequent acquittal of L. Har Gopal, Tara Chand, Mul Raj and others an attempt was made to harm those who had deposed in favour of the accused. For instance, L. Ram Chand a merchant of position in the town who pays Rs.3268 as income-tax, owing to his having given such evidence was marked out for being brought into trouble. Evidence was got together 3 months later to prove that he had instigated the closing of shops, and on that account, the Deputy Commissioner was got to make representations against him to have him removed from the membership of the local Municipal Committee. This was done without his having been heard, though it had been noticed that the promotion of *hartal* was no offence.

Barring the trivial incidents of the 14th of April, nothing calling for the proclamation of Martial Law occurred in the town of Gujarat and yet not only was this law applied to a law abiding population, but punitive police was located therein and the people assessed to pay its expenses, the assessment having been made in a most unjust and arbitrary manner. For instance, the pleaders were assessed to pay one fourth of the whole the amount, Lala Ram Chand one fourth, and the shop-keepers one half.

The police in their zeal to harass respectable people got the houses of nine respectable Hindu citizens locked up at noon on the 23rd of

April in their absence, with the ladies and members of the family inside, and a search of the minutest character was carried out. There was no justification for the searches and, needless to say, nothing incriminating was found. Lala Kirpa Ram, B. A., Vakil High Court, Mr. Har Gopal. Bar-at-law, L. Ram Chand, Municipal Commissioner, L. Tara Chand, Municipal Commissioner, Lala Mul Raj Pleader, L. Kahan Chand, cloth merchant, Lala Amar Nath banker, Lala Raja Ram banker, were the persons who were humiliated in this unjustifiable manner.

JALLALPUR JATTAN.

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The statement of Mr. S. M. Habib *of Jallalpur Jattan, District Gujrat.*
(Editor of a daily "Siyasat", Lahore.)

I am a resident of Jallalpur Jattan. There was a *hartal* in our village on the 15th. There was no disturbance. There was no damage done to any Government property, and no harm done to the English missionaries staying there. Even the officials joined the procession. A telegraph wire was, however, cut by some unknown person during the night of the 15th or the 16th. Martial Law was, however, proclaimed in our village and seventeen arrests in all took place, including some of the most respected men of Jallalpur Jattan. I was also among those who were arrested. We were brought before the Martial Law Commission. One of us was released without being brought to trial. Ten were discharged by the Court. The others, including myself, got a variety of sentences. We were discharged under the Royal Proclamation. The treatment in the lock-up was filthy, no regard being paid to sanitary comforts. Most of us were arrested and convicted without any real evidence. Boys, including little children of two local schools, had to attend three times daily at the Thana during the Martial Law days. An indemnity of Rs. 12,000 was imposed upon the village. Of this amount, one sixth has already been recovered.

In the course of my journalistic experience, I have found that it is almost impossible for an independent journal to exist in the Punjab. Sir Michael O'Dwyer's Government prohibited the circulation of newspapers published inside the Punjab, if they dealt with the methods of recruiting. Thus, "Nak Kash" of Calcutta was stopped from circulating, because of its exposure of recruiting methods. It is well known that it was stopped at the instance of the Tahsildar reporting through Colonel O'Brien. Again, the nationalist papers, such as the "Amrit Bazar Patrika," were also stopped. His Government prevented even precensored papers from circulating, because they contained Reuter's cables which the Punjab Government objected to. One

of such papers was "Risalat," a Calcutta daily. During the February of 1919, I advertised the issues of a new daily the "Siyasat" at Lahore. It was advertised that it would advocate *Satyagraha*. Thereupon, the security of the press which published the paper was enhanced from Rs. 500 to Rs. 1,000. Later, before any issue of the paper was published, the security was illegally enhanced to Rs. 2,000. The paper is being issued subject to precensorship.

MALAKWAL.

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The statement of Baboo Nasir-ud-din, *late railway guard, Malakwal Junction, District Gujrat.*

I was a guard in the N. W. Railway. My headquarters were at Malkwal. A public meeting, at which about 150 men were present, was held on the 15th of April at 7 p. m. in the Dhara Mohalla. Bhoj Raj and Ram Chand were the speakers. Whilst going from Khera to Shorkot, they had been requested by Daulat Ram, signaller in charge, Mohan Lal correspondence clerk, to break their journey and to deliver a lecture. I attended the meeting being off duty at the time. Just a few minutes before the meeting, Mohan Lal and Daulat Ram were persuading the railway employees who were about the Station and others also to go to the meeting. I had also been requested by them to go. The speakers did not use strong language at the meeting, One of them spoke for about 10 minutes and the other for about 15 minutes. They sang some religious songs, and in connection with the Rowlatt Act requested the audience to observe a fast the next day. They went away on the night of the 15th.

There was another meeting held in the Masjid on the 16th at about 10 or 12 a. m. Raja Ram, a student, and a Maulvi who was the Imam of a mosque, spoke at the meeting. Mohan Lal the correspondence clerk, also spoke. Raja Ram made a somewhat impassioned speech on the Rowlatt Act, but the others spoke soberly. The day was not observed as a fasting day. Neither I, nor the people generally, had heard anything of the disturbance that had, as we came to know later, occurred at Lahore and Amritsar and other places. I attended the meeting for about 15 or 20 minutes. The speakers spoke for about 5 or 6 minutes each. I left while the Maulvi was speaking.

On the morning of the 17th, I learnt that the passenger train from Lala Musa had been derailed. I, along with others belonging to the Staff, went to the place which was about a mile from the Malkwal Station. I saw that rails, one on each side of the line, had been removed and thrown away some 20 yards off. The two engines attached to this train had both turned over.

The brake van and a 3rd class bogey carriage had also been smashed to pieces. Two men had been killed, one was a passenger in the bogey, and the other a fireman. Some passengers had received small injuries. I and other members of the staff went on doing our duty, unaffected by this incident.

On the 27th of April, I and 6 other members of the railway staff (Sant Ram guard, Daulat Ram, Abinash Ram, Bhawani Ram, Assistant goods clerk, and Visaka Ram, signaller, and Sohan Lal, signaller) were sent for at the Railway Police Station at about 6 p. m.

Daulat Ram was the first man to make a statement. The rest of us were sitting outside while Daulat Ram's statement was being taken down inside a room. I was the second man to be called in to make a statement. It was about 12 midnight when my statement was taken down ; Daulat Ram remained sitting in the room. He was sitting on a *charpai*, while I was asked to sit on the ground. Lachhman Singh, Sub-Inspector, took down my statement, and Raja Ram, Inspector of Police, sat close by.

I was questioned about the meetings of the 15th and 16th and regarding the talks of a strike by railway servants. The only talk about a strike that I knew of was soon after the meeting of the 15th, when Daulat Ram himself had told the people who were at the Dharamshala that a strike should be organised. A signaller, named Ghulam Hussain, also agreed to keep away from duty and join the strike. Daulat Ram said that the matter would be considered again. I had heard this conversation at the Dharamshala. I related it to the Police. About the meetings also, I said what I knew. While I was making my statement, Daulat Ram often interrupted me and the Sub-Inspector, Lachhman Singh, also showed me the statement which Daulat Ram had made, saying that what I was stating was not true. I read the statement of Daulat Ram and said that he had made several false allegations regarding the meeting and the organisation of a strike. As a matter of fact no strike was ever contemplated or organised at Malakwal. I and others were allowed to go home at about 1 a.m., and told to come again the next day early in the morning, which I did, but the Sub-Inspector said, he was not free and asked me to come again at 10 a. m. I went again at the appointed time and I was told to come at 4 p.m. On my going there as directed, I was told to come some other time. Next day at about 10, I again went to the Police Station and said to the Sub-Inspector that if he had anything further to question me, he had better do so, in order that I might be free to resume my work. He kept me at the *thana* upto 3 p. m. and then put to me some

questions which I answered. He did not take down anything in writing at the time, so far as I could see. He then produced the paper on which he had taken down my statement on the first occasion on the night of the 27th and asked me to sign it. I began to read it, but he interrupted me, saying in an angry tone that it was the same statement that I had made and that I should sign it at once and go back to my duty. I, thereupon, put my signature to the paper without reading the statement, and then went straight to the station master whom I told that I was now free to join work, as the police had taken down my statement and did not require me any more. The station master put me on yard duty. I had scarcely been at my new work for an hour when I was called back to the Railway Police Station. Other persons whom I have named above, with the exception of Daulat Ram, were also sent for at the *thana*. Raja Ram, the Inspector, ordered us to be handcuffed. Both Raja Ram and Lachhman Singh abused us and upbraided us for attempting to have the Rowlatt Act cancelled. They took us then to the Railway Institute where a few Europeans of the railway staff including ladies were playing tennis. There, Raja Ram said to the D.T.S. and the Station Master: "Here are the men who wanted to have the Rowlatt Act cancelled." The Commanding Officer, Martial Law, who was also there, ordered that we should be taken to the loco platform, and kept there. We were, accordingly, taken to the loco platform. Our handcuffs were tied with ropes to a telegraph post and we had to lie down for the night on the bare ground which was stony. We took no food and had to keep up the whole night. Early next morning, we were brought back to the *thana* and were kept there for 3 or 4 days. Then, we were sent to Gujrat where we were kept in jail for 15 days subsequently. We were all acquitted by the Martial Law Commission.

I have stated above that from the loco platform I was taken back in the morning to the Railwvy Station. There, about an hour after my arrival, a Mohammedan railway fireman, whose name I do not at present remember, was sent for. He was asked to state what he knew and then told to confess about the removal of the rails from the line. He said he knew nothing about it. On this, he was beaten very badly with sticks and hands by two or three policemen by the orders of Raja Ram and Lachhman Singh who were present. The man cried bitterly and said he knew nothing about the matter. He was then made to stand out in the sun with handcuffs on. He was thus tortured by being made to stand in the sun without a particle of food or a drop of water. A female relative, probably his sister, brought food for him, but a policeman abused and sent her away without allowing the food to

be given to the man. The man in the course of the day prayed several times that he might be allowed to go for a few minutes to ease himself but he prayed in vain. In the evening at about 6 o'clock, he was given a little water, but no food, and was also allowed to go for a few minutes to relieve himself. No food was given to him that night and he was again made to stand throughout the night in a bent posture with legs stretched wide apart, a *charpai* being pushed between the legs so that they could not possibly be brought closer. The man shrieked and cried, but the only response was beating with sticks and hands, in addition to his other tortures. I and the railway employees were lying close to this man, and it was impossible for us to sleep under these conditions. The next day, the man was again made to stand in the sun throughout the day without any food or water, just as on the previous day. Both on the first day and the second day, beating was occasionally administered also, while he was standing in the sun. On the 2nd night too, he received the same treatment and was subjected to the same torture as on the first.

In the evening of the 2nd day, I gave him a few morsels of food surreptitiously. The third day in the morning, the man was given some food by a policeman, but the torture continued for two days more. The man was taken along with us to Gujrat. During the whole period of torture which lasted for 4 days, the man was not allowed a wink of sleep. He was watched by policemen and subjected to constant maltreatment. This man ultimately died, probably the day after his trial was over. A few days before his death, he began to spit blood.

I was also an eye witness at the railway *thana* of Malkwal to another case of police torture practised in connection with the removal of the rails. On the second day as far as I remember, after my arrival at the *thana* from the loco platform, a Jat, aged about 40, was brought there and brutally beaten to secure a confession. He was also made to stand in the sun for two days without any food or water. In the night, he was subjected to the same torture. I did not see him after the second day of his arrival at the *thana*. He was taken away by the police from the *thana*, but I do not know what became of him.

At the *thana*, I also saw Raja Ram and the student whom I have mentioned before. He told me that he had been subjected to great torture and had, therefore, turned an approver and made statements which the police wanted him to make. At Gujrat, I also learnt from a party of eight railway employees who joined us in the jail, but who

were subsequently discharged without being put on their trial, that another fireman had been brutally beaten by the police and had died as a result of the tortures to which he had been subjected.

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The statement of **Lala Ganga Ram,** *son of Prabh Dyal, caste Khatri, Goldsmith, of Malkwal, District Gujrat.*

I submitted an application on the 15th of December, 1915 against Bahadar Chand and others under Sec. 107 I. P. C. which ultimately became the cause of enmity between him and me. On the 15th of March, 1919, a meeting was held in the Dharamshala of Bahadar Chand in which the people were urged to hold *hartal*. My two sons, Daulat Ram and Raja Ram, did not join this meeting, because they had already gone to Jallalpur to attend a ceremony in connection with their aunt's death. They did not also join in the disturbances at Malakwal on the 16th.

On the 21st, Martial Law was announced in Malkwal, and my son, who was acting as a school teacher in Miani, was prosecuted in Miani at the instigation of Bahadar Chand and others who were on friendly terms with the Police and bore me enmity. On my remonstrating with Bahadar Chand and others, they became enraged and got my second son, aged 15 years, also arrested on the 22nd of May. My sons were threatened with pistols to compel them give false evidence. On their refusing to do so they were *challaned*. Daulat Ram was forced to become a witness by being threatened with a pistol. My enemy, Bahadar Chand had already been arrested on account of the speeches delivered in his Dharamshala. He was released on the condition that he would help in the prosecution of others. The Tahsildar and the Sub-Inspector of Police, not only arrested my sons at the investigation of Bahadar Chand, but also put Martial Law notices on my shop and ordered me to keep a watch. In case of breach of the order, I was liable to two years' imprisonment and a fine of Rs. 1,000. My two sons were not examined, but Ch. Kesar Ram, Deputy Magistrate, wrote their alleged statements all by himself in consultation with the Sub-Inspector, Police.

My sons were *challaned* without any charge being proved against them. During the Martial Law days, the Police and the Military Officers had been troubling the people very much. I am sixty years old. I was much troubled.

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The statement of **Lala Ganga Ram**, *son of Prabh Dyal, Bhalla aged 60 years, Shopkeeper, resident of Malakwal, District Gujrat.*

Probably on the 27th of April, some 12 notices were given to me, and I was ordered to guard them day and night. I was an old man and was troubled very much. I was threatened that I would be sentenced to 2 years' rigorous imprisonment, with Rs. 1,000 as fine for each notice that may be mutilated. Any officer or Englishman, that I met treated me harshly and made me *salam* them. Once, the Deputy Commissioner sent for me at his bungalow and enquired of me whether I had said that they were being treated like the sons of Guru Gobind Singh. I replied, of course, it was so. Then he said that I would be shot down and my sons would be hanged on the gallows. I was very terror-stricken. The Thanedar and Tahsildar abused me very indecently and forced me to draw lines with my nose. Every day I was sent for and threatened. During the Martial Law days I was reduced to poverty.

637

The statement of **Baboo Sant Ram**, *late railway guard, of Malakwal, District Gujrat.*

I was a railway guard at Malkwal Junction Station in the district of Kundian. Some forty men, including 16 innocent railway employees, were arrested by the Police in the days of disturbance. The reason that the Police gave for our arrest was that we had heard the speeches on 'union' delivered at Malkwal by Mahashaya Bhoj Rajeshwar and Chandra Kavi (poet). It was also alleged that after hearing these speeches, we came to the Station (where our quarters are situated) with the intention of making a raid upon it, though the Military were there at the time. We were subjected to every kind of trouble and hardships after our arrest. Nine clerks were kept in

the Jail for a week, and then, two months in Gujrat, and 25 days in the Lahore Jail. At last nine were let off without a hearing and seven were acquitted after trial. After our acquittal, the Railway authorities refused to readmit us into service. The Station Master, being an officer of the station staff, knew the real facts about his subordinates. He and two of my subordinates gave evidence in my favour and told the Court that they had never heard any complaint against me. I have submitted all these facts to the authorities, but to no purpose.

I mention below some of the facts to which I was an eye-witness:—

1. A fireman, named Nura, was made to stand a whole night after his hands were handcuffed behind his back. His two legs were kept apart. If on account of fatigue he tried to change his position he was whipped. This was done in order to make him confess that he has displaced the rails.

2. The fireman named Sarwar was also dealt with in a similar way.

3. The hair of Tajja, a shunter, were pulled out in addition to his being subjected to the same torture as the aforesaid men.

4. B. Behari Lal, a senior guard, was severely slapped on his face as he denied having given a feast to the lecturers. He was made to stand in the burning sun.

5. As long as the Officer Commanding was there, it was the duty of every shopkeeper of Malkwal to fan him by turn.

6. As long as the railway employees were in custody, they were handcuffed in twos the whole time. After being handcuffed, we were presented to the Europeans present in the Railway Institute.

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The statement of **Moti Ram**, *son of Nand Lal, Gosain, aged 30 years, resident of Malakwal, District Gujrat.*

I was very badly treated during the Martial Law days. On the 25th of April, the tins of Kerosine oil were taken by the British soldiers who gave a receipt. On the 26th of April, Bakshi Ram Singh, Tahsildar, took 8 empty kerosine oil tins from my shop, and gave them to the military officers on the Station. Then again on 4th June, 1919, one Sikh and one Gurkha officer came to my shop and took two tins and

gave a receipt. I gave all the receipts to the officer in charge, who told me that I would also be paid along with others. Three ordinary cots and one big cot were taken away from my house and were not returned. That big cot was returned all broken. One Martial Law notice was also posted on my house. I was threatened that if it was mutilated or spoiled by rain or wind, I would be sentenced to 2 years' rigorous imprisonment with Rs. 1,000 as fine. I kept a guard for the whole time. We were made to pull pankhas, and dig earth as well, and when we refused to do so, we were beaten. Then I was unjustly challaned and I remained 20 days in the lock-up, but was released in Lahore. In my absence my house was raided, and my workshop remained closed. The Thanedar wanted to extract money from me. I refused and consequently was sent to the lock-up.

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The joint statement of Fazal Karim Tailor, son of Karm Din, age 53; Sita Ram, son of Rattan Chand Khetarpal, age 54; Lakhmi Das, son of Bishandas Sasharwal, age 65; Ram Ditta, son of Hiranand Sasharwal, age 65, Faqir Chand, son of Ram Das Zargar, age 53; Ralla Ram, son of Buta Mal Mehra, age 40; Wali Mohammed, son of Nawab Goria Rajput, age 30; Tulsidas, son of Bura Mal, Zargar, age 54; Rhiraya Mal, son of Ramji Mal, Sahney, age 30; Jhanda Mal, son of Sukh Dial Kohli, age 65; Buta Mal, son of Ramji Mal Zargar, age 50; Sukh Ram, son of Bhagwan Das Zargar, age 25; Ram Piara, son of Bhagwan Das Zargar, age 35.

During the days of Martial Law when the Military came to Malkwal, three officers were with them, one of them being a doctor. We all were beaten and abused, and then forced out of our shops by the *chprasis* of Tahsil, and taken away to the Officer Commanding's bungalow to pull pankhas. We went in pairs, and one man's turn lasted for 3 or 4 days.

Since we were not accustomed to pankha pulling, if we slackened a bit, the servants of the said officer abused us and beat us. No payment was made to us.

Ram Ditta states further that he was forced to work as a sweeper, and was to clear away filth from a latrine used by the said officer.

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The statement of **Thakar Das**, *son of Guranditta, Sabharwal, aged 50, shopkeeper, of Malakwal, District Gujrat.*

40 bamboos which were used in erecting latrines were taken from me. The price was not paid nor were the bamboos returned. We were forced to pull pankhas. We were unaccustomed to this work but were compelled to do so. The Thanedar pasted Martial Law notices on my house at the bidding of the Officer Commanding. We were threatened to be heavily punished. The Officer Commanding got me beaten by the Thanedar.

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The statement of **Abdulrahman**, *son of Mohammed Husain, resident of Madan, District Muzaffarabad, now at Malkwal, District Gujrat.*

I was very badly treated. I was quite innocent. During the Martial Law days, the Thanedar, Fazaldad beat me severely. For six days, I was kept under custody in Malakwal. I was made to sleep on the ground and was not given anything to eat and drink. I was not present in the meeting. At last they challaned me and kept me in the lock-up for 2 months. I was sentenced to six months' rigorous imprisonment. Three other maulvies were also sentenced to six months imprisonment each. Their names are Mr. Allah Din, Maulvi Mohammed Jaffar and Maulvi Ahmad Shafi.

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The joint statement of **Ahmad Din**, *son of Mian Din, aged 50 years and* **Maula Bax** *son of Abdulla, aged 30 years, both butchers, residents of Malakwal, District Gujrat.*

During the days of Martial Law, the Military people took from us meat worth Rs. 153. We were forced to give meat, and receipts which were taken from them after many entreaties were also forcibly taken from us on the eve of their depature. We went to Jhelum after them, but were told that money would be send to us. So far, nothing has been paid to us. We had sent a petition to the Supply Officer.

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The statement of **Diwan Chand**, *son of Ram Labhaya Kapur, confectioner, resident of Khushab, at present at Malakwal, Dist. Gujrat.*

The Military people, soldiers and officers, took from me milk worth Rs. 350. The Thanedar used to come with them and ordered me to give them. The Thanedar, Fazaldad, sent for me at the Tahsil, and told me to give milk. They used to take away every thing they could find in the shop. For about 3 months, they continued taking milk from me, the receipt for which I still possess. When we delayed a bit, we were beaten. We left our clothes and ornaments with others, took loans and then supplied milk. I was bound down with a security of Rs. 200 and was threatened that the security would be confiscated if I did not supply milk.

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The statement of **Tulsi Das**, *son of Bura Mal, Zargar, aged 45 years, of Malakwal, Dist, Gujrat.*

I was very badly treated during the Martial Law days. First two cots were taken from my house, and 10 or 12 days afterwards two sepoys, one Lambardar and one *Chaukidar* came to our house aad demanded one more *charpai*. I said that we had already given two. On this, they got offended and took my old and feeble father, my brother, my nephews and myself to the Tahsildar. The Tahsildar orderded us to sit in the sun and abused us. Then the Tahsildar enquired of us why we had refused to give a *charpai*. We replied that we had already given *charpaies*. At last the Tahsildar got a *charpai* from our house which has not been returned till now. When I asked for return of the *charpies*, I was beaten.

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The statement of **Pandit Jagan Nath**, *son of Ram Chand, Hakim, aged 45 years, resident of Malakwal, Dist. Gujrat.*

I own a piece of land opposite the plot where the police and military guarded the railway lines. The crop of wheat was ripe in

that plot. They left their houses in that plot day and night. On that account the whole of my crop was ruined. In another piece near by, I had some water-melons, and vegetables and onions, which also the soldiers spoiled. When they were requested to stop doing this, they beat us. I have incurred a loss of about Rs. 500.

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A true copy of an application by **Manoo Ram**, *Contractor, Malakwal, to the Deputy Commissioner.*

Sir,

In continuation of my previous application I most humbly and submissively beg to lay the following few lines for your favourable consideration.

That the house was taken from me by the Military authorities as already reported at Cantonment, my timber stores etc. L. Dewan Chand N. T. then on duty at Malakwal, informed me that the house was only to be occupied for a few days, and, therefore, the stores were not removed under the counsel of the above named officer, who also inspected and counted them.

Now, as the troops have since left the house, the stores (were) received and found deficient as follows and shown now:—

Chhattans.

17 logs	... at Rs. 6 each	Rs.	112—0—0
57 panes	... at Rs. 2 each	,,	114—0—0
22 panes	... at Rs. 0—8 each	,,	11—0—0
15 ropes	... at Rs. 0—2 each	,,	1—14—0
	Total ...		238—14—0

Moreover, if it is desired, I can put forward ample proofs, how the above stores were disposed of and what articles and by whom were made.

Will you, therefore, kindly detail (depute) any representative of yours to make (good) the above loss, and will also feel much obliged, if the above rent is remitted to me at any early date.

The rent applied for in my previous applications is also still unpaid and the same (to) please make up as early as possible.

It will not be out of place to write that I suffered much loss during the last 5 months, for the house (was) occupied by the Military authorities, and so I beg to make up the full loss done by the Military during the months noted above.

The Military force stayed here from May to last September. The rent of 5 months is not paid to me, although I have been requesting, rather crying since, as soon as they went away. The rent claimed is Rs. 350 or 70 per mensem.

Will your honour be so kind as to reply (to) me at (an) early date.

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The statement of **Sita Ram,** *son of Ratan Chand, caste Khetrbad, aged 45 years, confectioner of Khushabi, now at Malakwal, District Gujrat.*

The station master had sent for sugar, worth annas 8 which was 13 *chhatanks.* I had myself purchased it for Rs. 24 per maund and thus one rupee was the rate for 1 seer and 10 *chhatanks.* I did not know that there was any order about the rates. The station master complained about this to the Officer Commanding, who fined me Rs. 5 and got it paid cash. I enclose herewith a reciept for the same.

Receipt : Received by Officer Commanding Malakwal from Sita Ram the sum of five rupees in payment of the fine imposed by him on the 27th May, 1919.

Malakwal. (Sd.) * * * Major.
27-5-19. O. C. Malakwal Area.

N. B.—The signature of the Officer Commanding is illegible.

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The statement of Maulvi **Ghulam Mohammed,** *School Master, age 55 years, of Malakwal.*

I am a teacher in a Urdu School. Once, during the Martial Law days, I was suddenly called upon to gather together all the school

children for the purpose of saluting the Union Jack. I was asked to do this when the school had broken up. I had, therefore, to go to the teachers and the children in their homes. I was called upon to present them the following day at 7 a.m. I was two minutes late. I keep no watch. For my being late, I was fined Rs. 25. I paid the fine to the Commanding Officer. No receipt was given to me for this. Children under six years were made to attend from day to day.

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The statement of **Ishar Singh,** *son of Tara Singh Anand, aged 50 years, resident of Malakwal.*

On 15th April, during the days of the Martial Law, the Military came to Malakwal. I had my stall of (dried wood) fuel near the Railway Station. The soldiers began to take away the fuel from 16th April, without getting them weighed and without my permission. Until 21st April, they continued doing so. Then I appealed to the Officer Commanding that if the soldiers found it necessary to take away my fuel, I would request him to order them to get them at least weighed. I further told him that up till then about 150 maunds of fuel had been taken away. After great reluctance, he gave me receipt for 40 maunds. But after the afternoon of 21st April, the soldiers under the orders of the Officer Commanding got fuel from me after getting them weighed and they handed over receipts to me. The total amount of fuel which was taken away from me, and the receipts for which I still possess, is 342 maunds. The price which comes to about Rs. 342 is not yet paid to me.

JULLUNDUR CITY.

650

The statement of the Hon'ble Rai Bahadur Raizada Bhagat Ram *Bar-at-Law, Member of the Punjab Legislative Council, Chairman of the Reception Committee of the Punjab Provincial Conference, Jullundur City.*

Unless the *hartal* comes under that category, there was no disturbance in Jullunder City, but it is clear from what had transpired that the authorities treated it as a serious act against the Government, though outwardly they avowed that they were not opposed to the closing of shops. I was distinctly told so by the Deputy Commissioner of Jullundur and the Commissioner of the Division. The people observed the *hartal* with the sole object of giving expression to their sense of humiliation and disappointment, due to the attitude adopted by the Government towards the people's unanimous opinion with regard to the Rowlatt Act.

There was absolutely no idea of any violence. The leaders in Jullundur then assured the local authorities that no breach of the law was at all in contemplation, and also of their readiness to cooperate with them to maintain peace and order. The authorities were further assured that no disturbance would take place, if the people were not gratuitously insulted, or otherwise provoked by the officiousness of the Police and their agents. It is gratefully acknowledged that the authorities acted upon these suggestions, and the *hartals* of 6th and 11th April passed off quietly. The attitude of the authorities, however, changed after the declaration of Martial Law in the adjoining district of Amritsar and other places. Their attitude at once showed that their compact with the people was intended to serve their object for the moment. They very soon became openly hostile to all leaders of public opinion and men of influence. They could not lay their hands directly on any one in the city, as no unlawful act had been perpetrated. They, however, started a regular campaign of intimidation and threats against members of the Receiption Committee of the Punjab Provincial Conference. Efforts were also made to divide the

Hindus and the Mussalmans. Attempts were made to ruin some of the leading traders of the city, because they were supposed to have taken part in politics.

Realising the sudden change of policy, a deputation of about 50 respectable persons, both Hindus and Mussalmans, waited upon Mr. Hamilton, the Deputy Commissioner, and assured him of their loyalty to the Government, and of their willingness to cooperate with the authorities in preserving order, in face of excitement in certain parts of the Province. The deputation was pained to find the Deputy Commissioner unsympathetic. He refused to be satisfied with anything short of a public manifesto, approving of the declaration of Martial Law at Lahore, Amritsar and other places.

The people, however, considered the declaration of Martial Law entirely unjustified. No honest manifesto on the lines suggested by the Deputy Commissioner was, therefore, possible.

After this, the Deputy Commissioner pursued his policy of repression vigorously. Not to speak of political activity, the Deputy Commissioner exhibited undue impatience, even of expression of opinion regarding any thing considered good in modern or ancient India.

The following instances are submitted by way of illustration :

(1) Lala Baij Nath's case :—

Lala Baij Nath, proprietor of the firm of Messrs. Dheru Mall Baij Nath, had been an agent of the Standard Oil Company of New York at Karachi, since 1905.

He was a member of the Reception Committee of the Punjab Provincial Conference which was to be held on 18th and 19th April last at Jullundur City.

The Deputy Commissioner, without calling for any explanation from him wrote to the Company in his letter of the 5th of June, 1919, to appoint another agent in his place, as in the Deputy Commissioner's opinion Lala Baij Nath was an extremist in politics, in whose hands the supply of Kerosine was not safe. The Company protested to the last but was eventually forced to cancel his agency agreement and to appoint a new agent in his stead.

Lala Baij Nath is not an extremist in politics. He had till that time never attended any Congress or Conference. He has always been

loyal to the Government. He is a member of the Central Recruiting Committee, Central War Loan Committee and the Relief Fund. He contributed Rs. 5,500 to the War Loan, and Rs. 45,000 to the British Victory Loan.

An estimate of the loss sustained by him can be had from the fact that he has been assessed to pay Rs. 17,000 as income-tax.

(2) Lala Bindra Ban's case :—

Lala Bindra Ban of the firm of Messrs. Salig Ram Bindra Ban, Jullundur City, held the sub-agency of the Asiatic Petroleum Company for the last 9 years.

He is a member of the Reception Committee of the Punjab Provincial Conference.

On May 22nd he received an order from the Deputy Commissioner cancelling his license for petrol and petroleum, as, according to him, Lala Bindra Ban was an extremist, and therefore unfit to hold the license. The new agent was to be approved by the Deputy Commissioner.

No evidence was taken in his presence, and no opportunity was given him to clear himself of this serious allegations against him.

Lala Bindra Ban is not an extremist. In fact he has never taken any part in active politics, or in political agitation of any kind. His family gave 90 recruits to the Army, Rs. 40,000 in the War Loan, and Rs. 3,000 as contribution to the various War Funds. His cousin is a captain in the army, and was awarded a Military Cross for conspicuous service in the field. His family gave 4 of its members to the Indian Defence Force.

The loss which the firm has suffered is assessed by the Special Income-Tax Officer as Rs. 72,000.

(3) Sirdar Hari Singh's case :—

Sirdar Hari Singh is the proprietor of the firm of Messrs. Hari Singh and Brothers, Book sellers, publishers, etc., Jullundur City. He used to do printing work for the District Board, Jullundur, to sell books to the District Board Schools, and to print the "Jullundur Bulletin" a daily paper of the Publicity Board. On account of his being a member of the Reception Committee of the Punjab Provincial

Conference, and being wrongly suspected of having forced people to close their shops, all the above work was taken away from him at the instance of Mr. Hamilton. He was not called upon to clear himself.

(4) Lala Ramji Das's case :—

Lala Ramji Das the proprietor of the firm of Sewa Ram Dial Das, Jullundur City, is a member of the Reception Committee of the Punjab Provincial Conference.

He was alleged to have forced one shop-keeper to close his shop on April the 6th, the *hartal* day.

He was prosecuted for this under section 506 of the Indian Penal Code.

(5) Nakedar Punitive Police case :—

Punitive Police has been placed at Nakedar without adequate reasons.

(6) Nurmahal School disaffiliation case:—

This School was disaffiliated because, according to the Deputy Commissioner the members of the Managing Committee of this School took a prominent part in the agitation against the Rowlatt Act.

In connection with this disaffiliation it was said that "the exaggerated laudation of early Indian Civilization, which is part of the Arya Samaj, inevitably lends to contempt of the present British Raj when adopted by the half educated."

(7) Qazi Mahbub Alam's case :—

Qazi Mahbub Alam, a big Reis and honorary magistrate of Jullundur was granted a *Jagir*, which later on was confiscated. No reasons were assigned for this act. But it is understood that confiscation has been ordered, because he seconded a formal resolution in a meeting held on the 6th of April.

N.B.—On being questioned by the Commission, the witness added: "the *hartal* at Jullundur took place on the 6th of April, 1919. I left the place on the 6th, and came to Lahore to attend a meeting of the Legislative Council which was held on the 7th of April, 1919. After the meeting I met the Lieutenant-Governor in the drawing room. He asked me what sort of a *hartal* we had at Jullundur. I replied it was

complete *hartal* and that there was no disturbance. Sir M. O'Dwyer asked me what I attributed it to. I answered: 'To my mind it was due to the soul force of Mr. Gandhi,' On this Sir Michael raised his fist and said 'Raizada Sahib, remember, there is another force greater than Gandhi's soul force.'

SUPPLEMENTARY STATEMENTS.

340, A

The supplementary statement of **Dewan Gopal Lal**, *of Akalgarh.*
(vide : statement No, 340, page 467).

The amount of Rs. 1,000 as indemnity and a little amount for wire repairing was realised from Akalgarh.

Of this, Rs. 73-14 were taken from me and in the same way from the whole of the town in accordance with the property and business capacity of the people.

I may also add that this amount was, besides the fine of about Rs. 2,000, taken from the people for the repair of the road.

478, A

Annexture to statement No. 478 : (vide, pages 600—16.)

To

The Superintendent of Police,
Gujranwala.

Application for being granted the payment of the amount for the rations taken by recruits from the shop-keepers at Chuharkhana District Board Bungalow.

1. The applicants are the shop-keepers of Chuharkhana, Tahsil Khangah Dogran.

2. The shop-keepers' money is realisable from the recruits.

3. The applicants had submitted to your office a list of the names of the recruits and the amount due from each of them.

4. The applicants have come to know that the recruits have been sent to different *Thanas* and that some of them are present in the line at Gujranwala.

5. The applicants respectfully pray that after going through the papers, you will be pleased to order those recruits to pay the amount given in the list.

(Sd.) Sohna Mal, son of Tirath Ram Brahman of Chuharkhana.

Dated: 14-10-19.

(Sd.) Jai Ram, son of Jhanda Mal, Khatri of Bhandour near Chuharkhana.

Office of the Superintendent of Police.

It be sent to the Sub-Inspector with the direction that this money can under no circumstances be realised now. The applicants be made to understand that they should not trouble us again and again.

Initial in English,

dated 14-10-19.

485, A

The supplementary statement of **Lala Ushnak Raj**, *Vakil of Sheikhpura,* (*vide: statement No. 485, page 605.*)

In the evening of the 14th of April, 1919, the persons interested in the Langarkhana where free food was being distributed to Mohammedans and Hindus approached Sardar Atma Singh requesting him to persuade his tenant not to send the *jhatka* meat to the Langarkhana as Mohammedans might take offence. Sardar Atma Singh went at once to his shop but finding there only his tenant's son reprimanded him for his conduct and threw down the pots and utensils containing the *jhatka* meat and also gave him a slap or two for having being guilty of an act which might result in wounding the susceptibilities of the Mohammedans. Sardar Atma Singh came to me immediately after and described the incident. I felt that he had made a mistake and that a private affair might be taken public advantage of by the authorities. I, therefore, warned him immediately to go back to him and make up with him if he had been at all offended by his peremptory action.

Sardar Atma Singh appreciated my advice and immediately went to the baker, and returned, saying that he had made friends with his tenant and, I afterwards saw them both together as often and precisely in the same manner as before.

488, A

Annexture to statement No. 488, (vide : page 610.)

Copy of an order dated 19-4-19, passed by Lieut. Colonel A. J. O'Brien, C. I. E., C. B. F, and I. A, Deputy Commissioner, regarding dismissal of Gauhar Singh, Lambardar of Dhudianwala, Tahsil Khanga, District Gujranwala.

Under Martial Law.

Until the arrest of Amar Singh, Atma Singh and Santokh Singh, sons of Gauhar Singh, the crops of the latter are confiscated to Government. Watch and ward to be put on them and any one cutting them will be liable to imprisonment or to be shot. Gauhar Singh is dismissed from the post of Lambardar. Arrangements to be made for his successor.

Atma Singh's timber shop at Sheikhupura is also confiscated to Government.

The brick kiln, etc. of Amar Singh in Hardev, Sheikhupura, and Chuharkana, is also confiscated to Government.

Any other property that the Sub-Inspector comes to know of also be confiscated and a report made to me on 19-4-19.

(Sd.) A. J. O'Brien,
District Magistrate.

517, A.

Annexture to statement, No 517 : (vide page 650.)

The Crown : Complainant. *Versus* Bodh Raj and others.

14-6-1919:—Accused produced. The Public Prosecutor appears for the Crown. Mr. Khosla, L. Devi Dittamal and L. Gyan Chand for defence. No order have yet been received from the High Court. Accused are remanded to Jail till 16th instant.

(Sd). A. L. Hoyle,
Magistrate first class.

16-6-1919:—Accused produced. Public Prosecutor and Court Inspector for the Crown. Counsel for the defence as before also Mr Gurdas Ram. No orders have been received from the High Court and I, therefore, proceed to try the case in accordance with section 3 Ordinance No. VI of 1919. Counsel for defence urge that there has been a misjoinder of the charges. I hold that this is not so. The evidence already recorded shows that there was continuing unlawful assembly with the common object of embarassing Government and the several specified acts alleged against individual accused were acts done in furtherance of this common object.

The accused demand to have certain of the witnesses both for the prosecution and for the defence recalled and reheard, in accordance with the first proviso to section 3 of Ordiance No. VI. I proceed to recall them.

(Sd). A. L. Hoyle.
Magistrate First Class.

On the appearance of the Deputy Commissioner for examination as a witness the accused made three alternative requests :—

1. That the case be retried *denovo*, or failing that

2. the accused be granted an adjournment to allow time for them to be supplied with copies of the Summary Court's record.

3. Failing that the case be decided on the proceedings of the Summary Court as already recorded. I pass the following order:—

Ordiance VI of 1919 gives this Court the option of proceeding on the evidence recorded in the Summary Court or trying the case *denovo*. As the case calls for prompt decision in the interest of the Public security, I think it is highly undesirable that the case should be heard *denovo*. Nor do I see the necessity of granting an adjournment for the purpose of giving the accused time to procure copies of the Summary Court's record. They have been given the opportunity of recalling all the witnesses, if they so wish, and they are alreay familiar with the evidence which has been material for putting any further questions that might occur to them on the reappearance of the witnesses. I fail to see what useful purpose will be secured by granting an adjournment. Accordingly I shall proceed to decide the case on the evidence recorded by the Summary Court as requested by the accused in the 3rd alternative.

(Sd). A. L. Hoyle,
Magistrate First Class.

Copy of the application dated 16-6-1919, presented by Bodh Raj, Bhaggat Ram, Sant Singh, Nur Din, Sunder Singh and Chint Ram in the Court of A. L. Hoyle, Esquire, I. C. S., Magistrate 1st class of the Lyallpur District at Lyallpur, and the order passed thereon.

In the Court of A. L. Hoyle, Esquire, I. C. S. Magistrate First Class Lyallpur.

Crown *versus* Bodh Raj and twelve others.

Offences under Sections 143, 506 Indian Penal Code and Rule 25 Defence of India Act.

The accused in the above mentioned case put in the following objections to the trial of case:

(*a*) There is a clear misjoinder of the charges and accused which is illegal and likely to hamper the accused in their defence.

(*b*) No specific charge against any particular accused has so far been framed. Therefore, the accused are unable to decide what prosecution witnesses to resummon, nor can they properly meet the charges which are not known to them.

(*c*) The copies of the previous statements of the prosecution witnesses not having been supplied in spite of an application the accused pray for an adjournment to enable them to obtain the copies and to crose-examine the prosecution witnesses who have been resummoned just now.

(*Sd*). Bodh Raj.
" Bhaggat Ram.
" Sant Singh.
" Nur Din.
" Sunder Singh.
" Chint Ram.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

Order.

Objection (a) has been disallowed in my order passed at the commencement of to-day's proceedings. Objection (b) has no weight. The accused are already fully aware of the specific allegations which have been made against them. As regards objection (c) I do not propose to grant an adjournment as the material already in possession of the accused and their counsel should be ample to allow of such cross-examination as may be necessary.

16-6-1919.

(Sd). A. L. Hoyle,
Magistrate First Class.

District Magistrate's Order regarding claims under Section 15 A for burning bhusa at Lyallpur.

There are two claims :

1 Originally received on 25-4-1919 and returned for amendment for loss of Government bhusa. This claim was amended and received back from the Additional Secretary to Government, Punjab, with his letter No. 14,057 dated 23rd May, 1919. The claim as it now stands amounts to Rs. 48037-1-0.

2. A claim originally received on 25-1-1919 for the loss of private bhusa. This amounts to Rs. 1317-6-2.

I have not seen all the police and judicial files. The facts of the case are as follows :—

There was a *hartal* in Lyallpur which began on April 13 and persisted through the week. Various unlawful assemblies and petty riots, offences under Rule 25 of the Defence of India Act, offences under Section 147 and 506, Indian Penal Code, occured in Lyallpur itself on April 13th and 14th.

On April 17th a gang went out from Lyallpur to Chak Jhumra and returned along the Railway and smashed some telegraph insulators and cut some wires.

There were no riots or disturbances in Lyallpur that day ; though shops were shut no disorder or unlawful assemblies were noticed in the town itself. The gang alluded to seem to have got back to Lyallpur at 6 or 6-30 p. m.

The bhusa stacks which consist of large pyramids of bales lieing on some open ground between the goods sidings and the factories. They are separated from the town by the goods sidings and goods yard. The goods yard gate was closed that day. A considerable space occupied by the Normal School, and the District Board Sarai separate the goods yard from the town of Lyallpur. There was picket of Indian Infantry on the road which leads past the Normal School and the Sarai and separates them from the town. A patrol visits the goods yard and the Elevator.

The bhusa appears to have gone on fire between 8-15 p.m, and 8-45 p.m. The fire was noticed by the picket at about 8-40, The

night was dark ; there was strong wind blowing from the direction of the factories at the time. This wind later developed into a dust storm of great violence.

The stack or rather pyramid of bales which was nearest to the factories had taken fire. The fire had begun on the side nearest to the factories. The *Sirki* covering or roof over the bales had caught fire. The fire communicated itself to the bales at once. The *chaukidar* of the bhusa stacks was absent at the time. The Store-keeper of the Officer in charge of baling operations arrived shortly after the fire had begun. I reached the spot with cavalry very shortly after the fire had begun. A few people from the factories, a few members of the Municipal Staff and the Store-keeper alluded to above were the only persons on the spot when I arrived. There was no information of any crowd having visited the stacks or of any single person having been seen near the stacks. The absence of the *chaukidar* seems to have been due to laziness and not to have been arranged or premeditated. Neither patrol nor picket saw anything suspicious in the vicinity of the goods yard. The subsequent dust storm and covering of the ground by foot prints of the helpers who tried to prevent the fire spreading to other stacks prevented all possibility of track evidence.

A very exhaustive police enquiry was made ; no trace of anything bearing on the burning of the bhusa came out. There were some approvers in the Lyallpur cases who were associates and in the secret of those who were convicted in the Lyallpur disorders. None of those, however, had any information to give in regard to the burning of bhusa which does not seem to have formed part of the plans of their associates.

There was a strong suspicion at the time that this was the work of an incendiary; because,

1. Similar acts had occurred elsewhere in connection with the disorders.

2. A plot to burn bhusa had been alleged to exist at Toba Tek Singh.

3. The fact that goods had been moved from the goods yard the day before the police enquiry, has failed to connect the burning of this bhusa with the act of any incendiary or with any riot; or rioters. Those convicted in jail in Lyallpur disorders were questioned by me. They

have now after conviction no object in concealing what they know and have given information on a number of other points, but none of them have any information to give about the bhusa.

I have examined the theory of whether it was the act of some villager or villagers, but no clue has been obtained.

Four factories were working on the day in question; one of them was in close proximity to the stacks. During the winter months no fire were caused to bhusa by factories working; but since April there have been a number of fires in piles of open cotton in factory yards due to cinders from chimneys, etc. It is possible, though not likely, on account of the distance, that this may have been the cause of the bhusa fire.

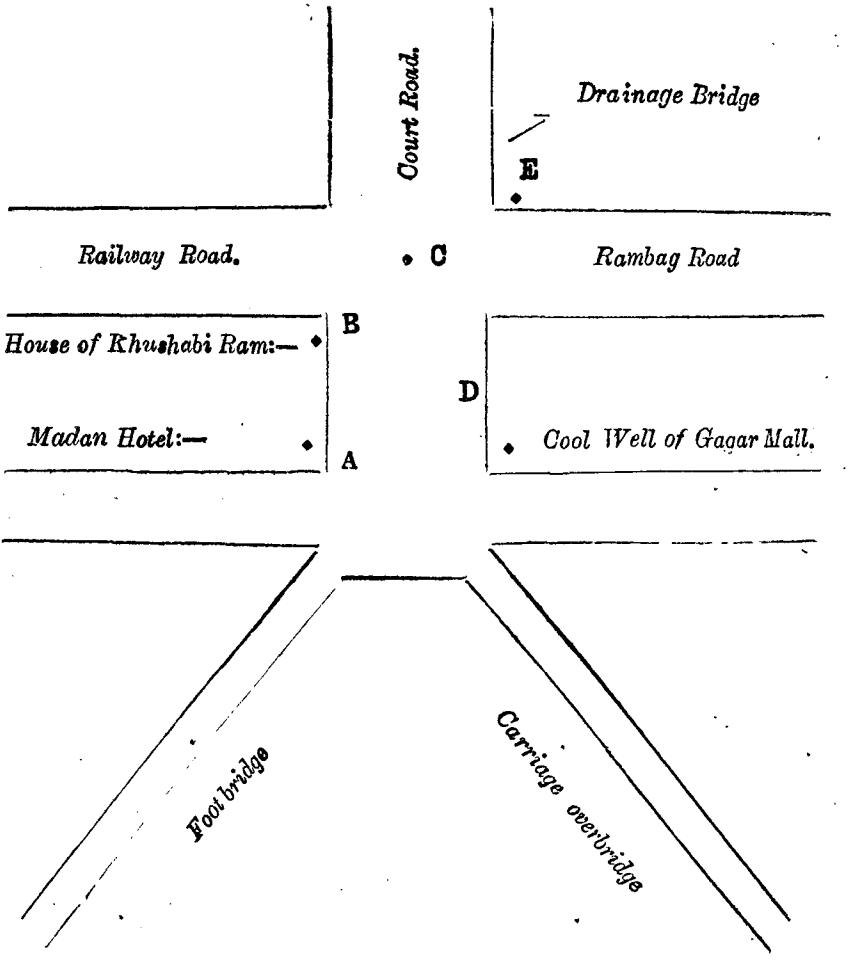
I have been unable to find anything except suspicion to point to this injury having arisen from riot and unlawful assembly within the area.

I am unable, therefore, to make the assessment contemplated in Section 15 A (2)(c) of the Police Act.

(Sd). F. P. De Mont Morency,
District Magistrate
Lyallpur.

523 A

Plan referred to in statement No. 523, page 670.



545 A.

Annexure to statement No. 546. (vide : page, 703).

In the district of Lyallpur.

In the Court of Sardar Khazan Singh, Magistrate.

1st class, of the Lyallpur District, at Lyallpur.

Criminal case No. 524/1.

Name of Mauza: Lyallpur.

Name of Thana: Lyallpur.

Date of institution of the case in the Court: 13-9-19.

Date of decision of the case in the Court: Pending.

The Crown

versus

Hukam Singh son of Gobinda Mal Saraf, 2. Harnam Singh Mohar Singh, Khatri, 3. Bihari Lal son of Tek Chand Arora, 4. Sobha Ram son of Devi Dass, Khatri, 5. Dr. Amir Chand son of Ram Chand, now at Lyallpur, 6. Sundar Singh son of Lakhmir Singh now at Chak 41 J. B. (Accused).

Offence charged with law applicable under Section 143 of I. P. C and Rule 24/29 of Defence of India Consolidated Rules.

The Crown

versus

1. Hukam Singh son of Gobinda Mal Saraf, Lyallpur, 2. Harnam Singh son of Mohar Singh Khatri, Lyallpur, 3. Bihari Lal son of Tek. Chand, Arora, Lyallpur, 4. Sobha Ram son of Devi Das Khatri, (boot seller) Lyallpur, 5. Dr. Amir Chand son of Ram Chand Arora of Kamalia now in Lyallpur, 6. Sundar Singh son of Lakhmir Singh, Jat of Bhora District Amritsar, now Chak 41 Jhang Branch, District Lyallpur.

Complaint under Section 143, Indian Penal Code, Rule 14/29 of Defence of India Consolidated Rules.

Showeth:—

1. That on dates between 13th and 17th April, 1919, a general *hartal* was observed in the Lyallpur Town and force and persuasion and coercion were in several cases used to carry on this propaganda.

II. That on the 14th April, 1919 as a part of this scheme the above mentioned accused induced, coerced the persons mentioned in the annexed schedule, who are in the service of His Majesty and whom the accused knew to be such, to disregard and fail in their duty by staying away from their offices on a working day which was a direct contravention of Rule 14 of the Defence of India Consolidated Rules.

III. That the said accused in order to commit the offence mentioned above, formed themselves into an unlawful assembly within the meaning of Section 141 Indian Penal Code.

IV. It is prayed that the accused may be punished under 143 Indian Penal Code read with Rule 29 of the Defence of India Consolidated Rules.

Lyallpur. (Sd.) R. H. Dobson.
District Magistrate.
13th September, 1919.

(Sd.) Shankar Dass,
Public Prosecutor.
13th September, 1919.

ERRATA.

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539	27	challenge	*challan*
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881	21	challenging	*challaned*
903	19	was not present	was present
922	30	investigation	instigation

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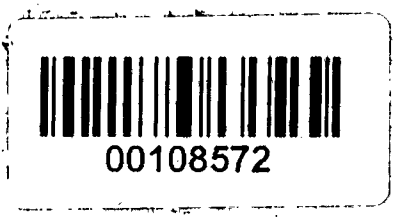

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